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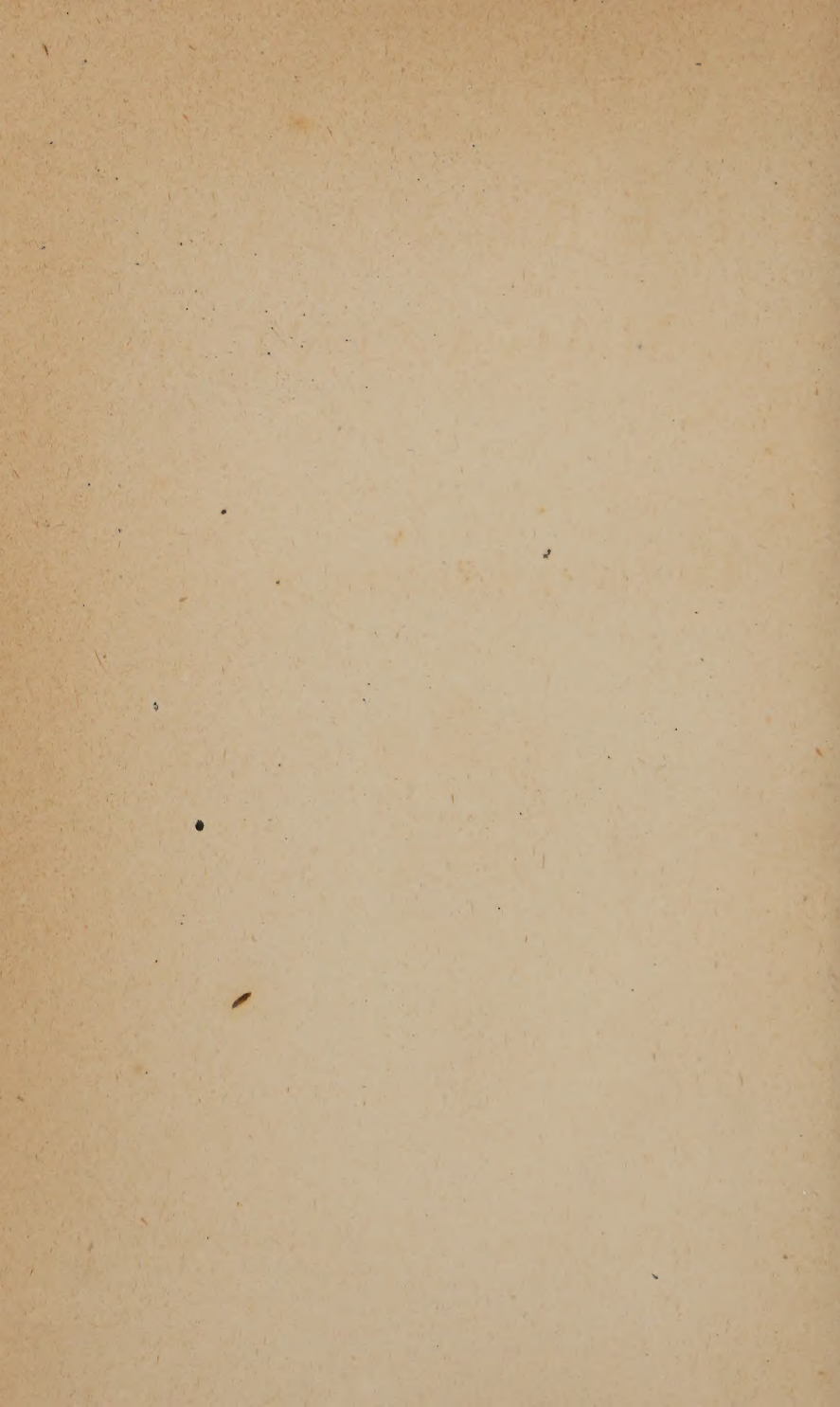
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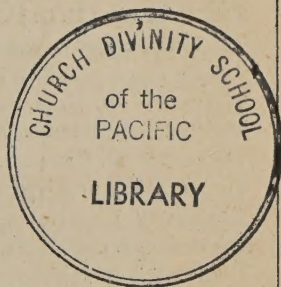


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THE CLERGYMAN'S MAGAZINE.

JANUARY, 1883.

The Clergyman and his Study Work.

BY THE REV. JOSHUA HUGHES-GAMES, D.C.L., PRINCIPAL OF KING WILLIAM'S COLLEGE, ISLE OF MAN ; AND EXAMINING CHAPLAIN TO THE BISHOP OF SODOR AND MAN.

"GIVE attendance to reading" (1 Tim. iv. 13) was the Apostle's precept to Timothy. In his judgment, then, diligent study was an essential duty of a minister of Christ. That his practice was in accordance with his teaching in this respect would appear, not only from the manifold learning, both sacred and secular, which he displays in his writings, but also from his anxiety to have his "books" with him, even when he was "now ready to be offered, and the time of his departure was at hand" (2 Tim. iv. 6, 13).

In pursuance of this apostolic injunction, those who are about to be admitted to the holy office of priests are asked at their ordination, "Will you be diligent . . . in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same?" and each one of them answers thereto, "I will endeavour myself so to do, the Lord being my helper." How far we clergy have fulfilled this solemn vow and promise is a thing for each of us to decide for himself; it is to be feared, however, that as a body we have, to say the least, but very inadequately carried out what we thus so solemnly undertook to do. The subject, then, of this article is one which, if

it were only for this reason, demands from us very careful and earnest consideration.

No one, in view of the circumstances of our times, can, I suppose, doubt the importance of study to the clergy. The laity are more highly educated than they have ever been at any previous period of the Church's history; there is a very general diffusion of knowledge; the results, at least, of thought and investigation in many departments of learning are widely known; the religious teachers of the nation, then, if they are to win and retain influence over their hearers, must not be behindhand in the acquisition of knowledge. "The priest's lips should keep knowledge" is a principle never more necessary to be remembered than it is now by us clergy, if we are to keep pace with our people, and stand, as we should do, well in advance of the laity, not only as leaders in the Church, but also as pioneers in the forefront of human progress.

And yet, coincidently with this great need, we are placed in a condition of things which renders it specially difficult for us to meet it. Never were the clergy more beset with a multitude of calls to duties, pastoral and mechanical, secular and spiritual, than they are in the present day. There are so many demands made, both from his parish and from other quarters, upon the clergyman's time and energies, that he has but little of either left for quiet and systematic study. The result can only be that the clergy of the Church of England will deteriorate, if they are not already deteriorating, from the high character they once possessed, as the most learned body of clergy, probably that has ever existed in any Church in Christendom. We are not, I am well aware, altogether to blame for this; our circumstances are more in fault than ourselves; but the consequences are none the less lamentable, while they are patent to all, in the shallowness of our theological thought; in the narrowness and sketchiness of our views, which we adopt too often at second hand from the religious newspaper we are in the habit of reading, instead of from deeper and purer sources of truth; in the vehemence of our party spirit; in the prevalence of "isms" among us; in an unworthy attention to the mere trivialities of an outward service; in our disposition to "pay tithe of mint, and anise, and cummin," while we "omit the weightier matters of the law, judgment, mercy and faith;"

and so, as the necessary consequence of all this, in our ever weakening hold upon our lay brethren.

We cannot but maintain that what is the duty of the clergy at large is the duty, in a more or less degree, of each one of them individually. No clergyman can, without great detriment to his work, dispense with careful study. If he is a pastor, he is also pre-eminently a teacher; and no one can teach a subject well, unless he has first learned, and knows it well himself. We do not doubt this in the case of a secular subject. Why should we do so when the subject is a sacred one? No one can teach with adequate authority, except in the confidence which the consciousness of superior knowledge gives him; and never is fulness of knowledge more required on the part of the teacher, than when he has to adapt himself, as we clergymen have to do, to a great variety of hearers. Yet again, without continual study, our sermons are apt to become the mere vapid utterances of the same commonplaces, expressed pretty much in the same language, and enforced in the same way, though perchance differently strung together to suit different occasions. Accordingly, if we would do our duty to our people, we must not cease to be students.

I propose to make a few plain and obvious suggestions, some or other of which may be applicable to almost every one of us.

1. The habit of early rising is one which we should do well to cultivate. Some, perhaps, are physically unable to do this, and if they did, could not work with good effect either during the morning hours themselves, or for the rest of the day; but to very many more the morning hours, before they are disturbed and distracted by the business of the day, are the best for study. The value of forming this habit can hardly be over-estimated. Indeed, it is very difficult for a clergyman to be successful both in practical work and also as a student, as were the late Archbishop Sumner and Dean Hook, unless he, like those distinguished men, has the capacity for early rising.

2. Most men, probably, could find, if they were really anxious to do so, two or three hours a day for study. A parochial clergyman would not find it very difficult, one would think, to secure generally a fair portion of most of his week-day mornings for this purpose. Parochial visitation is not

usually desirable except in the afternoon, and surplice duty could only rarely occupy all his mornings. If a couple of hours were secured in the morning, probably the same time could often be found in the evening; and the preparation of sermons need not, even in the case of young clergymen, occupy all this time.

3. Spare moments should be carefully utilized. Those who have not tried it can hardly imagine how much may be done in this way. I know an instance, within my own experience, where, by the systematic use of intervals of a few minutes' duration, occurring periodically every day, much progress has been made in the acquisition of such an important branch of knowledge as Hebrew; and valuable treatises have been carefully read. Do we not, all of us, lose many stray quarter or half-hours, which may be used for purposes of study? We should find it a useful custom always to have two or three books in hand to read during those brief "parentheses of time" which we occasionally enjoy. Until we are quite sure that we are, by a judicious economy of our time, "redeeming" each moment from unnecessary waste, we are scarcely justified in concluding that study is an impossibility for us.

4. Are we not all doing some things which we may leave undone, or devolve upon our lay brethren, and so save time which may be devoted to study? It is a familiar, but none the less true, adage, "Where there is a will, there is a way." Do we not too often lack the *will*? If we had it, we should generally find the *way*. The thing which we should at all events aim at is, so to adjust the claims of our various duties, that no important one, like that of study to a clergyman plainly is, should be lightly discharged, much less neglected altogether.

Taking it for granted then that study is indispensable for a clergyman, the next question that arises is, What should that study be? To read everything is impossible; to read much is difficult. Hence some guidance upon this point would seem to be desirable, particularly for the younger and less experienced clergy, to whom I trust the following suggestions may be of some service. As regards—

I. Secular study.

Let me say at once, that a clergyman does not appear to me

to do well, if he neglect all secular studies ; for they not only have a tendency to strengthen and expand the mind, which exclusively professional studies are apt to weaken and narrow, but also they indirectly help us in our work as religious teachers. For example, some acquaintance with science is very desirable for a teacher of the people in these days, when scientific knowledge is so widely spread ; indeed, without this, he can hardly understand, much less meet, the difficulties which are so rife with respect to some portions of the sacred volume. In particular, a knowledge of mental and moral philosophy is useful to a clergyman, both because of the insight into the principles and workings of man's nature which he thus acquires, and also because some points in scientific theology are scarcely intelligible without it. Who can fail to feel, for instance, the advantage of the study of Bishop Butler's masterly analysis and exposition of our moral being in his sermons ? So again, history is of value to the clergyman, as giving him a wider insight into the actions and motions of men, and into the principles which govern human society, than his own experience can possibly supply. The importance of classical scholarship to a theologian is too obvious to need more than a passing suggestion, that every clergyman who is a sufficient scholar would do well to keep by him some standard Greek or Latin author, to take up occasionally at least, as opportunity may occur. Yet again, the value of poetry to a clergyman is very great, as appealing to, and so tending to cultivate, the imagination and the other more spiritual faculties of the mind, as well as the affections of the heart ; and also for the sake of the linguistic training derivable from the beauty, sublimity, and rhythm of the language in which good poetry is conveyed. Lastly, I have no hesitation in saying that from the occasional perusal of some of the best works of fiction we clergymen may derive benefit. All these secular studies should, of course, be such as either to supply us with knowledge bearing upon our main purpose, or, at all events, to strengthen and refresh our powers for our proper work ; in short, they should be made strictly subsidiary to our sacred studies ; and if time does not suffice for both, they should be without hesitation omitted. For nothing short of an absolute impossibility can exempt a clergyman from the duty of—

II. Sacred study.

1. Under this head the study of Holy Scripture naturally takes precedence of all others. It would readily be admitted by all, that no one is really fit to be a minister of the Word of God, who is not a student of that Word,—and a student in such a way, and to such an extent, as to have imbibed the spirit, as well as mastered the letter, of the sacred text. The method of this study should vary according to the different purposes we have in view, being—

(α) Devotional,—for the nourishment of our own spiritual life, and for our personal guidance, comfort, and edification. For this object we should brood prayerfully, and in a meditative spirit, over certain portions of the Bible, *e.g.*, the Psalms, the Gospels, and the practical parts of the Epistles,—not necessarily going through them systematically, but sometimes taking passages which may happen to suit our present feelings or need.

(β) Critical,—involving a minute and accurate investigation of the sacred text and its meaning, if possible in the original languages. This, however, in its fulness is only practicable for the select few, and by the many must be neglected, except indeed that no student of the Bible can properly dispense with such an examination as will enable him to arrive at a tolerably exact view of the meaning of its every sentence and word. It is hardly necessary to refer to the help in this direction to be derived, in respect of the New Testament, from the valuable editions of the complete Greek Testament by Bishop Wordsworth and Dean Alford, and of certain of the Epistles by Bishops Ellicott and Lightfoot.

(γ) Doctrinal,—to enable us to understand what the teaching of the Bible on the various dogmas of our holy faith, *e.g.*, the Trinity, the Incarnation, the Atonement, Justification, the Church, the Sacraments, etc., really is; and how these doctrines, when formulated, can be deduced therefrom, and proved thereby. It is true indeed that we can find all this in systematic treatises devoted to the purpose; but we should never, as teachers, be satisfied with taking our doctrines at second hand, without going to the fountain-head and source of all theological truth, and testing each dogma for ourselves.

(δ) Homiletic,—for the sake of our sermons. This form of

study involves, to a considerable extent, a combination of the other three ; still, as the object in view is different, the method should somewhat vary accordingly. This, however, is so well understood by the clergy, that to say more upon the point is, perhaps, unnecessary.

With regard to the somewhat vexed question of commentaries, the correct view would seem to be that, while nothing should supersede the independent study of God's Word,—for the truth should be sought from the fresh springs, before it has been contaminated and adulterated by passing through human channels,—yet much assistance may be gained by a judicious use of commentaries. Thus, to mention only complete commentaries, for devotional thought and spiritual guidance Scott is most useful ; for homiletic purposes Matthew Henry carries off the palm ; as a *résumé* of the present state of knowledge respecting the Bible and its contents, and an explanation of the meaning of particular passages, the Speaker's Commentary is valuable ; while, as a good general commentary, that of Jamieson, Fausset, and Brown is to be recommended. It is to be noted, however, that at present there is no one commentary from which a clergyman can get all he wants, or should want, to know about the Bible.

2. General theological study.

Here so wide a field opens before us, that it is difficult, within anything like reasonable limits, to say all that should be said. A brief outline sketch of the subject, with a few plain hints under the various subdivisions, must suffice.

(a) The Prayer Book and its history call for careful study. For this purpose, not to mention more formal treatises, like the well-known ones of Wheatly and Procter, Blunt's "Annotated Book of Common Prayer" is highly to be recommended. But, as a book containing a great deal of information in a small compass, the "Prayer Book Interleaved," by Campion and Beamont, in which historical illustrations and explanatory notes are printed parallel to the text, will be found useful. A Latin version of the Prayer Book, like that by Bright and Mold, may often advantageously be compared with the English, as a help to the understanding of the full meaning of certain passages, and as familiarizing us with the language of the theology of the Western Church for long centuries ; for which

latter purpose, however, the use of the Vulgate is most desirable.

(β) We should always have on hand some Patristic, Mediæval, or Reformation author, taking care, however, that the treatise is a good one, and, if possible, not too long. All clergymen, it may be taken for granted, have some acquaintance with such books as Augustine's "Confessions," or Thomas à Kempis' "De Imitatione Christi." The Apostolic Fathers deserve attention, not so much, perhaps, from their intrinsic value, as from the interest attached to their writings from their being next in point of time after the inspired ones. Any of Augustine's works will amply repay study; but notice may especially be directed to those of his tractates, viz., "De Catechizandis Rudibus," "De Fide Rerum quæ non Videntur," and "De Utilitate Credendi," because of their brevity, and because they are edited in one little volume by the late C. Marriott, of Oriel. Amongst other patristic writings, we may mention as specially worthy of perusal "Chrysostom de Sacerdotio," "Athanasius de Incarnatione Verbi;" the "Commonitorium of Vincentius Lirinensis;" "Cyprian's Letters," the "Apologies of Justin Martyr," and some of the treatises of Tertullian. Among mediæval treatises, the "Cur Deus Homo" of Anselm stands pre-eminent. Of the writings of Reformation divines, we may call special attention to Luther's truly admirable and characteristic treatise, "De Libertate Christiana," and to our own Jewell's "Apology," though many others are equally, perhaps, deserving of diligent study.

(γ) When we turn to Anglican theology, the field is so rich that selection becomes very difficult. Such books as Hooker's "Ecclesiastical Polity" and Pearson "On the Creed" cannot well be read too often. For the rest, such treatises as Waterland on the "Eucharist," Barrow on the "Supremacy of the Pope," Jeremy Taylor's "Dissuasive from Popery" and "Liberty of Prophesying," Bull's "Defensio Fidei Nicænæ," Lee on the "Inspiration of Scripture," and many others, which will at once occur to the reader, will more than repay us for any time spent upon them.

(δ) Ecclesiastical history should not be neglected by the student of theology. As a complete compendium of the whole, Mosheim still seems to be unsurpassed. Gieseler's "Eccle-

siastical History" is also a valuable sketch, enriched with copious notes, of the period up to the Reformation. Robertson's "History of the Church," Burnett's "History of the Reformation," D'Aubigné's "History of the Reformation," and Collier's "Ecclesiastical History of Great Britain," are too well known to need more than passing commendation to those who may have time to really master the subject.

(ε) In dogmatic theology we are not rich, as regards, at least, complete systematic treatises. For the ground covered by the thirty-nine Articles, there are, of course, the well-known works of Bishop Burnett, Bishop H. Browne, and Dr. Boulton. As introductions to Christian dogmatics, we have the translations of Martensen's and Van Oosterzee's works, and the "Outlines of Theology," by an American divine, Dr. Hodge. A part of the great subject has been exceedingly well treated in a book recently published, Litton's "Introduction to Dogmatic Theology," a work which, when completed, bids fair to supply a real want in our theology.

(ζ) As regards controversial theology, it is not too much to expect a clergyman to be acquainted with the main points, at all events, of the Roman and infidel controversies. The literature on this point is so extensive, that it is somewhat venturesome to make a selection. On the former controversy, the little manuals of Blakeney, C. S. Stanford, and Littledale are full of matter well arranged and directly to the point. If larger treatises are required, Elliott's "Delineation of Romanism," and the reports of the discussions between Cumming and French, and between Venn and Watermouth, can be highly recommended. In the infidel controversy, the masterpieces of Butler and Paley must of course, as a preliminary, be well studied. Of more modern books adapted to the present phases of unbelief, I venture to draw attention to an admirable essay by Christlieb, mapping out, as it were, the whole subject; to his larger work, entitled "Modern Doubt and Christian Belief;" to C. A. Row's "Bampton Lectures on Christian Evidences viewed in relation to Modern Thought;" and to Redford's "Christian's Plea against Modern Unbelief." Luthardt's lectures, as well as many of those in the five volumes published by the Christian Evidence Society, are of much value in this direction. Last, but not least, H. Rogers's "Superhuman Origin of the Bible" can be spoken

of as a masterpiece of sanctified reasoning, second only to Butler's "Analogy." For the Church's controversy with modern dissent, Bishop Titcombe's "*Gladius Ecclesiæ*" will be found useful; and if the peculiar views of the Plymouth Brethren have to be met, Miss Whateley's admirable little book completely and satisfactorily deals with the subject. For many reasons, no doubt, controversy is undesirable for the ordinary clergyman; still without some accurate knowledge on the points at issue between ourselves on the one hand, and Rome, infidelity, and nonconformity on the other, it would hardly seem possible in these dangerous days to guide our people aright, confirm the unstable, strengthen the wavering, and win back the erring.

(η) Last of all come sermons. The abundance of printed sermons is so great, that the selection of any as specially worthy of study is not only a difficult and invidious task, but when made is likely at once to be called in question. But if any are to be singled out, we may mention for pithy and sententious expression, Bishop Andrewes; for elaborate fulness of matter, Isaac Barrow; for concentrated and elaborate thought, Robertson, of Brighton; for rich and exuberant eloquence, Archer Butler; for the nearest approach, perhaps, to homiletic perfection, Robert Hall. Bishop Ryle's "*Expository Thoughts on the Gospels*," for combined simplicity and force, may serve as a model of style to the young preacher, particularly if he has to address the poor and uneducated.

Yet again, we must not forget that if there be a danger of a clergyman reading too little, there is also a danger of his reading too much; if there is a Scylla on the one side, there is a Charybdis on the other; and what we have to do is to try to steer our course clear between the two. A clergyman, while he should always be a student, should never let his studies interfere with his parochial work; he should ever remember that the acquisition of any intellectual knowledge is apt to become engrossing, and he should beware lest it become a snare to him, and attract him from his practical work; in short, he should see to it that all his studies, even his sacred ones, should be made subservient to the one great end of his ministry, the winning souls, and so bringing glory to Christ.

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The suggested hymns will be found in the following books, *Ancient and Modern*, *Bickersteth's Hymnal Companion*, *Church Hymns*, *Irish Church Hymnal*, *Mercer's Hymns*.

January 1st.

The Circumcision of Christ.

Ep. Rom. iv. 8. *Gos.* Luke ii. 15. *Pss.* i.—viii.
Less. Gen. xvii. 9; Rom. ii. 17; Deut. x. 12; Col. ii. 8—18.

		A.	B.	C.	I.	M.
<i>To the Name of our salvation</i>	(Gos.)	179	523	536	99	
<i>For Thy mercy and Thy grace</i>	(New Year)	73	84	89	91	
<i>All hail the power of Jesus' Name</i>	(Ep.)	300	499	330	252	309
<i>O come, all ye faithful</i>	(Gos.)	59	77	85	87	96
<i>O God of Bethel, by Whose hand</i>			89		275	269
<i>Christ, Whose glory fills the skies</i>		7	6	4	2	120
<i>Through all the changing scenes of life</i>		290	503	530	244	272
<i>Lead us, heavenly Father, lead us</i>		281	330	410	228	257
<i>Thine for ever, God of love</i>		280	282	523	376	581
<i>Soldiers of Christ, arise</i>		270	319	501	377	367

WONDERED, PONDERED, GLORIFIED.

BY THE RIGHT REV. THE BISHOP OF OSSORY, FERNS, AND LEIGHLIN.

LUKE ii. 18—21.—“*And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.*”

IF the circumcision of Christ had been that of an ordinary Jewish child, there would not be much to enlist special attention.

It would be looked upon, and rightly, as (1) a badge of nationality (Phil. iii. 5); (2) as a seal of the righteousness of faith (Rom. iv. 11). In the latter respect it corresponded to baptism, and anticipated it (Col. ii. 11, 12). It shows that our children are admissible to the covenant of grace, and therefore supplies an argument for infant baptism.

But the collect has seized on the true significance of Christ's circum-

cision: "Circumcised, and obedient to the law for man." And this connects the rite in His case with His incarnation, life, obedience, and atonement—all for "man."

Our text indicates three ways of looking at these things—three stages of feeling in respect to them. 1. The people wondered. 2. Mary pondered. 3. The shepherds glorified.

I. Wondered. Mysteries in religion which may well astonish us; mysteries of power, of condescension, of love [1].

May well expect things in Revelation which baffle our powers of reason. Let not our wonder be that of bewildered unbelief, or of transitory awe, or of unfruitful astonishment. Rather let it be the wonder of reverence, of faith, of gratitude; the submission of mind and spirit to the word of God.

II. Pondered. Mary "kept" them in her *heart* as a priceless treasure, and "*weighed*" their worth and meaning. Here are head and heart, reason and faith, exercised in their respective spheres—"pondering" and "*keeping*." Here is personal contact with the mysteries of grace—"in her heart" [2] [3].

What is the worth and bearing of all these things as regards ourselves—"For us men, and for our salvation"? How do they affect our state and condition? How do Christ and His salvation meet my need? Have I received, and do I treasure, this "good tidings"? [4.]

III. Glorified and praised God. The final fruit of reverent and believing contemplation. The shepherds went back to their flocks glorifying God for His greatness, praising Him for His goodness.

1. The deepest mysteries and weightiest thoughts may help us in daily duty [5]. 2. The reverent study and believing reception of Divine truth is influential. 3. The issue of all real religion is practical [6].

Apply all this to the subject of Christ's circumcision.

It was "for man." 1. May well awake our wonder. 2. May well enlist our attention and faith. 3. May well attract our gratitude and love.

Seek the "*true circumcision of the spirit*" (see collect)—our "*heart*" (Deut. x. 16; Rom. ii. 28, 29), and "*all our members*" (Phil. iii. 3; Col. ii. 11).

January 6th. The Epiphany.

Ep. Eph. iii. 1. *Gos.* Matt. ii. 1. *Pss.* xxx.—xxxiv.
Less. Isa. lx.; Luke iii. 15—23; Isa. xlix. 13—24; John ii. 1—12.

	A.	B.	C.	I.	M.
<i>As with gladness men of old</i> (Coll.)	79	93	94	100	119
<i>Jesus shall reign where'er the sun</i> . . . (1st M. Less.)	220	106	407	113	477
<i>Brightest and best of the sons</i> . . . (1st M. Less.)		94	95	101	115
<i>Hail to the Lord's Anointed</i> . . . (1st M. Less.)	219	113	379	107	480
<i>Songs of praise the angels sang</i>	297	513	503	268	82
<i>From all that dwell below the skies</i> . . .		493	366	117	31
<i>O Word of God incarnate</i> (Coll., Ep.)		263	462	236	549
<i>Hark the glad sound, the Saviour comes</i> (1st E. Less.)	53	54	68	65	59
<i>The God of Abra'm praise</i> (Gos.)		526	511	292	410
<i>O God, our help in ages past</i> (Gos.)	165	264	446	90	260

EPIPHANY GLORY.

BY THE REV. W. W. TYLER, VICAR OF TANNINGTON AND BRUNDISH,
SUFFOLK.

ISA. lx. 1.—“*The glory of the Lord.*”

I. Introductory.

1. Observe the teaching of the Church on the Epiphany. The collect speaks of a star being the instrument. The epistle speaks of one human instrument, “less than the least,” etc. So the second evening lesson is the account of the first miracle.

2. The “glory of the Lord” must be carefully distinguished from all human glory, however worthy (see Exod. xxviii. 2; 1 Chron. xxii. 5; Isa. v. 14; Gen xlv. 13; Matt. vi. 29; Isa. xlii. 19).

3. This “glory of the Lord” is also distinct from the ordinary glory of God, as seen in His works of creation and providence.

4. Also observe (by comparison with Isa. xl. 5) this glory is not a creation, but a revelation of existing glory.

We consider this glory under three different dispensations.

II. The glory of God as manifested in the ages before Christ's advent.

1. This is at all times of a personal character essentially. The Persons of the Holy Trinity may not always be distinguished, but undoubtedly manifested. Compare, for example, this “glory of the Lord” in Isa. vi., where One Person speaks as “I,” and the synonymous “Us” in the same verse.

2. Other manifestations are frequent. The *Shechinah* is called the “glory of the Lord” (cf. Exod. xlii. 21, xvi. 7, 10, xxiv. 16, xl. 34, 35, etc.). Moses was peculiarly honoured in answer to his prayer, “I

beseech Thee, show me Thy glory," with the mysterious experience of Exod. xxxiii. 19. Ezekiel realized the same Presence (chaps. i., iii., x., xi., xliii., etc.).

3. A connecting link between Old and New Testament manifestations may be sometimes observed. Thus, 1 Kings viii. 11 compared with Hag. ii. 9 and Matt. xii. 6 [7].

III. The glory of the Lord in New Testament history. This is a special manifestation of Divinity by Christ Jesus (Heb. i. 3; Col. i. 15). It was prophesied (Isa. xl. 5) that "*all flesh shall see it.*"

1. The Jews saw the glory (John i. 14), and Simeon speaks of Christ as "a Light" and "the glory" (Luke ii. 32).

2. The Gentiles were also favoured; for by the leading of a star the wise men came to worship Him (Matt. ii. 11).

3. A very marked event on the transfiguration mount (Matt. xvii. 1—8) will exemplify this point.

4. His ascension glory, spoken of in Psalm xxiv., was witnessed by Stephen (Acts vii. 55).

5. After Christ's ascension another manifestation was vouchsafed of the Third Person of the blessed Trinity (Acts ii. 2—4), who is the abiding presence of God in His Church.

IV. The future glorious manifestation.

All flesh will see either the coming of Christ for His people (2 Thess. i. 10; 1 Pet. iv. 13; Rev. vii.), or when He appears for judgment (Rev. xx.).

Application.

1. In this present dispensation we can affirm that the glory of the Lord has been revealed, is so still, and for another purpose will again be manifested hereafter. Are we living up to our past, present, and future privileges?

2. Instead of living at a continuously low level, ought we not to experience daily 2 Cor. iii. 18?

January 7th.

The First Sunday after the Epiphany.

Ep. Rom. xii. 1. *Gos.* Luke ii. 41. *Pss.* xxxv.—xxxvii.

Less. Isa. li. ; Matt. iv. 23—v. 13 ; Isa. lii. 13, and liii. or liv. ; Acts iv. 1—32.

	A.	B.	C.	I.	M.
<i>Through the day Thy love has spared us</i>	25	27	34	12	8
<i>Jesus, the very thought of Thee</i> (Gos.)	178	287		315	102
<i>O for a heart to praise my God</i> (2nd M. Less.)		305	466	96	381
<i>As with gladness men of old</i>	79	93	94	100	119
<i>Hail to the Lord's Anointed</i>	219	113	379	107	480
<i>O help us, Lord, each hour of need</i> (Coll.)	279		470	147	144
<i>When I survey the wondrous cross</i> (1st E. Less.)	108	167	547	166	171
<i>To the Name of our salvation</i> (2nd E. Less.)	179	523	536	99	
<i>Hail, Thou once despised Jesus</i> (1st E. Less.)		175	378	203	216 ¹
<i>Awake, and sing the song</i> (1st E. Less.)		504	335	193	294

THE MANIFESTATION OF CHRIST TO THE CHILDREN.

(*A Children's Sermon.*)

BY THE REV. WILLIAM MACDONALD SINCLAIR, M.A., CHAPLAIN TO THE BISHOP OF LONDON, AND VICAR OF ST. STEPHEN'S, WESTMINSTER.

ISA. li. 11.—“*The redeemed of the Lord shall return, and come with singing unto Zion.*”

I. Introduction.

1. The children may be reminded that there is no part of the Bible read in church which they may not try to understand ; that Isaiah lived about 700 years before Christ ; and that the life and office of Jesus as Messiah were foreseen by him, and described in strains of the most glowing and glorious poetry

2. They may be shown that chap. li. and chap. li. to ver. 13 form in themselves a beautiful and triumphant song as an introduction to the lament over the sufferings of the Messiah, which is immediately to follow.

3. This song is in two parts. The first part calls on all faithful Hebrews to hear ; the second part summons the Holy City to rouse herself and be ready, and introduces the herald of the Messiah.

4. The first part is the first eight verses of chap. li. It is divided into three portions, each beginning “Hearken unto me” (ver. 1, 4, 7).

The second part begins at ver. 9, and ends at chap. lii. 12. It is divided into four portions. Three of them begin with “Awake ! awake !” and the fourth brings in the herald : “How beautiful upon the mountains” (chaps. li. 9, 17, lii. 1, 7).

II. Explanations.

A few simple explanations may be given the children. Ver. 1. Their origin had been small, yet what great things God had done for them ! So it would be in the future. The "hole of the pit" is the quarry from which the nation had been built. Ver. 2. "Alone," only one person. Ver. 4. "To rest for a light," will establish it as a steady light. Ver. 5. "The isles," the Gentiles. Ver. 9. "Rahab," Egypt (Ps. lxxiv. 13, lxxxvii. 4, lxxxix. 10); "the dragon," the ensign of Egypt. Ver. 14. "The bending prisoner hasteneth to be loosed, and he shall not die in the pit; his bread shall not fail." God's salvation shall reach even the most wretched. Chap. lii. ver. 3. As Israel's oppressors gave nothing for them, so there was no claim on them to interfere with God's redemption. Ver. 4. Pharaoh and Sennacherib had been powerful and terrible, yet God had freed His people from them: could He not do so now? Ver. 10. "Hath made bare," like a warrior going to use the sword. Ver. 11. The holy people invited to march out and meet their Redeemer.

III. Lessons.

The great point of this splendid hymn is the exceeding joyfulness of salvation in Christ. Ver. 3. "Joy and gladness shall be found therein; thanksgiving and the voice of melody." Ver. 11. "Therefore the redeemed of the Lord," etc. Chap. lii. ver. 1. "Put on thy beautiful garments." Ver. 9. "Break forth into joy, sing together!"

Why should you be joyful? 1. At hearing you are to live for ever and ever. 2. At being taught how to avoid ruin and shipwreck in your life. 3. In having your sins put away. 4. In being given power over your worst enemy, sin. 5. At being shown how to be happy; by denying self. 6. At seeing all God's plans spread out before you in His Word, and having no longer occasion to be puzzled by anything. 7. In being admitted to know Jesus Christ in all His surpassing beauty. 8. In having access to Him by prayer. 9. For being born in a free and Christian country, of Christian parents, and brought to a Christian school. 10. For your baptismal vows, and your admission to the kingdom of heaven.

January 14th.

The Second Sunday after the Epiphany.

Ep. Rom. xii. 6. *Gos.* John ii. 1. *Pss.* lxxi.—lxxiv.
Less. Isa. lv. ; Matt. viii. 18 ; Isa. lvii. or lxi. ; Acts viii. 26.

		A.	B.	C.	I.	M.
<i>Hail to the Lord's Anointed</i> .	. (1st E. Less.)	219	113	379	107	480
<i>I heard the voice of Jesus say</i> .	. (1st M. Less.)	257	267	388	265	
<i>Fierce raged the tempest o'er the deep</i> .	. (2nd M. Less.)	285	535		312	
<i>Forth in Thy Name, O Lord, I go</i> .	. (Ep.)	8	12	6	7	15
<i>Jesus shall reign where'er the sun</i> .	. (1st E. Less.)	220	106	407	113	477
<i>Come unto Me, ye weary</i> .	. (1st M. Less.)	256	345	351		
<i>Eternal Father, strong to save.</i> .	. (2nd E. Less.)	370	533	321	414	543
<i>Art thou weary, art thou languid</i> .	. (1st M. Less.)	254	142	333	130	
<i>Just as I am, without one plea</i> .	. (2nd E. Less.)	255	138	408	131	342
<i>Jesus calls us o'er the tumult</i> .	. (2nd M. Less.)	403	318	404	327	538

THE EPIPHANY OF THE BRIDE OF CHRIST.

BY THE REV. JOHN GRITTON, D.D., MINISTER OF CHRIST CHURCH,
SIDCUP.

ISA. lxi. 10.—“ *I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.*”

1. MARK the wonderful correlation of the joy of Christ and of His people. The believer can use these words in praise of Jesus. They describe the work of Jesus for His own. He is to them Jehovah-Tzidkenu. Many so use the words. It can be only by accommodation however.

2. They are the address of Jehovah the Son to Jehovah the Father. It is Christ who speaks all through the chapter. We know that He speaks in ver. 1, 2, 3 (*vide* Luke iv. 16—21), and no break occurs.

I. Light thrown on the text.

1. Ezek. xvi. A king finds an outcast, naked, and filthy child. He takes it to himself, adopts it, cleanses, clothes, nourishes, and trains it. The outcast grows into a queenly woman, perfect in beauty through his comeliness. He betroths her, taking to himself the beauty and comeliness which he had created and bestowed.

Thus does our King for us, lost, sinful, helpless ones. When we were sinners, He loved us, died for us, and in resurrection life becomes righteousness, sanctification, beauty. We have nothing. He gives everything, and then wraps us about Himself. He is our righteousness and salvation, and then He glories in that which He causes us to be.

2. Exod. xxviii. The High Priest is clothed. He wears an ephod and a breastplate. Both are woven of the same materials as the veil, with gold thread added. The veil is the body of Jesus (Heb. x. 20), it and the inwrought cherubic figures are rent—the Church dying in His dying. The ephod and the breastplate are unrendable. His people, dead with Him, live by Him and with Him for ever. On the shoulder strap, binding the garment in one, are two stones, and on them are all the names of the tribes. On the breastplate are twelve stones, and on them are all the names of the tribes. He wears them in the place of power, and in the place of love. So is our true Aaron dressed. All the elect and chosen ones girded on Him, beautiful as gold, blue, purple, scarlet, fine twined linen, and cunning work; valuable and glorious as onyx, sardius, topaz, sapphire, and diamond. He loves them; He exalts them.

3. Isa. xlix. 18. Jerusalem gathers her children, and clothes herself with them all as with an ornament, and binds them on her as does a bride her garments. So at length does the Saviour gather all His sacred ones from all ages and all lands, and clothes Himself with them all [8].

II. The text expounded.

The Father gives to Christ a people. He finds them, cleanses, beautifies, nourishes, and glorifies them; lays them as trophies before the Father, and receives them again, the travail of His soul, His exceeding great reward. In that day of His glory and triumph He ascribes all praise to Jehovah, and feels all joy in Him: for "Ye are Christ's, and Christ is God's."

Learn, 1. What our Saviour thinks of His saved ones.

2. What our thoughts touching Him should be.

3. With what care we should keep our garments unspotted.

4. How joyously we should anticipate His joy.

5. How heartily we should desire the coming Epiphany of the Bridegroom Priest (margin) and of His Bride—His sinlessly and eternally!

January 21st.

The Sunday called Septuagesima.

Ep. 1 Cor. ix. 24. *Gos.* Matt. xx. 1. *Pss.* cv., cvi.

Less. Gen. i.—ii. 4; Rev. xxi. 1—9; Gen. ii. 4, or Job xxxviii.; Rev. xxi. 9—xxii. 6.

	A.	B.	C.	I.	M.
<i>O day of rest and gladness</i> . . . (1st M. Less.)	36	191	45	32	515
<i>The strain upraise of joy and praise</i> . (2nd M. Less.)	295	528	516	233	513
<i>How bright those glorious spirits shine</i> . . .	438	359	384	353	412
<i>God, that madest earth and heaven</i> . . .	26	26	22	13, 23	7, 19
<i>Lord, when we bend before Thy throne</i> . . (Coll.)	244	123	429	51	48
<i>There is a book, who runs may read</i> . (1st M. Less.)	168	262	518		
<i>There is a blessed home</i> . . . (2nd E. Less.)	230	233	517	339	
<i>Praise the Lord; ye heavens, adore Him</i> (1st E. Less.)	292	524	486	232	
<i>Jerusalem on high</i> . . . (2nd E. Less.)	233	363	394	342	588
<i>Jerusalem, my happy home</i> . . . (2nd E. Less.)	236	230	392-3	340-1	395

THE RACE AND THE GOAL.

BY THE REV. EDWARD HOARE, M.A., HON. CANON OF CANTERBURY,
VICAR OF HOLY TRINITY, TUNBRIDGE WELLS.

1 COR. ix. 26, 27.—“*I therefore so run, not as uncertainly; so fight I, not as one that beateth the air,*” etc.

THIS passage has been sometimes supposed to teach a salvation by effort, not by gift; a life of perpetual anxiety, not a life of peaceful trust in the sure covenant of God in Christ Jesus. It is well, therefore, that we should ascertain what it really means.

The passage has nothing to do with the sinner seeking life. It relates exclusively to the holy race of an accepted believer. This becomes clear if—

I. We consider the context.

1. It is a missionary chapter, full of missionary principles; describing the Apostle's work, the manner in which he carried it on, and his earnest desire to adapt it to every class of character (ver. 19, etc.), that he *might by all means save some*. Earnest, self-denying work for souls he compares to a race or warfare.

2. The illustration shows that he is not referring to a sinner seeking life. He refers to ancient athletic contests for a crown of victory. A lifeless man cannot compete in a race. There must be life before there can be a race. So the sinner needs pardon and spiritual life before he can enter the race for a crown of glory.

3. The same thing appears very clearly if you consider the prize at which the Apostle aimed—viz., a *crown*; not life, not acceptance, but a crown. Acceptance is safety, a crown is glory. What was this crown?

Immortal souls saved through his ministry (1 Thess. ii. 19). No wonder that he was zealous, and willing to lay aside all personal feeling and prejudices, that he might win either Jew or Gentile to the Lord.

II. Let us turn to the character of the work.

1. There is no doubtfulness or uncertainty about it.

Some think that ver. 27 implies a doubt of his own safety. The original word translated "castaway" applies to a competitor who was disqualified for a prize, either because he had not kept the rules, or for some other reason (2 Tim. ii. 5). So he says, "I keep rigorously to the rules, lest I should be disqualified for the race." "Nothing arising from the flesh shall disqualify me for a crown." In this race there is no uncertainty, for there is a crown for *all* "who love His appearing." There is no fruitless effort. He set forth salvation, and God aimed the blows direct to the conscience.

2. While there was no uncertainty there was real self-denial.

Young men deny themselves whilst training for athletic sports. There must be discipline and training for the work of God. The infection of nature doth remain in our own hearts, as well as in those of others. There must be a steady, habitual beating down of the old man; an earnest conflict with the natural will; a humble, determined yielding of the whole man to the Lord [9] [10] [11].

III. In summing up, what lessons are we to learn from the passage?

1. Do not wait till you have won the race before you seek forgiveness.

The race did not *lead to* St. Paul's acceptance, but *started from* it. "It was not the means of life, but the result of it. "Arise and be baptized," was said to him before he started. We need that of which our baptism was the outward sign, a closing of the heart with the covenant of God, before we can begin the race here described.

2. Do not fear that, if you are God's reconciled children, walking with Him, you will ever be cast away. We have found that this is not the teaching of the passage. The Father is true to the covenant, the Son to the promises, the Holy Ghost to those whom He has called (John x. 28, 29) [12].

3. Do not forget that when you are brought into this covenant relationship with the Lord Jesus, there ought to be a holy, earnest, self-denying race and conflict for the salvation of souls. This is too often forgotten. Too many are content to be Christians for themselves, not for Christ. What is the character of your race? Where is the hope of your crown?

January 25th.

The Conversion of St. Paul.

Ep. Acts ix. 1. *Gos.* Matt. xix. 27. *Pss.* cxix. 33—104.
Less. Isa. xlix. 1—13; Gal. i. 11; Jer. i. 1—11; Acts xxvi. 1—21.

	A.	B.	C.	I.	M.
<i>Come, gracious Spirit, heavenly Dove . . . (Gos.)</i>	209	245		219	228
<i>For all Thy saints, who from their labours rest (Ep.)</i>	437	354	196	347	591
<i>For all Thy saints, O Lord . . . (Coll.)</i>		351	197	344	411
<i>God moves in a mysterious way . . . (Ep.)</i>	373	278	257	304	266
<i>O happy band of pilgrims . . . (Gos.)</i>	224	325	468	282	
<i>Who are these like stars appearing . . . (Gos.)</i>	427	360	554	352	
<i>The Son of God goes forth to war . . . (1st E. Less.)</i>	439	352	201	345	99
<i>Jerusalem the golden . . .</i>	228	239	395	343	407
<i>The Church's one foundation . . . (2nd M. Less.)</i>	215	285	509	335	578
<i>Hark the sound of holy voices . . .</i>	436	370	199		589

TRUE CONVERSION.

BY THE REV. T. M. MACDONALD, M.A., PREBENDARY OF LINCOLN, AND
 RECTOR OF KERSAL MOOR.

GAL. i. 15, 16.—“*It pleased God . . . to reveal His Son in me.*”

No greater revolution in character and conduct conceivable. A fierce persecutor, strong in the authority he most respected, “breathing out threatenings and slaughter,” transformed at once into a broken-hearted and penitent man, owning himself henceforth, through toils and hardships unto death, the willing and devoted “bond-servant” of Him whose name he had abhorred, and whose followers he up to that hour had been eager to destroy.

The conversion of St. Paul is a study of the manifold wisdom and grace of God.

1. *As a witness of the truth of Christianity.* Lord Lyttleton’s use of it for this purpose, Dr. Johnson characterised as “an argument to which infidelity has never been able to fabricate a specious answer.”

2. *As the crowning act of a providential preparation for his work as the Apostle to the Gentiles.* “Separated from his mother’s womb,” all the events of his life controlled and directed to this purpose, till at the right moment in the Divine plan he was “called by God’s grace.”

3. *As an example of the wondrous grace of the Gospel,* which he was to proclaim throughout the world (1 Tim. i. 14—16).

Conversion, in what it consists.

1. Not in mere change of opinion.

2. Not in outward reformation.

3. Not in new powers or faculties imparted. St. John was ambitious and impetuous by nature (Mark x. 35; Luke ix. 54). So he was also as Christ’s disciple (2 John 10, 11; 3 John 9, 10).

Saul of Tarsus was naturally such an one as must be in the front,—in the van of the persecutors, or “not a whit behind the chiefest of the Apostles.”

4. *In a new direction given to one's whole character and conduct, by a new and powerful motive.*

The motive power of character is in the heart. What is best loved rules the whole man (cf. Prov. iv. 23). And to “love the Lord our God with all the heart” is the first essential of religion (Mark xii. 29, 30). But men's hearts are ruled by “the love of the world;” their lives prove this, and that the love of the Father is not in them (1 John ii. 15).

The heart can only be dispossessed of its old and wrong affections by “the expulsive power” of a new one.

For this purpose the Gospel presents God manifested in Christ, as the Lover and Friend of sinful men, becoming one with us, sacrificing Himself to redeem us, and offering Himself as our portion.

To receive “God our Saviour” into our hearts, to love Him supremely, to love Him because He first loved us, this is conversion.

Christ was thus “revealed in” Saul of Tarsus, so that He became henceforth the object of his supreme love, and therefore the master of his will, and the new centre of his being. This new and master affection displaced all that up to that time had governed his life. (See Phil. iii. 7, etc., and Gal. ii. 20.)

January 28th.

The Sunday called Sexagesima.

Ep. 2 Cor. xi. 19. *Gos.* Luke viii. 4. *Pss.* cxxxii.—cxxxviii.

Less. Gen. iii.; Matt. xv. 21; Gen. vi. or viii.; Acts xvii. 1—16.

		A.	B.	C.	I.	M.
<i>Far from my heavenly home</i>	. (1st M. Less.)	284	135	358	278	
<i>Lead us, heavenly Father, lead us</i>	. (1st E. Less.)	281	330	410	228	257
<i>Lord of mercy and of might</i>	. (2nd M. Less.)		37	422	95	302
<i>Abide with me, fast falls the eventide</i>	. (2nd E. Less.)	27	13	329	14	26
<i>O God, our help in ages past</i>	. (Coll.)	165	264	446	90	260
<i>Oft in danger, oft in woe</i>	. (Ep.)	291	327	464	378	
<i>The King of love my Shepherd is</i>	. (2nd M. Less.)	197	395	512	295	
<i>Jesu, my Lord, my God, my All</i>	. . .	191	289	399	318	
<i>Praise, my soul, the King of heaven</i>	. . .	298	522	484	249	55
<i>Rock of ages, cleft for me</i>	. (2nd E. Less.)	184	133	490	165	177

THE STRIVINGS OF THE HOLY SPIRIT.

BY THE REV. T. H. BARNETT, VICAR OF ST. MARK, EASTON, BRISTOL.

GEN. vi. 3.—“*And the Lord said, My Spirit shall not always strive with man.*”

Introduction. This evening's lessons bring us to the days of the

deluge. Days of (1) *superabounding iniquity*; (2) *division*; (3) *heart-searching*.

This heart-searching was a work of God the Holy Ghost, and the record of it in the text bears striking witness to three great truths revealed more clearly in the New Testament.

I. Witness to the spiritual nature of man.

It is not till the later books of the New Testament that we are clearly told of man's threefold nature (1 Thess. v. 23).

It is not his *body*, nor even his animal *soul*, which is the sphere of the Holy Spirit's influences: it is his *spirit*, the highest part of his nature, which alone can receive spiritual impressions, and hold communion with God, who "is a Spirit."

Man was made in God's image. Therefore man, like God, is a spirit; and the fact of the Holy Ghost striving with him in the days before the flood shows him to have been endowed with this spiritual faculty and capacity.

It also warrants the belief that God then appealed to man by spiritual considerations, warning him of judgment, not only on the body, but the soul and spirit too; preaching to him salvation, not merely in this world, but in one to come.

II. Witness to the corruption of human nature.

In man's unfallen state his spirit ruled over his whole being. His spirit, being pure and holy, was in uninterrupted communion with God. The Holy Spirit, through his spirit, held holy sway over his soul and body. But with the fall came the dominion of the flesh. The "lust of the flesh" obtained the mastery, the moral life was infested with self-will and ungodliness, and the spirit brought into bondage. Henceforth it has been the gracious work of God's Holy Spirit to strive for the regaining of man's spiritual power. (See Rom. viii. 1—9; Gal. v. 16, 17.)

III. Witness to the limitation of a day of grace.

By-and-by, when mankind became so utterly bad, God definitely determined upon the duration of this gracious striving of His Spirit. It could "not always" be. Judgment must ere long take its course. But a respite of a hundred and twenty years was given, during which fresh and more earnest effort was made to turn men to repentance (see Heb. xi. 7). But to no avail: the dominion of the flesh quenched spiritual considerations; the day of grace waned and closed; "the flood came" (Matt. xxiv. 38, 39).

To this truth, that there must come an end to the day of grace, all God's dispensations, national and personal, bear testimony. The strivings

of His Spirit are not eternal. They are confined to the sphere of time; they may be victorious, or they may be utterly stayed by the power of the sinful flesh. (See Acts vii. 51; 1 Thess. v. 19; Matt. xii. 31.)

Conclusion. Let us learn—

How “fearfully and wonderfully” we are “made.” In our unity of being we have a threefold nature—body, soul, and spirit. We are destined to be spiritual, to live in the spirit, to make body and soul subservient to the rule of our spirit, and thus to become holy through the influence of a sanctified spirit working in our whole nature.

February 2nd.

The Purification of St. Mary the Virgin.

Ep. Mal. iii. 1. *Gos.* Luke ii. 22. *Pss.* ix.—xiv.

Less. Exod. xiii. 1—17; Matt. xviii. 21—xix. 3; Hag. ii. 1—10; Acts xx. 1—17.

	A.	B.	C.	I.	M.
<i>Blest are the pure in heart</i> (Gos., Coll.)	261	349	339	346	
<i>As pants the hart for cooling streams</i>	238	126	334	299	575
<i>Jesu, meek and gentle</i>	194	423	397		
<i>Hark the glad sound, the Saviour comes</i> (Ep.)	53	54	68	65	59
<i>Love Divine, all love excelling</i> (Gos.)		295	430	71	79
<i>Lord, when we bend before Thy throne</i> (2nd Less.)	244	123	429	51	48
<i>Come, gracious Spirit, heavenly Dove</i> (Gos.)	209	245		219	228
<i>The roseate hues of early dawn</i>	229	313	514	333	402
<i>O for a closer walk with God</i>		147		388	143
<i>There is a green hill far away</i>	332	420	577	463	

THE LORD'S ENTRY INTO HIS TEMPLE.

BY REV. JOHN W. MILLS, M.A., RECTOR OF ST. LAWRENCE, ESSEX, AND
DIOCESAN INSPECTOR.

MAL. iii. 1.—“*The Lord, whom ye seek, shall suddenly come to His temple.*”

THIS subject is very suitably connected with *the purification of the Virgin before she entered the temple.* (Cf. Luke ii. 22.)

I. There have been entries into the temple in the past.

1. The entry of King Solomon.

This was into the temple when first built in its beauty. No sound was heard but glad shouts of joy and thanksgiving, when the king and priests formally dedicated the temple for the service and dwelling of God Himself. (Cf. 1 Kings viii.; 2 Chron. v., etc.)

2. The entry of Prince Zerubbabel.

This was into the ruins of the temple, but soon mingled shouts of joy and lamentation welcomed the temple's resurrection. (Cf. Ezra iii., etc.)

3. The entry of King Jesus.

This was again into a rebuilt and beautiful temple. It was the entry of one "meek and sitting on an ass," received with disapprobation on the one hand, and shouts of "Hosanna" on the other; and it was into a temple no longer "a house of prayer," but "a den of thieves." (Cf. Matt. xxi.)

II. There are entries into a temple now.

1. The entry of the breath of life into man's body.

It was originally into a temple in all its purity and beauty (Gen. ii. 7), but it is now into a temple overthrown, "and very far gone from original righteousness." (Cf. Article ix.)

2. The various entries of the Spirit of life into man's heart—to convince, persuade, teach, convert, sanctify, etc.

St. Paul, addressing "them that are sanctified in Christ Jesus, called to be His saints, with all that call upon the name of our Lord Jesus in every place" (1 Cor. i. 2), asks them (1 Cor. iii. 16), "Know ye not that ye are the temple of God?" (Cf. 1 Cor. vi. 19 and 2 Cor. vi. 16.)

3. St. Paul calls his readers (1 Cor. iii. 1) "*carnal*," *σαρκικοῖς*, and yet in ver. 16 he writes, "The Spirit of God dwelleth in you."

This passage will bear a good deal of thoughtful working out for sermons. Cf. the silent growth of grace, etc. (Mark iv. 2), with the silent building of Solomon's temple; and the opposition of the world, flesh, and devil, to the entry of the Spirit, with the opposition of the chief priests, etc., to our Saviour's entry; the rejoicing of the angels; the battle of the two natures; the indwelling of the Spirit, etc.

III. There will be one more entry into the temple.

The Lord shall suddenly come to His temple—the Church of Christ, composed of believers, dedicated to Him at their baptism, called to be *ἁγίοι*, "*Which temple are ye*" (1 Cor. iii. 17). He will come then to gather His people to His kingdom, and to root out all that offend, and them that do iniquity (Matt. xiii. 41). He may come in our lifetime—even in the year now begun; but whenever He comes, it will be suddenly (Matt. xxiv. 36, etc.).

IV. Sinners must be purified before they can enter the temple of heaven.

This can and must be done on earth (1 John iii. 3), and then we shall be prepared for His coming.

How shall we receive Him? *with displeasure*, like the chief priests? *with fear*, like the money-changers? *with mingled joy and grief*, like the Jews in Zerubbabel's time? or *with great joy*, like Solomon's people? and *hosannas*, like the children?

If we would receive Him with joy and gladness then, we must see that our hearts are cleansed and prepared now by the sanctifying entries of His Holy Spirit, and occupied by His presence; and then we may keep on watching humbly, and offering Him the daily service of a renewed and holy life, praying in the language of St. John, "Even so, come, Lord Jesus," and in the words of our Lord's own prayer, "Thy kingdom come."

February 4th.

The Sunday called Quinquagesima.

Ep. I Cor. xiii. 1. *Gos.* Luke xviii. 31. *Pss.* xix.—xxiii.

Less. Gen. ix. 1—20; Matt. xix. 27—xx. 17; Gen. xii. or xiii.; Acts xxi. 1—17.

	A.	B.	C.	I.	M.
<i>Have mercy, Lord, on me</i> (Gos.)	249			133	145
<i>O help us, Lord, each hour of need</i> (Gos.)	279		470	147	144
<i>Nearer, my God, to Thee</i>	277	312	437	285	361
<i>Lord, speak to me, that I may speak</i> (Ep.)	356	316			
<i>My God, my Father, while I stray</i> . (2nd E. Less.)	264	337	432	300	276
<i>When our heads are bowed with woe</i> (Gos.)	399	36	548	164	374
<i>Take up thy cross, the Saviour said</i>	263	309	507		
<i>Our blest Redeemer, ere He breathed</i> . (2nd E. Less.)	207	253	481	215	221
<i>We saw Thee not when Thou didst tread</i> (2nd M. Less.)	174	268	541	211	311
<i>Saviour, again to Thy dear Name we raise</i>	31	214	27	35	

SPIRITUAL SUCCESS.

BY THE REV. W. J. CHAPMAN, M.A., VICAR OF CHRIST CHURCH,
HIGHBURY.

MATT. xx. 6.—"Why stand ye here all the day idle?"

IT is to a Christian, who is at all sensitive, an exceedingly oppressive thought, that the point he has reached is very far from that to which he might have climbed, had he been more earnest, methodical, and industrious. He perhaps sees himself passed by one or another with whom he started on equal terms. He cannot complain of want of talent, means, or opportunity. His fault has been lack of devotion. He feels the text to be a sharp or much-needed rebuke, "Why stand ye here all the day idle?"

Our subject is *spiritual success*, and the way to attain it.

I. What is meant by success.

The growth of the spiritual nature.

No real Christian will be *satisfied* without growth in grace, the reality of which is as great and as ascertainable as that of the physical system, or of commercial enterprise.

The life of his soul must be sustained. How? What is its food? The Lord Jesus Christ. "I am the bread of life." "If any man thirst, let him come unto Me, and drink." This divine food is taken by *faith* (John vi. 35, 47, 48).

1. This growth will include an *increasing sense of the exceeding sinfulness of sin*. The nearer we get to the light, the more clearly we shall perceive the sin that dwelleth in us; the greater the circumference of light, the greater the circumference of darkness beyond. There are certain theories of sanctification put forth in the present day, which, however they may *appear* to be sanctioned by certain texts, are opposed to the *general* teaching of Scripture, and give no room for deep humiliation of soul before God (1 John i. 8, iii. 6, 9; 1 Tim. i. 15).

2. This growth will include *increasing devotion to the Lord Jesus Christ*. As faith realizes more His personal love, presence, power, majesty, and dominion, love to Him will grow (John xxi. 15—17; Eph. iii. 17—19).

3. This growth will include *an increasing sense of our accountability to God*. As the years pass on, there will be a stronger desire to make the *best* of talents and opportunities (Matt. xii. 36; Rom. xiv. 12; Gal. vi. 5; 1 Pet. iv. 5).

II. Point out a mistake about the conditions of success.

It is a common impression with ordinary Christians, that one who is eminent for holiness and usefulness is for his eminence mainly indebted to circumstances; and because they consider that they are not so favourably situated, they abandon all idea of reaching to their stature.

III. Some rules for ensuring success.

1. *Let your aim be definite.*

Have one thing before you, and keep to it. (Phil. iii. 13), "This one thing I do." (Prov. iv. 23; Song i. 6.)

2. *Be methodical.*

A "Methodist" was originally a term of reproach [14].

3. *Redeem the time.*

Do one thing at a time. Strive after a particular knowledge of few things, rather than a general knowledge of many. The easiest way to squander time is to attempt much, and do it badly; for no *solid* results are thus attained. In every good work see that you be fruitful (Col. i. 10).

4. *Be self-reliant.*

Take your own line. Make your own plans. Other people's thoughts may be good, but *you*, too, are *a man*. You, too, have a mind (1 Cor. xii. 2). You are responsible for the training of your own powers.

You will make better progress on your own legs than on borrowed crutches (1 Sam. xvii. 39).

5. *Above all, be reliant upon God.* Live in Christ, upon Christ, and for Christ, and success must be yours (1 Cor. xv. 10; 2 Cor. xii. 9).

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

1. **Ideality, its value.**—The man who cannot wonder, who does not habitually wonder and worship, were he president of innumerable royal societies, is but a pair of spectacles, behind which there is no eye.

Carlyle.

2. **Thought, the foundation of character.**—All that we are is the result of what we have thought: it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage.

Buddha.

3. **High thoughts, God given.**—One cannot enough wonder or be thankful to Providence that from time to time He awakens in the spirits of a whole people, or of individuals, those truly God-like thoughts on which our inner being reposes.

Humboldt.

4. **Holiness, the way to.**—Steep thy thoughts in the mercies of God, and they will dye them as the dye-vat doth the cloth.

Trapp.

5. **Thoughts of kindred objects.**—

For kindred objects, kindred thoughts inspire,
As summer clouds flash forth electric fire.

Rogers.

6. **Resolves, unfulfilled.**—

Alas! we make
A ladder of our thoughts, where angels step,
But sleep ourselves at the foot; our high resolves
Look down upon our slumbering acts.

L. E. Landon.

7. **Testaments, Old and New.**—The New Testament is a development of the Old. From the first page of Genesis to the last of Revelation, we find Christ, the Angel of the new covenant, to be “the

burden" of prophets, apostles, kings, and martyrs. It is only by realizing this that we can thoroughly understand either one or the other. Our Lord is ever referring to the Old Testament, and as if to show us the important place that Testament has in the plan of salvation, we read that the redeemed shall sing "the song of Moses and the Lamb."

J. G. Pilkington.

8. Church, the Lord's care for.—The ship in which St. Paul sailed is an emblem of the Church in her militant state on earth. She is afflicted, tossed with tempests, and in danger of being shipwrecked every moment; many tempestuous Euroclydons arise suddenly, and threaten her fatally. But her wise Pilot sits at the helm, steers her with a fixed eye and steady hand between rocks and shelves, under-girding her by His everlasting arms of power and love; and when in our apprehensions she is brought to a hopeless and helpless state, without the light of sun or star to comfort her, then doth the Lord enlighten her darkness, and at midnight there shall be light.

Burkitt.

9. Yearnings, God-sent.—To be weighed down with a sense of our own incompleteness; to long for that which we have not and cannot gain; to descry noble attainments, as islands in the sea, eagerly sought, but which change to clouds as we draw near; to spend our life in searching for the hidden land, as Columbus for the new continent, and to find only weeds floating, or a broken branch, or, at best, a bird that comes to us from the unknown shore; this it is to be on earth—to live. And yet, are not these very yearnings the winds which God sends to fill our sails and give us good voyage homeward?

10. Watchfulness must be persistent.—He that has passed many stages of a good life, to prevent his being tempted to a single sin, must be very careful that he never entertain his spirit with the remembrance of his past sin, nor amuse it with fantastic apprehensions of the present. When the Israelites fancied the sapidness and relish of the flesh-pots, they longed to return and taste. So when a Libyan tiger, drawn from his wilder foragings, and taught to eat civil meat, and suffer the authority of man, he sits down tamely in his prison, and pays to his keeper fear and reverence for his meat; but if he chance to come again and taste a draught of warm blood, he presently leaps into his natural cruelty; he scarce abstains from eating those hands that brought him discipline and food.

Jeremy Taylor.

11. Watchfulness, necessity for.—In the garden of your soul weeds are ever springing up without any sowing. Unless you labour daily to keep them down, they will gain upon the good seed, and over-

top it. As a man who loves his garden may be seen stooping down every now and then in his daily walk through it, to pluck out and cast over the wall each weed that meets his eye as it is struggling through the ground; so a man who loves his soul, and would fain see it flourishing, is ever on the watch for malice, and envy, and falsehood, and vanity, and pride, and covetousness,—for any and for all of the legion-species of bitter roots that are ever springing up. *Arnot.*

12. Christian warfare.—Who would not courageously descend into that combat wherein there is a certain reward for him who conquers, and certain conquest for him who fights? For He who is the Rewarder is also a helper; He shows the crown, He supplies the arms. Nor need we excuse ourselves by pretence of weakness. The most equal Arbiter and Judge of the field doth so fitly match every combatant, that He calleth forth none to fight but whom He will make able. He will no more deny His heavenly aid to the man who prays aright, than a fond and affluent father will deny bread to his son who asketh it when he is hungry. *Hugo Grotius.*

13. Our one life.—

'Tis not for man to trifle; life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours.

O life below—how brief, and poor, and sad!
One heavy sigh.
O life above—how long, how fair, and glad!
An endless joy.
Oh to be done with daily dying here!
Oh to begin the living in yon sphere!

Bonar.

14. Punctuality, its importance.—John Wesley was a grand character, and he owed everything under God to His methodism. He so arranged his work that he was punctual to a minute. At 10 p.m. he laid his head on his pillow; at 4 a.m. he rose; at 5.0 he preached in the open air, however inclement the weather, and often at 9 a.m. would be thirty miles away from the place where he preached. Self-discipline is all-important to success, but it cannot exist without method. Nothing will strengthen our principles like punctuality and order (Prov. xxv. 28).

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

BY THE REV. GEORGE RAWLINSON, M.A., CAMDEN PROFESSOR OF ANCIENT HISTORY, OXFORD; CANON OF CANTERBURY CATHEDRAL.

I.

THE NOTICES IN THE BOOK OF GENESIS.

“Cush begat Nimrod : he began to be a mighty one in the earth. He was a mighty hunter before the Lord : wherefore it is said, Even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.”—GEN. x. 8—10.

THAT this passage refers to Babylon will scarcely be disputed. The words “Babel” and “Shinar” are sufficient proof. “Babel,” elsewhere generally translated “Babylon” (2 Kings xx. 12, xxiv. 1; 2 Chron. xxxii. 31, xxxiii. 11; Ps. cxxxvii. 1, etc.), is the exact Hebrew equivalent of the native *Babil*, which appears as the capital of Babylonia in the cuneiform records from the time of Agu-kak-rimi (about B.C. 2000) to the conquest of the country by Cyrus (B.C. 538). “Shinar” is probably an equivalent of “Mesopotamia,” “the country of the two rivers,” and in Scripture always designates the lower part of the Tigris and Euphrates valley, the alluvial plain through which the great rivers flow before reaching the Persian Gulf.

Four facts are recorded of Babylonia in the passage:—1. That it became at a very early date a settled government under a king; 2. that it contained, besides Babylon, at least three other great cities—Erech, Accad, Calneh; 3. that among its earliest rulers was a great conquering monarch named Nimrod; and 4. that this monarch, and therefore probably his people, descended from Cush—*i.e.*, was a Cushite, or Ethiopian.

The first of these facts is confirmed by Berosus, by Diodorus Siculus, and by the monuments. Berosus declared that a monarchy had been set up in Babylon soon after the flood,

which he regarded as a real occurrence, and counted 208 kings from Erechoüs, the first monarch, to Pul, the predecessor of Tiglath-Pileser. Diodorus believed that Babylon had been built by Semiramis, the wife of Nimes, at a date which, according to his chronology, would be about B.C. 2200. The monuments furnish between eighty and ninety names of kings anterior to Tiglath-Pileser, and carry back the monarchy by actual numerical statements to B.C. 2286, while the superposition of the remains is considered by the explorers to indicate an even greater antiquity. An early Babylonian kingdom, once denied on the authority of Ctesias, is now generally allowed by historians; the researches of Sir Henry Rawlinson, Mr. George Smith, Professor Sayce, and others, having sufficiently established the fact previously questioned.

The second fact—the early existence of several large cities in Babylonia, cities ranking almost upon a par—is also strongly supported by the native records. In the most ancient times to which the monuments go back, the chief cities, according to Mr. George Smith,* were Ur, Nipur, Karrah, and Larsa, all of them metropolitan, and all of them places giving their titles to kings. Somewhat later, Babylon and Erech rose to greatness, together with a city called Agadé, or Accad, according to the same authority.† If this last identification be allowed, then three out of the four cities mentioned in Genesis as metropolitan at this early date will have the same rank in the native records, and one only of the four names will lack such direct confirmation. Certainly, no name at all resembling Calneh occurs in the primitive geography of Babylonia. There are, however, grounds for regarding Calneh as another name of Nipur,‡ and one which superseded it for a time in the nomenclature of the inhabitants. In this case we may say that all the four cities of Genesis x. 10 are identified, and shown to have had (about B.C. 2000) the eminence ascribed to them in that passage. Mr. George Smith's reading of "Agadé" is, however, questioned by some, who read the name "Agané." If this latter reading be correct, the city Accad must be regarded as at present not identified.

* "History of Babylonia" (edited by Rev. A. H. Sayce), ch. iii., pp. 63—74.

† Ibid., p. 61.

‡ Smith's "Dictionary of the Bible," *ad voc.* Calneh.

The third fact—the reign of a powerful king, called Nimrod, over Babylonia has not as yet received any confirmation from the monuments. It is suspected that the monarch so called had two names, and that, while Scripture uses one of them, the Babylonian documents employ the other. Mr. George Smith proposed to identify the scriptural Nimrod with a certain Izdubar, a semi-mythical, semi-historical personage, very prominent in the primitive legends. But the identification is a pure conjecture. The monuments must be regarded as silent with respect to Nimrod, and we must look elsewhere for traces of his existence and authority. Such traces are numerous in the traditions of the East, and among the early Jewish and Arabic writers. Josephus tells us that Nimrod lived at the time when the attempt was made to build the Tower of Babel, and represents him as the prime mover in that impious enterprise. The Mahommedans have a tradition that he lived somewhat later, and was brought into contact with Abraham, whom he attempted to burn to death in a furnace of fire. In Arabian astronomy he appears as a giant who at his death was translated to heaven, and transformed into the constellation which the Arabs called *El Jabbar*, “the Giant,” and the Greeks Orion. These tales have, of course, but little value in themselves; they are merely important as showing how large a space this monarch occupied in the imaginations of the Eastern races, a fact only to be accounted for by his having once filled a prominent position. That position is declared in the “Nabathœan Agriculture,” an Arabic work of great antiquity, to have been the position of a king the founder of a dynasty which long bore sway over the land. Another sign of the reality of Nimrod’s rule is to be found in the attachment of his name to various sites in the Mesopotamian region. The remarkable ruin generally called Akkerkuf, which lies a little to the south-west of Baghdad, is known to many as the “Tel-Nimrúd;” the great dam across the Tigris below Mosul is the “Sahr-el-Nimrúd;” one of the chief of the buried cities in the same neighbourhood is called “Nimrúd” simply; and the name of “Birs-Nimrúd” attaches to the grandest mass of ruins in the lower country.

The fourth fact—that Nimrod, and therefore probably his

* See Rich’s “Journey to Babylon,” p. 2, note.

people, was of Cushite origin, has been strenuously denied by some, even among modern critics.* But ancient classical tradition and recent linguistic research agree in establishing a close connection between the early inhabitants of the lower Mesopotamian plain and the people, which, under the various names of Cushites, Ethiopians, and Abyssinians, has long been settled upon the middle Nile. Memnon, king of Ethiopia, according to Hesiod and Pindar, led an army of combined Ethiopians and Susianians to the assistance of Priam, king of Troy. Belus, according to the genealogists, was the son of Libya (or Africa); he married Anchinoë, daughter of Nilus, and had issue Ægyptus. Names which are modifications of Cush have always hung about the lower Mesopotamian region, indicating its primitive connection with the Cush upon the Nile. The Greeks called the Susianians "Kissii," and a neighbouring race "Kossæi." The early Babylonians had a city, "Kissi," and a leading tribe in their country was called that of the "Kassu." Even now the ancient Susiania is known as "Khuzistan," the land of Khuz, or of the Cushites. Standing alone, these would be weak arguments; but weight is lent them by the support which they obtain from the facts of language. Sir Henry Rawlinson, the first translator of primitive Babylonian documents, declares the vocabulary employed to be "decidedly Cushite or Ethiopian," and states that he was able to interpret the inscriptions chiefly by the aid which was furnished to him from published works on the Galla (Abyssinian) and the Mahra (South Arabian) dialects.†

"The whole earth was of one language and of one speech. And it came to pass, as they journeyed from the east (eastward, *marg.*), that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the

* See Bunsen's "Philosophy of History," vol. iii., pp. 190, 191.

† See the author's "Herodotus," vol. i., p. 441.

city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth : and from thence did the Lord scatter them abroad upon the face of all the earth.”—GENESIS xi. 1—9.

We have here the scriptural account of the meaning of the name “Babel,” the primitive term which the Greeks converted into “Babylon,” but which remains even now attached to a portion of the ruins that mark the site of the great city, almost in its original form.* The etymology was not accepted by the Babylonians themselves, who wrote the word in a way which shows that they considered it to mean “the Gate of God.” This has been regarded by some as a contradiction of the scriptural account ; but we may reconcile the two by supposing either that the name was first given in scorn, and that afterwards a better meaning was found for it, or (more probably) that the word, having been intended by the Babylonians themselves in the sense of “the Gate of God,” was from the first understood in a different sense by others, who connected it with the “confusion” of tongues. The word is capable of both etymologies, and may from the first have been taken in both senses by different persons.

The account of the origin of the name is connected with an historical narrative, of which the following are the chief incidents :—1. A body of men, who had occupied the plain of Shinar, disliking the idea of that dispersion which was continually taking place, and scattering men more and more widely over the earth, determined to build a city, and to adorn it with a lofty tower, in order that they might get themselves a name, and become a centre of attraction in the world. 2. The materials which they found to their hand, and which they employed in building, were burnt brick and “slime,” or bitumen. 3. They had built their city, and raised their tower to a certain height, when God interfered with their work. By confounding the language of the workmen, He made it impossible for them to understand each other’s speech, and the result was that the design, for the time at least, fell through. The people “left off to build the city,” and the mass of them dispersed, and “were scattered abroad upon the face of the earth.”

It would not have been surprising if profane history had

* The northernmost of the three great mounds which mark the ruins of Babylon is called by the Arabs *Babil*.

contained no notice of this matter. It belongs clearly to a very remote antiquity, a time anterior—as it might have been supposed—to records, and lost in the dark night of ages. But the fact seems to be, that the Babylonians either recorded at the time, or at any rate bore in memory, the transaction. Two Greek writers, who drew their Babylonian histories from native sources, noticed the occurrence, and gave an account of it, which is in most respects very close to the biblical narrative. Alexander Polyhistor said, that “Once upon a time, when the whole race of mankind were of one language, a certain number of them set to work to build a great tower, thinking to climb up to heaven ; but God caused a wind to blow, and cast the tower down, at the same time giving to every man his own peculiar speech. On which account the city was called Babylon.” Abydenus, a somewhat later historian, treated the subject at greater length. “At this time,” he said, “the ancient race of men were so puffed up with their strength and tallness of stature, that they began to despise and condemn the gods, and laboured to erect that very lofty tower, which is now called Babylon, intending thereby to scale heaven. But when the building approached the sky, behold, the gods called in the aid of the winds, and by their help overthrew the tower, and cast it to the ground. The name of the ruins is still called Babel ; because until this time all men had used the same speech, but now there was sent upon them a confusion of many and diverse tongues.”

These passages have long been known, and have been adduced as probable evidence that the native Babylonian records contained a notice respecting the tower of Babel and the confusion of human speech. But it is only recently that such a record has been unearthed. Among the clay tablets brought from Babylonia by Mr. George Smith, and deposited in the British Museum, is one unfortunately much mutilated, which seems clearly to have contained the Babylonian account of the matter. The main portions of this document are as follows :—

“Babylon corruptly to sin went, and
Small and great were mingled on the mound ;
Babylon corruptly to sin went, and
Small and great were mingled on the mound.

* * * *

Their work all day they builded ;
 But to their stronghold in the night
 Entirely an end God made.
 In His anger also His secret counsel He poured forth,
 He set His face to scatter ;
 He gave command to make strange their speech ;
 Their progress He impeded.

* * * *

In that day He blew, and for [all] future time
 The mountain (was demolished ?) ;
 Lawlessness stalkèd forth abroad ;
 And, though God spake to them,
 Men went *his* ways, and strenuously
 Opposed themselves to God.
 He saw, and to the earth came down ;
 No stop He made, while they
 Against the gods revolted. . . .

* * * *

Greatly they wept for Babylon ;
 Greatly they wept." *

"It came to pass in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of nations, that these made war with Bera, king of Sodom, and with Birsha, king of Gomorrha, Shinab, king of Admah, and Shemeber, king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer."—GENESIS xiv. 1—4.

The chief fact relating to Babylon, which this passage contains, is its subjection in the time of Abraham to a neighbouring country, called here Elam. Amraphel, the king of Shinar, the country whereof Babylon was the capital (Gen. x. 10, xi. 2—9), is plainly, in the entire narrative (Gen. xiv. 1—17), secondary and subordinate to Chedorlaomer, king of Elam. The conquered monarchs "serve" Chedorlaomer (ver. 4), not Amraphel; Chedorlaomer leads both expeditions, the other kings are "with him" (ver. 5, 17), as subordinate allies, or, more probably, as tributaries. This is an inversion of the usual position occupied by Babylonia towards its eastern neighbour, of which, until recently, there was no profane confirmation.

Recently, however, traces have been found of an Elamitic conquest of Babylon, and also of an Elamitic dynasty there at an early date, which show that there were times when the

* See "Records of the Past," vol. vii., pp. 131, 132.

more eastern of the two countries which lay side by side upon the Lower Tigris had the greater power, and exercised dominion over the more western. Asshur-bani-pal, the son of Esarhaddon, relates that in his eighteenth year (B.C. 651) he restored to the Babylonian city of Erech certain images of gods, which had been carried off from them as trophies of victory 1635 years previously by Kudur-Nakhunta, king of Elam, to adorn his capital city of Susa.* The primitive Babylonian monuments also show a second conquest of Babylon from the same quarter, and the establishment of a dynasty there, which is known as "Elamite,"† about B.C. 1600, or a little later. This dynasty consisted of two kings, Kudur-Mabuk and Rim-agu (a name which has been compared with "Arioch").

It is thus evident that Elam was, in the early period of Babylonian history, a country of about equal power, and one which was able from time to time to exercise dominion over her neighbour. It appears also that its kings affected, as one of the elements in their names, the word "Chedor" or "Kudur," which is believed to have meant "servant,"—Chedorlaomer (or Chedor-Lagamer, as the word might be transliterated) being "the servant of Lagamer," a Susianian god, Kudur-Nakhunta, "the servant of Nakhunta," another god; and Kudur-Mabuk, "the servant of Mabuk," a goddess. We may add, that "Amar" (=Amra in "Amra-phe") appears also as a root in the early Babylonian titles,‡ while Arioch is perhaps identical with the name of Rim-agu (or Eri-aku), Kudur-Mabuk's son and successor. Thus the notice in Gen. xiv. 1—4, without being directly confirmed by the monuments, is in close harmony with them, both linguistic and historical.

* "Ancient Monarchies," vol. i., p. 446. "Origin of Nations," p. 37.

† George Smith's "History of Babylonia," pp. 11, 74.

‡ Ibid., p. 10.

Working Men's Services.

BY THE REV. GEORGE TONGE, M.A., VICAR OF SPARKBROOK,
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THE purpose of this paper is best served by dealing with its subject in the *concrete* rather than in the *abstract*; it will be my endeavour to give a *narrative of facts*, rather than *discuss theories*; to contribute somewhat toward the solution of the problem of the day which presses most heavily on Christian men, philanthropists, and, I might add, statesmen too—"How to reach the masses." Here is our topic; and I wish to write of what, in one sense, might be called a successful experiment; or rather, I might say, a venture of faith.

This will be more interesting and profitable than occupying time with going into the causes, or combination of causes, which have led to the alienation of the masses of working men from, or their indifference to, the means of grace offered to them in the churches and chapels of the land. We assume the fact, and we shall all agree in regarding it as the bounden duty of the Church of Christ, if she would be true to her mission, and specially of those who are ministers of the Word, if they would be found faithful to their ordination vow, not to be content with bewailing as hopeless, or denouncing as sinful, this alienation of so large and important a portion of our home population from God, from Christ, and religion; but, treading in the steps of the Master, endued with His strength, and armed with weapons which He has sanctioned, and has promised to bless, to "seek that which is lost, and to bring again that which is driven away."

I may also, in an article of this character, somewhat narrow the subject. It would be less to the point to consider working men's services in general, and our attitude towards evangelistic efforts on an undenominational basis, than to ask what we ourselves can do as clergy of the Church of England in our own parishes, and in connection with our own parochial work.

Let me not be understood to ignore or despise special efforts carried on upon neutral ground—theatre, town-hall, open-air

services. We cannot deny that God has blessed, and blessed richly, work of this kind. It were alike unchristian and unwise to look coldly or suspiciously on these well-meant efforts. "Forbid not" those who thus work, even where we cannot see our way to co-operate with them. Rather, with Paul, "rejoice that Christ is preached." The Church lost influence, which it might have gained, by standing too much aloof from, and looking with too critical an eye on, work like that of evangelists such as Moody and Sankey.

Again, I must not pass unnoticed a form of Christian effort to reach the working classes which some of our clergy are now adopting. The idea was suggested by the "First-day schools," as they are called, carried on for many years in Birmingham by the Society of Friends. They have been most successful as regards numbers. The difficulty was the combination of the secular with the religious reading. Writing and arithmetic were followed by a Bible lesson. The clergy in some parishes have started classes, using for the purpose board-schools. They confine reading to the Bible, and writing to the copying-out of texts; arithmetic being wholly excluded. The classes meet early on Sunday morning, 7.30 to 8.30 or 9, and in some cases for an hour in the afternoon. The testimony of those who have taken part in them, or have witnessed them, is favourable. I am not over-stating the facts when I say three thousand men are gathered together, in connection with the Church of England, in classes of this kind.

And I cannot forbear saying one word about another agency, which, more than any other of which I know, has reached the very lowest strata of the population, and has been fruitful above most in satisfactory spiritual results—souls saved, lives reformed, and homes made bright and happy, which were scenes of vice and misery. I refer to the Medical Mission.

But I am chiefly concerned to speak of work which lies to our hand, and which, from more instances than one, I know to have been successful. My own personal observation has been limited to my own parish, and the result in one case may afford but slender ground for the deduction of general principles. Still a successful effort to some extent supplies an answer to the preliminary objection that the working classes can never be got in any numbers to church; and in giving the results of our

experience we may give the best reply I am able to make to the practical questions, How to prepare for these services; *where* and *when* to hold them; how to *conduct* them; how to follow them up, and *consolidate* the work. I have the less delicacy in speaking of the work in my own parish, because the first suggestion with regard to the services came from my fellow-labourer, and the labouring oar has throughout been taken by him. He is a man of missionary spirit, with a passion for saving souls, specially possessed with a desire to reach the men. He had been greatly encouraged in a work among the men at Cheltenham, resulting from a mission conducted by Mr. Aitken. He wished to try the same thing here. After much prayer, we determined to make the experiment. People shook their heads. "You will never get Birmingham men into a church on Sunday." "We can but try," was our reply. "We cannot leave a stone unturned." The sympathy and prayers of our Christian people were enlisted, and specially the active co-operation of our Thursday evening and Sunday afternoon men's Bible-classes, then averaging an attendance of about thirty. Large bills were posted about the parish, and sent to the manufactories in the parish, announcing, in simple words, the service. We said nothing about *working men* or *working clothes*, nothing about "free seats" and "no collection." The place, the time (3 p.m.), the preacher, were announced, and that was all. Small bills, similarly worded, with an appropriate text at the back, were placed in the hands of our Christian men and other workers, who were told off to the different streets. The day came; the time approached; the doors were opened. Gradually the men began to come up. The majority showed, by their awkward, sheepish manner, that they were treading on hitherto untrodden ground. Many were brought up by members of the Bible-class; one man came followed by eight (most of them genuine specimens of the genus "rough"), regretting he had not succeeded in getting more. Our wardens, unasked, were at their posts, meeting the men with a hearty welcome (not patronising), and bringing them forward to seats, which, of course, for the occasion, were all free. When the service began, at least five hundred were present. We had three well-known hymns (copies of which were distributed through the church) sung to familiar simple tunes. They were well taken up by the men.

It was a soul-stirring sight and an overwhelming sound. Their conduct during the prayers (which consisted of portions of the Litany on one occasion, and selections from Evening Prayer on another), and the reading of the lessons, was, to say the least, quiet and respectful, if not devout. There was a solemn silence and deep feeling during the sermon, which was plain, direct, scriptural, and clear in its statements. Its text was, "What think ye of Christ?"

The next Sunday we had about seven hundred present, and the following about eight hundred.

On the third Sunday, those who desired it were invited to join a Bible-class. Our small mission room, holding about seventy, was soon crowded out, and a middle-class schoolroom was kindly placed at our disposal; and thus, for some time, two large classes were held every Sunday afternoon, one conducted by my fellow-labourer, and the other by a layman who had been the originator of the Sunday afternoon Bible-class.

In the autumn we had another special service for men only, also on one Sunday during the mission in January and one on the Sunday after. Since then we were compelled, by want of space elsewhere, to suspend the usual afternoon service, and to hold the Bible-class, averaging an attendance of 200 at least, in the church, till a mission room capable of holding about 250 men was erected. This has now been completed about four months, and each Sunday has been full. There is moreover, as the result of the mission in January, from 7.15 to 8.15 an early Bible-class in the schoolroom of an outlying hamlet (worked in connection with our church), conducted by a lady and gentleman of our congregation, where, without the bait of reading and writing, on an average, thirty-five working men meet for the study of God's Word.

Apart from direct spiritual results which have come to our knowledge, I may speak of the testimony, borne quite gratuitously, to the altered tone of the men at a manufactory, whence about fifty men had attended the special services. Again, the men have a benevolent fund among themselves, managed by themselves, for relief of sick and needy members; they collected, or gave on collecting cards, £30 towards the total cost (£350) of the new mission room. Many among them are regular attendants at the morning and evening

services at the church. Some are communicants. At the early Bible-class a fair proportion adjourn from the class once a month to the early Communion. Two men regularly act at our own church on Sunday evening as amateur sidesmen in seating the congregation. We can only say of this work, "What hath God wrought!" "It is the Lord's doing, and it is marvellous in our eyes." We see in it a testimony alike to the power of prayer, and new evidence, if such were needed, that the simple gospel of the grace of God is the power which, accompanied by the power of the Holy Spirit, attracts men's attention, converts their hearts, and reforms their lives.

One or two words in conclusion. What has been said proves that there is an encouraging field for special labour among those classes, which sometimes we are tempted to think of as hopelessly alienated from religion, and outside the pale of Christian influence. They are not inaccessible to the Christian minister, notwithstanding the efforts of the infidel lecturer and secularist press to inspire them with what has been called "parsonophobia." The minister must address them frankly, without flattering (which they despise), or patronising (which they abhor). Let the simple gospel of Christ be the staple, the alpha and omega of our preaching. Let Him be set forth as the Son of God and the Son of man; as the one atonement for sin, and the substitute for man, as well as the friend of man and the example to men. We need not spare men's vices, if we show we love their souls. Without directly assaulting errors, and setting ourselves to expose fallacies, we can let men see that we are aware of what is said against the truth; and throw out remarks which will really furnish thoughtful minds with answers to shallow objections and plausible statements.

The services of which I have spoken, to be successful, should be *occasional*, at intervals, say, of six months, and not more than three in a series. They are specially valuable in gathering in fresh souls, and in awakening the careless. But the building-up work is best done in the Bible-class and the regular services. I have hinted that the singing should be simple—the hymns well known, the tunes familiar. Whether there should be a previous service, or whether we should take advantage of the provisions of the Act which allows a sermon, preceded by a few

simple collects, without a previous service, in the pulpit, is an open question. The service, whatever it be, should be short and very simple. If I do not read the feelings of the working class wrongly, I feel this is an important element of success. They like what they can understand and take part in, they hate anything of the nature of a performance. What a woman once said to me about her husband just illustrates the feeling of many of the working classes: "He used to go to church, but now he says he can go to a theatre any night in the week, and does not care to go on Sunday."

Let me again express my strong conviction that the Church of God has now a golden opportunity which may not long be hers. Men, if approached frankly and wisely, are willing to hear the Gospel, and will endure sound doctrine, though they are also ready to give heed to those who with fair speeches and plausible theories would seek to beguile those who are not well armed with the experimental knowledge of the truth. There is no time to be lost. "The night cometh (and that speedily), when no man can work." We have, even in our most successful efforts, done little more than scratch the surface. The great bulk of those who are reached by special services of the kind I have described are the more respectable of the working class. It is only here and there that we see representatives of the lowest strata at our men's services. Yet we must not forget that our great hope is to work through these individuals, who, if savingly brought to God, will bear witness more effectually than any paid agent among their fellows. The spread of the leaven of materialistic and socialistic principles among our working men can only effectually be arrested by the simple proclamation of the Gospel to them, and by the exhibition before them of a higher standard of practical godliness in those of the middle and upper classes who are regarded as the representatives of Christianity. The name of God has been, and still is, blasphemed among the masses of our land, through the luxury, covetousness, and selfishness of those who make a religious profession, but in whom is seen none of the sympathy, the self-denying love, the humility and unworldliness of Him whose name they bear.

The London Churches and Foreign Missions.

BY EUGENE STOCK, EDITORIAL SECRETARY OF THE CHURCH MISSIONARY SOCIETY.

IT has often occurred to me that an interesting addition might be made to the multifarious information supplied by that useful publication, Mackeson's "Guide to the Churches of London," if against each church were recorded the amount contributed during the year, by offertories and in other ways, to various Christian and charitable enterprises, or at all events to Foreign Missions. If even nothing else were entered than the letters "S.P.G." or "C.M.S." to indicate which society is supported, that alone would be a distinct addition to the interest of the Guide. The question would be no more invidious or inquisitorial than the question what hymnbook is in use, or whether the choir is a paid one; and I would fain hope that there are some at least who regard the subject as of possibly equal importance with that of floral decorations or Gregorian tones.

In the meanwhile, I have made for myself an analysis of the contributions given to Foreign Missions, by 835 churches in London and its suburbs, so far as Foreign Missions are represented by the two great institutions, the Society for the Propagation of the Gospel and the Church Missionary Society, in the year 1881;* and I propose in this article to submit some of the results of this analysis. I refrain from giving a list of all the churches, with their several contributions to either or both of these two societies. In the first place, the space at my disposal would not admit of this; and in the second place, a comparison based on one year's returns would be in many cases unfair. Local and temporary causes may make the amount raised in a particular parish in any one year exceptionally high or exceptionally low; and to arrive at something like a fair comparison, an average in each case of three years' returns should be taken. But my object is not to exhibit the deficiencies of particular churches; it is only to show general

* The S.P.G. year was 1881; the C.M.S. year from April, 1881, to March, 1882.

results. I therefore adopt the classification of parishes by rural deaneries, as one actually existing, and both convenient and familiar; and while it might be invidious to print St. Peter's, which gives £10 to Missions, next to St. John's, which gives £100, there is no invidiousness in giving the totals from the different deaneries. And for this, one year's returns are sufficient guide, because the chances are that if in any deanery certain churches are exceptionally high in the year taken as a specimen, in that same year other churches will be exceptionally low, and thus the general result obtained is near enough for practical purposes.

I proceed in the first place to enumerate certain general features of the analysis which must be carefully noted by the reader.

1. The selection of a boundary of the suburbs of London is of necessity arbitrary. I have not taken any hard and fast line such as that of ten or twelve miles' radius from Charing Cross, but rather, in including or excluding a particular deanery, decided each case upon its own merits, to the best of my judgment. Probably there would be reasonable grounds of complaint against any conceivable selection. In the Diocese of London, all the deaneries are included except Hampton, Uxbridge, and part of Harrow. In this latter case, the district of Willesden is allowed a place. In the Diocese of St. Albans, the one deanery of Barking is included. In the Diocese of Rochester, the whole Archdeaconry of Southwark is included; also, in the Archdeaconry of Rochester, the deaneries of Deptford, Greenwich, and Woolwich; and in the Archdeaconry of Kingston, the deaneries of Barnes, Kingston, and Streatham. In the Diocese of Canterbury, the deanery of Croydon is included, and a portion of the deanery of West Dartford, viz., Beddington.

2. In counting the "churches," the Diocesan Calendars have been followed in almost every instance. Some few "churches" are mission chapels, or chapels of large institutions; but if enumerated in the Diocesan Calendars, they have been included. Where there is more than one church in an ecclesiastical district, each church is counted separately. To this, however, the City is an exception. There, each union of parishes is counted as one parish.

3. The classification by deaneries, though convenient on the whole, has its drawbacks. Thus, Kilburn is a well-known and well-understood district; but of its six churches, three are in the deanery of Harrow, two in that of Paddington, and one in that of Highgate. Moreover, the C.M.S. system of local Associations does not at all follow ruri-decanal lines. Particular districts, availing themselves of the perfectly voluntary character of that system, have organized themselves for C.M.S. purposes in their own way. Thus, to take the case just mentioned, there is a "Kilburn Association," which includes churches in two deaneries, while one Kilburn church in a third deanery belongs to the "St. John's Wood Association." This has caused trouble in filling up the column of C.M.S. contributions. The S.P.G. accounts, on the other hand, follow the official lists, church by church, the voluntary association system not being in force; and their form, whatever its merits or its defects in other respects, is certainly simpler for comparison.

4. I do not pretend that my calculations are exhaustive of the subject. Possibly some few churches—not many, I think—which give to neither S.P.G. nor C.M.S., may give to other smaller missionary societies or to independent missions. Certainly many churches which support S.P.G. or C.M.S., or both, do support other societies and missions also, such as the South American Missionary Society, the Zenana and Female Education Societies, the Universities' Mission to Central Africa, and particular colonial or missionary dioceses. But it is not possible without direct inquiry, or a careful collation of numerous reports, to know of these collections and contributions. Rather than attempt to be exhaustive, and succeed only in being partial, I have thought it best to confine this paper entirely to the two great leading Societies.* And even as regards them the figures are necessarily incomplete; for it is not possible to include such subscriptions and donations as are paid direct to the head offices. In the year under review, S.P.G. received £4,548 for its General Fund from residents in London, which is entered in its "office list," and cannot be credited to particular parishes. C.M.S. does not say how much it got from London; but from

* It must be remembered, however, that a considerable proportion of the contributions to particular dioceses, and to certain separate missions, are paid into the S.P.G. Special Fund account, and therefore actually are included in my figures, as explained in the next paragraph.

the whole country it received direct £3,680 in subscriptions, and £20,958 in donations. The greater part of the former, and a considerable portion of the latter, came from the London district; but here, again, no part of either can be taken into account in this article, because the items cannot be allotted to particular parishes; indeed, many of the donations are anonymous. There is, however, one exception. The "Foreign Mission Fund" of St. Peter's, Eaton Square, gives to C.M.S. £500 a year for the Krishnagar Mission. This is of the nature of an "Appropriated Fund" in S.P.G. parlance. In C.M.S. accounts, it appears under the "Benefactions" (*i.e.* donations) paid direct to the Society; but being a regular contribution from a particular parish, it seems right to include it in the analysis.

5. It should be observed that any comparison between S.P.G. and C.M.S., based upon the figures I am about to present, is greatly to the disadvantage of C.M.S., because Special Funds in connection with C.M.S. cannot be included. Thus, many churches, during the year under review, gave collections to the funds raised personally (for what is virtually C.M.S. work) by Bishop Horden, of Moosonee, and Bishop Burdon, of Hong-Kong; and numerous contributions are continually being sent to individual C.M.S. missions and missionaries in all parts of the world. But none of these appear in the Society's accounts, although the Society provides the facilities necessary for remitting them abroad. The funds acknowledged in the Report are those only which are in some sense under the control of the Committee. On the other hand, more than a third of S.P.G. income consists of contributions to similar Special Funds, to which the Society acts in the capacity of bankers; and these being included in the Reports, I have included in the analysis, but entered in a separate column. Another section of S.P.G. income is "Appropriated Funds," which are in aid of objects specifically named by the donors, but, subject to that limitation, are under the control of the Society. The C.M.S. "Special Funds," officially so called, are virtually of the same kind. But as the contributions to these latter are not included in the accounts of the C.M.S. Local Associations, they also cannot be included in the analysis; and therefore, to be as fair as possible, I have put the S.P.G. "Appropriated Funds" in the

"Special" and not the "General" column. I ought to add here that the S.P.G. has recently determined to receive for the future no contributions to "Special Funds" of the kind above described; but only to the General Fund and to "Appropriated Funds." These latter are, however, to be called henceforth "Special Funds;" so that after the present year the systems of the two Societies will run nearly parallel, and a comparison of their receipts will be much easier.

6. Once more, it might be urged that as a large portion of S.P.G. income is spent, in accordance with the Society's charter, in providing ministrations for the white population in the British Colonies, the funds of the Colonial and Continental Church Society ought also to be taken into account, since that institution is, in respect of such work, more akin to S.P.G. than one like C.M.S., which is a missionary society pure and simple. If a comparison of the incomes of various societies, in the interest of one or more of them, were the object of the present article, this point would have some weight. But such is not my object at all. My real purpose is to show what London gives to "Foreign Missions," the question which society is supported being a secondary, though no doubt an interesting one. Now it is quite certain that gifts to S.P.G. or C.M.S. are avowedly meant to be gifts to "Foreign Missions," and therefore it is these that must be reckoned, even though strict logic might suggest a somewhat different calculation. If any of the supporters of either society are stirred up, by the figures I am about to present, to more active effort for the cause to which their adhesion is given, the desire of my heart will be abundantly fulfilled.

Beginning with the Diocese of London, and adopting the order of the London Diocese Book, we take first the deanery of FULHAM, comprising Fulham, Hammersmith, and West Kensington. Of fifteen churches, four supported* C.M.S., five S.P.G., and six neither; that is to say, two-fifths, apparently did nothing for Missions. C.M.S. received £207, and S.P.G. £135. Of the former sum, six-sevenths came from St. John's, Fulham (Rev. W. E. Batty), and St. Mary's, West Kensington (Rev. J.

* I use the past tense throughout, to emphasize the fact that the figures are for one year only, 1881. Some parishes have no doubt done more, and some less, in 1882.

RURAL DEANERY.	No. of Chs.	CHURCHES SUP PORTING				AMOUNT CONTRIBUTED.			
		C.M.S. and S.P.G.	C.M.S. only.	S.P.G. only.	Nei- ther.	C.M.S.	S.P.G. General Fund.	S.P.G. Special Funds.	Total.
DIOCESE OF LONDON.									
<i>(Archdeaconry of Middlesex.)</i>									
Fulham	15	0	4	5	6	£ 207	£ 104	£ 31	£ 342
Kensington	31	7	2	15	7	980	767	230	1,977
Bloomsbury	8	2	1	0	5	239	110	49	398
Chelsea	15	1	8	3	3	402	14	7	423
Ealing	28	7	8	9	4	406	227	29	662
Enfield	25	4	6	11	4	582	208	61	851
St. George's, Hanover Square	23	0	4	12	7	661	816	2,125	3,602
Harrow (part)	7	1	2	3	1	243	34	0	277
Highgate	23	6	7	10	0	1,818	487	121	2,426
St. Martin-in-the-Fields . .	15	0	1	6	8	10	80	13	103
St. Marylebone	26	6	6	6	8	1,445	459	110	2,014
Paddington	21	8	7	3	3	1,873	343	234	2,450
St. Pancras	33	5	4	8	16	239	189	44	472
St. James', Westminster	6	1	0	3	2	24	54	0	78
St. Margaret's and St. John's, Westminster	13	3	3	4	3	254	109	1	364
<i>(Archdeaconry of London.)</i>									
East City	25	1	2	6	16	89	56	11	156
West City	42	0	11	10	21	219	139	50	408
Hackney	25	2	3	12	8	220	297	88	605
Islington	38	5	30	1	2	2,551	56	6	2,613
St. Sepulchre	23	0	3	8	12	71	58	12	141
Shoreditch	21	2	0	6	13	14	91	7	112
Stepney	43	1	10	8	24	239	50	6	295
Spitalfields	25	2	6	4	13	150	22	0	172
	531	64	128	153	186	12,936	4,770	3,235	20,941
DIOCESE OF ST. ALBANS.									
Barking	40	0	17	8	15	572	109	23	704
DIOCESE OF ROCHESTER.									
<i>(Archdeaconry of Rochester.)</i>									
Deptford	8	0	2	4	2	121	19	1	141
Greenwich	27	5	6	15	1	968	395	21	1,384
Woolwich	25	2	9	8	6	733	90	0	823
<i>(Archdeaconry of Southwark.)</i>									
Battersea	15	8	0	2	5	116	82	19	217
Camberwell	29	3	8	11	7	907	196	17	1,120
Clapham	18	1	9	3	5	1,210	102	40	1,352
Kennington	11	1	3	3	4	293	72	17	382
Lambeth	10	0	7	2	1	115	22	4	141
Newington	13	1	3	5	4	23	41	53	117
Southwark	29	3	11	7	8	303	64	2	369
<i>(Archdeaconry of Kingston.)</i>									
Barnes	15	6	1	8	0	414	305	44	763
Kingston	19	4	10	4	1	1,122	360	154	1,636
Streatham	19	2	7	5	5	594	200	13	807
	238	36	76	77	49	6,919	1,948	385	9,252
DIOCESE OF CANTERBURY.									
Croydon	18	3	5	9	1	861	210	117	1,188
West Dartford (part) . . .	8	0	3	1	4	178	123	18	319
	26	3	8	10	5	1,039	333	135	1,507
Grand Total	835	103	229	248	255	21,466	7,160	3,778	32,404

N.B.—The S.P.G. totals do not in every case exactly agree with the corresponding totals in the summaries of the S.P.G. Report. They have, however, been carefully compared, and each variation can be accounted for. With regard to slight discrepancies in the numbers of churches, it must be borne in mind that in every deanery there are one or more doubtful cases which would quite naturally be taken differently by different compilers.

Macnaught, formerly Rev. J. F. Serjeant). Of the latter sum, more than half came from one church, St. John's, Hammersmith (Rev. W. A. Whitworth).

In the adjoining deanery of KENSINGTON, which includes Notting Hill, South Kensington, West Brompton, and Earl's Court, as well as Kensington proper, there are thirty-one churches; two C.M.S., fifteen S.P.G., seven both, seven neither. Here it is noticeable that nine churches gave C.M.S. almost the same amount as twenty-two gave S.P.G.; viz., £980 compared with £997. Of the former sum, no less than £621* came from St. Paul's, Onslow Square (Rev. H. W. Webb-Peploe), and £249 from four associated churches in Kensington, the parish church (Hon. and Rev. E. C. Glyn), its two daughter churches, and St. Barnabas. If the contributions of these same four to S.P.G., £466, be added, it will be seen that just two-thirds of the whole amount given to Missions by thirty-one churches came from five of them. The only other churches giving over £100 each were St. John's Notting Hill (Rev. Dr. Thornton), £146 (£75, S.P.G., £71 C.M.S.), and St. Stephen's, South Kensington (Rev. J. P. Waldo), £118 for S.P.G.

In the small deanery of BLOOMSBURY, five out of the eight churches did nothing for either Society. St. George's and Christ Church supported both, and St. Giles's C.M.S. only. Total, C.M.S. £239, S.P.G. £159; of which sums St. George's (Rev. F. F. Goe) gave £202 and £69.

CHELSEA is mainly a C.M.S. district, £402 being contributed to that Society, against £21 to S.P.G. One church supported both, eight C.M.S. only, three S.P.G. only, and three neither. Nearly two-thirds of the larger sum came from two churches out of the fifteen, viz., Trinity (Rev. F. Cox), £142, and Park Chapel (Rev. J. Bennett), £114.

In EALING deanery, which includes Acton, Chiswick, Hanwell, Heston, Hounslow, Isleworth, Turnham Green, etc., twenty-four out of twenty-eight churches did *something*, though none did very largely, no one exceeding £100. There were eight C.M.S., nine S.P.G., seven both. Total, C.M.S. £406, S.P.G. £256. St. Mary's, Acton (Rev. C. M. Harvey), gave C.M.S. £63, and S.P.G. £34.

In ENFIELD, again (comprising also Edmonton, Tottenham, Barnet, etc.), twenty-one churches out of twenty-five did some-

* See footnote on next page.

thing ; four for both Societies, six for C.M.S., eleven for S.P.G. Total, C.M.S. £582, of which £353 came from one church, Christ Church, Southgate ; total, S.P.G. £269. Thus, one church out of twenty-five gave more than two-fifths of the whole.

Of the twenty-three churches in the important and wealthy deanery of ST. GEORGE'S, Hanover Square, which includes Mayfair, Belgravia, and Pimlico, twelve supported S.P.G., only four C.M.S., and seven neither. The figures are most remarkable and significant. The C.M.S. total was only £661, while that of S.P.G. was £2,941 ; and of these two sums £500 and £2,363 respectively came from St. Peter's, Eaton Square (Rev. G. H. Wilkinson) ;* that is to say, four-fifths of the whole amount contributed for Foreign Missions by the wealthiest quarter of London came from one parish. It may further be observed that, of the St. Peter's contributions, £1,669 of the amount paid to S.P.G., and the £500 to C.M.S., were for special objects, as also was £156 from other churches ; so that we have a nett sum of £977, as given by twenty-three churches (or, excluding St. Peter's contribution under this head, £583 by twenty-two churches), in the very heart of the world's wealth, to the unfettered administration of the two great Societies. The only other churches in this deanery giving over £100 each were St. George's, Hanover Square, £148, and St. Gabriel's with All Saints, Pimlico, £167 ; in both cases for S.P.G.

The greater part of the deanery of HARROW is not included in our table ; only seven churches in Willesden and Kilburn. There are two C.M.S., three S.P.G., one both, and one neither. Total, S.P.G. £34 ; C.M.S. £243, of which £210 is from Holy Trinity, Kilburn. Here three-fourths of the entire missionary contribution of seven churches came from one of them.

HIGHGATE deanery is extensive and important, comprising also Hampstead, Hornsey, and Finchley, and a corner of Kilburn. Every one of the twenty-three churches did something,

* It is right to say that the very large amount from St. Peter's, Eaton Square, which is referred to several times in this article, was somewhat exceptional. In the previous year, 1880, it gave £366 to S.P.G. General Fund, and £1,470 to S.P.G. Special Funds, more than £500 less than in 1881. On the other hand, St. Paul's, Onslow Square (Kensington deanery), had an exceptionally large year in 1880, when it gave £537 extra to C.M.S. for a special purpose. These two cases illustrate the importance of not building too much on the individual cases mentioned in this article, and at the same time the way in which excess in one case may balance deficiency in another, and so leave the total a fair average.

ten supporting S.P.G., seven C.M.S., six both. Total, C.M.S. £1,818, S.P.G. £608. Of the former sum, £1,156 was from the Hampstead C.M.S. Association, including four churches, two of which, Christ Church (Rev. E. H. Bickersteth), and St. John's (Rev. G. S. Karney, formerly Rev. H. Wright), gave almost the whole amount. There was also £179 from St. Mary's, Kilburn (Rev. C. V. Childe), and £163 from Trinity, South Hampstead (Rev. H. Sharpe). Of the S.P.G. total, £206 came from St. Peter's, Belsize Park (Rev. F. W. Tremlett). St. Michael's, Highgate, raised £138; viz., £81 for S.P.G., and £57 for C.M.S.

The deanery of ST. MARTIN'S-IN-THE-FIELDS is mainly a poor one, comprising fifteen churches in the Strand and Soho districts. Eight did nothing, six sent £93 to S.P.G., and one sent £10 to C.M.S.

ST. MARYLEBONE, on the other hand, is another large and wealthy deanery, with twenty-six churches, of which six supported both Societies, six C.M.S. only, six S.P.G. only, and eight neither. Total C.M.S. £1,445, S.P.G. £569. Of the purely C.M.S. churches, All Souls (Rev. Sholto Douglas) sent £363, Portman Chapel (Rev. N. Sherbrooke) £357, Emmanuel, Maida Hill (Rev. J. G. Tanner), £189, Brunswick Chapel (Rev. E. W. Moore) £153. Of the churches supporting both societies, Trinity (Rev. W. Cadman) raised £197 (C.M.S. £133, S.P.G. £64); St. Mary's, Bryanston Square (Hon. and Rev. W. H. Fremantle), £271 (C.M.S. £50, S.P.G. £221); St. Mark's, Hamilton Terrace (Canon Duckworth), £163 (C.M.S. £114, S.P.G. £49). Of purely S.P.G. churches, All Saints, Margaret Street (Rev. Berdmore Compton), stands first with £52.

The deanery of PADDINGTON stands third of all the deaneries of London in its missionary contributions, but they are raised much more evenly from various churches than in St. George's, Hanover Square, which stands first, though not quite equal in this respect to Islington, which stands second. Of twenty-one churches in Paddington, eighteen contributed, eight of them over £100 each. There were seven for C.M.S. only, three S.P.G. only, eight both. Total, C.M.S. £1,873, S.P.G. £577. Christ Church, Lancaster Gate (Rev. W. Boyd Carpenter), headed the list with £550 (C.M.S. £447, S.P.G. £103); then Trinity (Rev. Daniel Moore), £411 (C.M.S. £312, S.P.G. £99); St. James's (Rev. W. Abbott), £373 (C.M.S. £327, S.P.G. £46);



Lock Chapel (Rev. Flavel Cook), £276 for C.M.S.; St. John's (Rev. Sir. E. Bayley), £209 (C.M.S. £171, S.P.G. £38); St. Matthew's, Bayswater (late Archdeacon Hunter), £161 for C.M.S.; St. Augustine's, Kilburn (Rev. R. C. Kirkpatrick), £119 for S.P.G.; St. Michael's (Rev. G. F. Prescott), £101 for S.P.G. The larger portions of these last two sums were for special objects.

The deanery of ST. PANCRAS is the largest in the Archdeaconry of Middlesex in respect of number of churches, there being thirty-three. Of these, sixteen, almost one half, appear in the lists of neither Society. Five supported both, four C.M.S. only, eight S.P.G. only. The whole amount raised was only £472, viz. C.M.S. £239, and S.P.G. £233. No church exceeded £30, except two, viz. the parish church (Canon Spence), £136 for C.M.S., and £7 for S.P.G.; and Christ Church, Albany Street (Rev. J. W. Festing), £107 for S.P.G. A large part of the deanery is poor, but there are several well-to-do congregations in St. Pancras proper, and in Camden Town and Haverstock Hill.

We next come to the smallest deanery, in respect of number of churches, in the Archdeaconry of Middlesex, ST. JAMES'S, WESTMINSTER, which may be said to consist of Regent Street and part of Piccadilly, with streets adjacent. Of six churches, one gave to both Societies, three to S.P.G., and two to neither. Total amount, £78, of which £61 was given by the Parish Church (Rev. J. E. Kempe), viz. £24 to C.M.S., and £37 to S.P.G.

Lastly, in this Archdeaconry, we come to ST. MARGARET'S AND ST. JOHN'S, which comprises Westminster proper, with thirteen churches, of which three C.M.S., four S.P.G., three both, three neither. Total, C.M.S. £254, S.P.G. £110. No church exceeded £100. Christ Church (Rev. H. E. Fox) gave C.M.S. £89; and St. Margaret's (Canon Farrar) gave C.M.S. £64, and S.P.G. £21.

The Archdeaconry of London brings us into the City, which is divided into two deaneries, WEST CITY and EAST CITY. Under the Union of Benefices Act, and in other ways, many groups of old parishes have been amalgamated; and in these cases the combined parishes are in my tables regarded as one, without reference to whether there be more than one church. Thus reckoned, WEST CITY has forty-two parishes, and EAST

CITY twenty-five. The total amount contributed by the whole of these together to the two Societies was £564; viz., £308 to C.M.S., and £256 to S.P.G. In EAST CITY, one parish supported both, two C.M.S., six S.P.G., and sixteen neither. In WEST CITY, eleven gave to C.M.S., ten to S.P.G., and twenty-one to neither. Out of sixty-seven parishes, therefore, thirty-seven did nothing. The only one that exceeded £100 was St. Stephen's, Coleman Street (Rev. J. W. Pratt), £110 to C.M.S. St. Michael's, Cornhill (Rev. W. Hunt), gave £28 to C.M.S., and £21 to S.P.G.; St. Dunstan's in the West (Rev. W. Martin, formerly Rev. E. Auriol), £38 to C.M.S.; St Anne and St. Agnes (Rev. J. V. Povah), £46 to S.P.G.; and £83 was collected at St. Paul's Cathedral for S.P.G. objects.

In the HACKNEY deanery there are twenty-five churches, of which two supported both Societies, three C.M.S., twelve S.P.G., and eight neither. ; Total, C.M.S., £220; S.P.G. £385. St. Matthew's, Upper Clapton (Rev. L. E. Shelford), combined with two other churches, gave S.P.G. £119; Ram's Chapel, Homerton (Rev. W. Baker), gave C.M.S. £108; and Hackney Parish Church (Rev. A. Brook), gave £87 to S.P.G., and £12 to C.M.S.

ISLINGTON deanery stands second in London in missionary contributions, and first by a long way in its support of C.M.S. Out of thirty-eight churches, thirty-five gave to that Society. One other, St. Saviour's, Highbury (Rev. J. Bicknell), supported S.P.G. only, and two did nothing. Of the thirty-five C.M.S. churches, five stand for small contributions to S.P.G. also. Total, S.P.G., £62, of which St. Saviour's gave £41. Total, C.M.S. £2,551. Ten churches exceeded £100; viz., St. James's, Holloway (Rev. E. A. Stuart), £267; St. Augustine's, Highbury (Rev. Gordon Calthrop), £239; St. Jude's, Mildmay (Rev. D. B. Hankin), £160; Holy Trinity (Rev. C. Julius), £145; St. Matthew's (Rev. U. Davies), £135; St. Mary's, Hornsey Rise (Rev. R. Gunnery, now Rev. W. S. Lewis), £130; Chapel of Ease (Rev. J. Strickland, afterwards Rev. G. W. Weldon, now Rev. W. N. Winn), £119; St. Barnabas, Holloway (Rev. F. A. C. Lillingston), £110; Christ Church, Highbury (Rev. W. J. Chapman), £103; St. John's, Holloway (Rev. H. W. Dearden), £102. Several others came very near £100.

The deanery of ST. SEPULCHRE'S comprises the Holborn, Clerkenwell, and City Road districts, with twenty-three churches,

of which three gave to C.M.S., eight to S.P.G., and twelve to neither. Total, C.M.S. £71, S.P.G. £70. The district is mainly poor, but there are some fairly well-to-do middle-class congregations, and, it may be added, there is St. Alban's, Holborn. The only contributions reaching two figures were, St. Peter's, Clerkenwell (the Martyrs' Memorial Church, Rev. B. O. Sharp), £33 for C.M.S.; St. James's, Pentonville (Rev. S. D. Stubbs), £29 for C.M.S.; St. Matthew's, City Road (Rev. W. Panckridge), £32 for S.P.G.

SHOREDITCH, which includes Hoxton and Haggerston, is another mainly poor deanery, with twenty-one churches, of which thirteen did nothing. Two supported both Societies, and six S.P.G. only; none C.M.S. only. Total, C.M.S. £14, S.P.G. £98, of which £43 came from one church, St. John's, Hoxton (Rev. G. P. Pownall). The whole contribution is the smallest from any deanery in London, except St. Martin's-in-the-Fields; but there the churches are much fewer in number.

The "East End" proper is divided into two great deaneries, Spitalfields and Stepney. SPITALFIELDS has twenty-five churches, of which thirteen did nothing. Two supported both Societies, six C.M.S., four S.P.G. Total, C.M.S. £150, S.P.G. £22. More than one-third of the former sum, or £58, came from St. Mary's, Whitechapel (Rev. A. J. Robinson).*

STEPNEY has forty-three churches, and is the largest deanery in this respect in London. Twenty-four churches did nothing; ten were C.M.S., eight S.P.G., and one gave to both. Total, C.M.S. £239, S.P.G. £56. St. Anne's, Limehouse (Rev. S. Charlesworth), and St. Stephen's, Old Ford (Rev. R. Parnell), gave C.M.S. £47 each.

This finishes the Diocese of London, so far as it comes within the scope of this article.

"London over the Border," or those suburban regions of the East End which are in the county of Essex and Diocese of St. Albans, is all comprised in the one deanery of BARKING, which includes East and West Ham, Stratford, Leyton, Walthamstow, Woodford, etc. There are forty churches, of which seventeen supported C.M.S., eight S.P.G., and fifteen neither.

* Spitalfields suffers in the calculation by the accidental non-payment within the year of the Christ Church (Rev. R. C. Billing) contribution to C.M.S., amounting to over £80.

Total, C.M.S. £572, S.P.G. £132. Eight combined churches in West Ham and Stratford gave C.M.S. £209; and three combined churches at Walthamstow gave it £134. The largest S.P.G. contribution was from Barking parish church, £39.

Crossing now to the south side of the Thames, we are in the Diocese of Rochester.

The first deanery is DEPTFORD, with eight churches, two of which gave C.M.S. £121, and four gave S.P.G. £20. Of the former sum, £97 was from St. John's (Canon Money). It should be stated that a new C.M.S. Association for Deptford has been lately established, which promises to increase the contribution to that Society largely.

GREENWICH deanery comprises not only Greenwich proper, but also part of Blackheath, Lee, Lewisham, Forest Hill, Sydenham, etc. Of twenty-seven churches, all but one did something for Missions; five supporting both Societies, six C.M.S., and fifteen S.P.G. Total, C.M.S. £968; S.P.G. £416. More than half of the entire contributions came from three C.M.S. churches; viz., Holy Trinity, Lee (Rev. B. W. Bucke), £287; St. John's, Blackheath (Rev. J. W. Marshall), and Trinity, Sydenham (Rev. H. Stevens), £220 each.* The largest S.P.G. contribution was £138 from five combined churches at Sydenham.

WOOLWICH deanery, which includes also Charlton, Plumstead, Eltham, and part of Blackheath, has twenty-five churches; viz., nine C.M.S., eight S.P.G., two both, six neither. Total, C.M.S. £733, S.P.G. £90. Almost two-thirds of the whole missionary contributions of all the twenty-five churches came from one, St. Michael's, Blackheath (Rev. B. Baring-Gould), which gave C.M.S. £479. Kidbrooke (Rev. J. C. Leeke) gave C.M.S. £154, and S.P.G. £27; all the other sums are inconsiderable.

In the deanery of BATTERSEA there are fifteen churches, of which eight support both Societies, two S.P.G. only, and five neither. Total, C.M.S. £116, S.P.G. £101. Of the former sum, £83, and of the latter, £55, came from the five combined churches of Canon Erskine Clarke.

CAMBERWELL, which includes Denmark Hill, Peckham, Dulwich, and Penge, has twenty-nine churches; viz., eight C.M.S., eleven S.P.G., three both, seven neither. Total, C.M.S. £907,

* Trinity, Sydenham, besides this, partly supports a missionary in the field.

S.P.G. £213. Nearly one half of all that was raised by all the churches came from three of them; viz., £272 from St. John's, Penge (Rev. D. McAnally), and £262 from Camden Church (Canon Richardson) and St. Matthew's (Rev. C. E. Jones) together, both contributions being to C.M.S. Holy Trinity, Penge (Rev. T. S. Scott), gave C.M.S. £121, and S.P.G. £14. The largest sum for S.P.G. was £57, from St. Stephen's, South Dulwich (Rev. J. M. Clark).

CLAPHAM deanery, which includes also Brixton and part of Norwood, has eighteen churches, of which one supported both Societies, nine C.M.S., three S.P.G., five neither. Total, C.M.S. £1,210, S.P.G. £142. Of the latter sum, all except £8 was from Clapham parish church and its chapel-of-ease (Rev. F. Bowyer). The C.M.S. contributions included St. Matthew's, Brixton (Rev. N. Garland), £357; St. James's, Clapham (Rev. A. C. Price, now Rev. W. H. Barlow), and St. Paul's, Clapham (Rev. G. Forrester), jointly, £339; St. Jude's, Brixton (Rev. R. B. Ransford), £150; Christ Church, Gipsy Hill (Rev. R. Allen), £130; All Saints, Clapham Park (Rev. A. G. Girdlestone), £97. Here, again, more than half the sum raised by eighteen churches was raised by three of them.

In the deanery of KENNINGTON there are eleven churches; three C.M.S., three S.P.G., one both, four neither. Total, C.M.S. £293, S.P.G. £89. Christ Church, North Brixton (Rev. J. McConnell Hussey), gave C.M.S. £136.

LAMBETH deanery has also ten churches; seven C.M.S., two S.P.G., one neither. Total, C.M.S. £115, S.P.G. £26. The largest sum was £41 for C.M.S., from St. John's, Waterloo Road (Rev. A. W. Jephson).

NEWINGTON deanery has thirteen churches; three C.M.S., five S.P.G., one both, four neither. Total, C.M.S. £23; S.P.G. £94, of which £63 was from the parish church (Rev. G. T. Palmer).

SOUTHWARK deanery, which includes Bermondsey and Rotherhithe, is nearly as large as the three preceding together, having twenty-nine churches; eleven C.M.S., seven S.P.G., three both, eight neither. Total, C.M.S. £303, S.P.G. £66. The Bermondsey churches led the way, four of them giving C.M.S. £180, and of this exactly one half was from St. James's (Rev. W. Allan).

The suburban deanery of BARNES comprises Putney, Wimbledon, etc. Of fifteen churches, six supported both Societies,

eight S.P.G. only, and one C.M.S. only. Total, C.M.S. £414, S.P.G. £349. Four combined churches at Wimbledon (Rev. H. W. Haygarth) gave C.M.S. £281, and S.P.G. £91; and Emmanuel, Wimbledon (Rev. C. Skrine), £64 to C.M.S. Mortlake (Rev. A. S. Shutte) gave C.M.S. £69, and S.P.G. £93; and Putney gave S.P.G. £93.

KINGSTON deanery includes also Richmond, Surbiton, etc. Of nineteen churches, ten supported C.M.S., four S.P.G., four both, one neither. Total, C.M.S. £1,122, S.P.G. £514. In Richmond, four combined churches gave S.P.G. £333; and two combined churches gave C.M.S. £459. In Surbiton, Christ Church (Rev. J. W. Bardsley) gave C.M.S. £314, and St. Mark's with St. Andrew's (Rev. C. Burney) gave S.P.G. £170. In Kingston, five churches gave C.M.S. £264.

STREATHAM also has nineteen churches. This deanery includes Wandsworth, Tooting, Balham, etc. Two churches supported both Societies, seven C.M.S., five S.P.G., five neither. Total, C.M.S. £594, S.P.G. £213. The C.M.S. amount included £200 from Immanuel, Streatham (Rev. S. Eardley), and £195 from four combined churches at Wandsworth. The largest S.P.G. contribution was £87, from St. Peter's, Streatham.

This finishes the Diocese of Rochester. Lastly, we include one deanery and part of another in the Arch-Diocese of Canterbury.

CROYDON deanery, which includes the southern parts of Norwood, has eighteen churches; viz., five C.M.S., nine S.P.G., three both, one neither. Total, C.M.S. £861, S.P.G. £327. The C.M.S. "Croydon Association" raised £804, of which £223 is entered against St. Matthew's (Rev. T. L. N. Causton), and £120 against St. Mary Magdalene's (Rev. H. Glover); but another section of the total, a fund to provide an additional missionary, came in great part also from these two churches. The largest sum for S.P.G. was £74 from the parish church.

Of the deanery of WEST DARTFORD, I only take Beckenham as within the London district. Of eight churches in that district, four did nothing. The parish church gave S.P.G. £141, and three others gave C.M.S. £178.

Putting all these figures together, and looking at them from different points of view, the following results are arrived at, some of which are very remarkable.

1. There are included in the calculation 835 churches. Of these, 103 supported both C.M.S. and S.P.G., 229 supported C.M.S. only, 248 supported S.P.G. only, and 255 supported neither, and, so far as the accounts of the two Societies bear witness, did nothing for Foreign Missions. Only in two deaneries, Highgate and Barnes, did *every* church contribute. Of the 255, thirty-seven are in the City, seventy-seven in the poorer East and East-Central districts, thirty in what may be strictly called the West End, fifty-seven in other districts in Middlesex, and fifty-four on the south side of the Thames.

2. The whole amount contributed was £32,404. Of this, £21,466 was given by 332 churches to C.M.S., and £10,938 by 351 churches to S.P.G. Of this latter sum, £7,160 was for the General Fund, and £3,778 for the Appropriated and Special Funds. The amount per church to C.M.S. was £64; to S.P.G. £31, of which £11 was for Special Funds.

3. Of thirty-nine deaneries, S.P.G. had the largest number of churches in twenty-four; C.M.S. in fifteen. On the other hand, S.P.G. received the largest total amount in six only; viz., Kensington, St. George's (Hanover Square), St. James's (Westminster), Hackney, Shoreditch, and Newington; C.M.S. in all the other thirty-three.

4. Just one half of the whole sum of £32,400 was contributed by the sixty churches which gave £100 and upwards each. Or, taking a still narrower circle, twenty-two churches, giving £250 and upwards each, contributed one-third of the whole.

5. Seven deaneries, viz., Kensington, St. Marylebone, Paddington, Islington, Hampstead, St. George's (Hanover Square), and Clapham, gave more than one half the whole sum. It should be observed, however, that the good position held by St. George's deanery in this and other comparisons is entirely due to St. Peter's, Eaton Square; which, as before noticed, contributed four-fifths of all that came from that deanery.

6. Of the £10,938 contributed in all London to S.P.G., not much short of one-fourth came from that one church, St. Peter's, Eaton Square.

7. What does the "West End" proper give to Foreign Missions? The six deaneries of Kensington, Paddington, St. Marylebone, St. George's (Hanover Square), St. James's (Westminster), and St. Margaret's and St. John's (Westminster), may be regarded

with tolerable accuracy as forming the West End. These six deaneries, comprising 120 churches, gave £10,485, or an apparent average of £87 per church. But it is interesting to observe how this was raised. Of the 120 churches, thirty gave nothing at all; twenty gave £8,160, or an apparent average of £408 each. But a truer impression is gained by eliminating St. Peter's, Eaton Square, when we find nineteen churches giving £5,297, or an average of £276 each. The remaining seventy gave an average of only £33 each. Of the West End total, £10,485, there was contributed to C.M.S. £5,237, of which the £500 from St. Peter's was for a Special Fund; and to S.P.G. £5,248, of which £2,700 was for Special Funds.

8. Next let us see what the "East End" does; that is, London east of Temple Bar and north of the Thames, excluding Islington. In the eight deaneries of West City, East City, St. Sepulchre's, Shoreditch, Hackney, Spitalfields, Stepney, and Barking, there are 244 churches. Of these, exactly half, 122, did nothing at all. The remaining 122 gave £1,574 to C.M.S., and £1,019 to S.P.G.; total, £2,593, or an average of £21 each.

9. Then take London south of the Thames. There are fifteen deaneries, comprising 264 churches. Of these, fifty-four did nothing. The remaining 210 gave £7,958 to C.M.S., and £2,801 to S.P.G.; total, £10,759, or an average of £51 per church.

In all these average amounts "per church," it must be remembered that the sum does not represent church collections and offertories only, but all that is collected in the parish in any way, as annual subscriptions or donations, or by means of missionary boxes, sales of work, Sunday-schools, etc., etc. As regards C.M.S., it has been calculated that in the London district one-fourth of the whole amount contributed comes from church collections or offertories. Where a parish is well worked, the proportion is generally much less; that is to say, good organization will produce by various means and agencies a total sum five, six, eight, and even ten times the amount given at the annual collection. This is especially the case in poorer parishes. A parish where the annual offertory for the Society is only £10 can be made, without any undue pressure, simply by active and regular working, to produce £100; as a matter of fact, this is done in not a few cases. It is obvious, therefore, that many

of those London churches which do most for Foreign Missions could, without any difficulty, do much more. And even if not one of the 255 that now appear to do nothing were gained by either Society, it would seem, considering how large a proportion of the whole amount contributed is given by a handful of churches, and how small are the average gifts of the great majority, that a very slight increase of missionary interest and zeal, and a very little effort in practical organizing, ought to double and treble the total contribution.

We must not be misled by the imposing sound of thirty-two thousand pounds as the annual contribution of London to Foreign Missions (or say fifty thousand, to include "office lists" and gifts to other societies); nor by the fallacious argument that because the total exceeds that given to the Bishop of London's Fund and Bishop of Rochester's Fund, therefore Home Missions are neglected for the sake of the ends of the earth. The amount must be compared, not with that contributed to one or two prominent home institutions, but with what is given to them all. What is the average sum per church raised for local or other home objects—church expenses, additional clergy, lay agency, schools, and institutions of all sorts? Probably £300 a year is a long way under the mark; yet that is five times the amount contributed for the evangelization of the world. Certainly, if the temporal relief of the poor, in various forms were included in home objects—and most givers do include them in the sense of reckoning them a counter-claim—the discrepancy is far greater. The £32,000 is equalled by the sum contributed on one Sunday for the London hospitals, and the proportion of that sum raised outside the Church of England is comparatively small.

The figures, indeed, are a most significant proof of the indifference still so widely felt concerning what is after all the one great duty laid upon the Church by her risen Lord. Martyn and Mackenzie and Patteson are very good names wherewith to garnish an eloquent sermon or speech; but how many of those who ring the changes on these names really care as much for the cause they represent as for (say) the decoration of their own churches at a harvest festival? As for the names of scores of missionaries who have done far more actual missionary work than the three just mentioned, they are simply

unknown to the Church of England at large. When the *Guardian* devotes more than a hundred columns to the papers and speeches at the Derby Church Congress, but out of them allows exactly fifteen lines to the debate at that Congress on Foreign Missions, it is to be presumed that it knows its business. It so happens that one of the papers read in that debate was by no less a personage than Sir Bartle Frere, and although doubtless not written *ad populum*, and with an eye to the applause of an audience, was a most elaborate and exhaustive presentment on a subject of the first importance, the Organization of Native Churches, and had evidently cost the distinguished writer real pains and labour in preparation; yet the *Guardian*, after printing *in extenso* the majority of the regular papers, entirely suppressed this one. Nor can the editor, from a business point of view, be blamed. Why should space be wasted upon a paper which very few would read? And why should attention already fully occupied by Mr. Green and General Booth turn aside to examine the position and prospects of the growing native Christian communities in India and China and Africa? Leave that to the good people who go to missionary meetings!

Thank God, the Missionary Societies do not depend for their main resources upon the average Churchman; not even, with sorrow be it said, upon the average clergyman. In the present day the large majority of the clergy do think it a sort of duty to support, after a fashion, either S.P.G. or C.M.S.; but the real work done for them—for C.M.S. especially, but for S.P.G. also to some extent—is done by the few, and those few are enthusiastic and whole-hearted. Go to the annual missionary meeting in a certain Kentish village of perhaps a thousand souls. See the small schoolrooms, opened out to their utmost extent, packed with an audience numbering five hundred—in fact, with the whole available population. Hear the secretary reading out the list of one hundred and eighteen missionary boxes, producing together not much under £100. Mark the total contributions from that village, £317, two-thirds of it made up of small sums. See the rapt attention with which that crowded gathering listens to two missionary speeches of an hour each, and then thinks the meeting has been too short. And then consider what might be done for Foreign Missions by a London parish whether it be in Belgravia, or whether it be in Bethnal Green.

Vicars and churchwardens generally have yet to learn the lesson, the truth of which has been again and again tested by practical experience, that no one thing so surely secures large contributions for home objects as a Missionary Association heartily worked, just because it fosters the habit of unselfish giving; and that no one thing so fosters both deep spiritual life and practical godliness as a living interest in Foreign Missions. Many a parish is in a chronic state of struggle for life as regards its local agencies: how can it divert its scanty funds to Africa and China? There is "but a handful of meal in a barrel, and a little oil in a cruse." Then come Foreign Missions, like Elijah at Zarephath: "Make me thereof a little cake first." That is asking a hard thing. The poor widow—the poor parish—need have great faith to yield to such a plea. Yet assuredly the issue in the one case shall be the issue in the other. "She went and did according to the saying of Elijah; and she, and he, and her house did eat many days."

Editorial and Church Homiletical Society's Notices.

All Literary communications to be addressed to the Editor, "Clergyman's Magazine," 27, Paternoster Row, London, E.C.

At the end of this month's Magazine will be found a paper giving full particulars respecting the Church Homiletical Society.

All subscriptions for 1883 that are not paid are now due. As intimated on page 384 of our last number, it has been assumed in the case of those who have not given notice to the contrary, that they wish to continue as members, and their January Magazine has accordingly been sent. They are asked, therefore, to forward their remittances *at once*, in order that they may receive their tickets.

The attention of members is specially requested to the fact that the ordinary annual subscription of ten shillings is not sufficient for the working expenses of the Society, together with the monthly supply of twelve copies of a shilling Magazine. They are desired, therefore, to bear in mind that *donations* added to their subscriptions are earnestly asked for.

Would any of our readers kindly send us, before the 5th, suggested topics for courses of Lent, Holy Week, and Easter Sermons?

Any Clergyman of the Church of England, or other Episcopal Church in communion therewith, or any candidate for Holy Orders, wishing to become a member of the Society, is requested to apply to the Hon. Secretary, the Rev. HENRY LANSDELL, D.D., Eyre Cottage, the Grove, Blackheath, S.E., enclosing his subscription of 10s., and sending his name, address, ecclesiastical designation or cure, or in the case of a candidate for Holy Orders, his College.

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Fasting.

BY THE REV. T. M. MACDONALD, M.A., PREBENDARY OF LINCOLN
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By "fasting" I understand abstinence from accustomed food, either entire or partial, as a religious act, and our inquiry is (1) whether such fasting is *enjoined* in the New Testament as of Christian obligation; and (2) if not, whether it is recognized as *suitable* for Christians under any, and if so, under what circumstances; and further, whether it is *recommended* as a help to prayer and growth in the spiritual life.

I. On the first subject of inquiry, the teaching of the New Testament will appear in reply to a few questions.

1. *Does our Lord, in His reference to fasting in the Sermon on the Mount, recognize it as a permanent religious duty?*

Some have pleaded that, because He uses the same words respecting fasting as respecting prayer, "When thou prayest," "When thou fastest," He places fasting on the same footing with prayer as a religious duty.

But He is not prescribing religious acts, but only warning against motives of hypocrisy in their performance. Speaking to Jewish disciples, He naturally refers to the religious acts they were accustomed to perform. All that can be inferred from this passage is (1) that He assumes the disciples would still fast as a religious act, and (2) that He does not forbid it. Then,

2. *Is fasting as a religious duty enjoined in any other part of the New Testament?*

Had the Authorised Version been our final authority, we should have had several passages to quote, as at least implying the obligation of fasting. But it is a remarkable fact that the omissions in the text of the Revised Version in these passages entirely exclude from the New Testament any injunction to fast, either direct or implied. (1) Matt. xvii. 21, "This kind goeth not out but by prayer and fasting," is altogether omitted. (2) In the parallel narrative of St. Mark (ch. ix. 29), the words "and fasting" are omitted. And (3) in 1 Cor. vii. 5, the only other passage which could have been cited as enjoining fasting, the word is omitted.

The mention of fasting in these passages in some MSS. shows, Bishop Lightfoot says, the ascetic bias in the times later than the apostolic, to which the insertion is due. Since, then, no injunction to fast is found, we next inquire,

3. *Whether the examples recorded in the New Testament are designed to bind the obligation of fasting on our consciences.*

(1) No one, I suppose, would claim that our Lord's fast of forty days is intended as our pattern. "The Son of man came eating and drinking." The miraculous and prolonged fast at the entrance of His ministry seems to belong to Him, not as our example, but as our Redeemer.

(2) Two other instances there are. (a) *In the church at Antioch*, we read, "As they" (prophets and teachers who were Jewish Christians) "ministered to the Lord, and fasted;" and again, "When they had fasted and prayed, and laid their hands on them" (Acts xiii. 1—3). (b) *And in the churches of Asia Minor*, which Paul and Barnabas had planted, we find, "When they had appointed elders in every city, and had prayed with fasting, they commended them to the Lord" (Acts xiv. 23).

It is plain that no *authority* belongs to these examples, as binding the custom on the churches; for the fasting is confined to the Jewish Christians at Antioch, and to Paul and Barnabas in Asia Minor. Not only do the new converts not join them, but there is no trace of any injunction or desire of the Apostles that they should. The natural account of the fasting of these early Jewish Christians is, that it was their custom as Jews—a custom which, like other Jewish customs, they still practised;

and the most that can be securely inferred from these cases seems to be (1) that the Apostles and Jewish Christians saw no objection to the Jewish custom, and (2) that they judged it right for themselves, in the circumstances in which they were placed, both at Antioch and in Asia Minor, to practise it (as Paul, at the same period, and in Asia Minor, used circumcision in the case of Timothy for the purpose of conciliating Jewish prejudice. Acts xvi. 3).

4. We inquire, then, further, *What inference is to be drawn from the absence of any injunction to fast, and from the general silence of the New Testament on the subject?*

For (1) no word of fasting is contained in the decree of the Apostles and elders respecting things to be held binding on Gentile Christians. They were indeed "to abstain," not from meats, (except as "offered to idols,") but from pollutions (Acts xv. 28, 29).

And (2) no mention is made of fasting (except as a mark of apostasy, 1 Tim. iv. 1—5) in the Pastoral Epistles, which yet abound in precepts for Christian pastors and people.

And (3) there is none in all the other letters of St. Paul and of the other Apostles. The inference seems a necessary one, *that New Testament teaching gives no authority for fasting, as an obligatory part of Christian morals.*

II. Our second inquiry is, *Whether fasting is recognized in the New Testament as suitable to Christians under any, and if so, under what, circumstances; and further, whether it is recommended as a help to prayer and to growth in the spiritual life.*

1. That it is recognized as suitable for Christians under certain conditions is plain from the memorable conversation of our Lord with the disciples of the Baptist (Matt. ix. 14—17, Mark i. 18—22, and Luke v. 33—39), in which we have the key to the New Testament teaching on fasting.

The disciples of John come to Jesus, and say, "Why do we and the Pharisees fast oft, but Thy disciples fast not?" His answer is, "Can the child'ren of the bridechamber mourn while the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast."

This reply establishes (1) that fasting and prayer in Christian life stand on a very different footing. Else it had

been impossible for our Lord to have justified His disciples in not fasting while He was with them ; (2) that He regarded fasting as the outward expression of *mourning*; (3) that the presence of Christ with His disciples, as the bridegroom with the children of the bridechamber, is the occasion of joy ; and (4) that there would come a time when His disciples would suitably fast : " The Bridegroom shall be taken away from them, *then* shall they fast."

The question then is, *To what time does He refer ?* It is strange to hear the answer of an eminent expositor :* " Our Lord contemplates the whole interval between His death and His second coming as a time suitable for mourning, being the time of His absence from His Church ; " and again, " The note of sorrow is the key-note of the Church during all the time that her Lord is taken from her ; ' Then shall they fast. ' "

Christ absent from His Church ! Sorrow the key-note of the Church for all time ! Surely this cannot be the Saviour's meaning. It is out of keeping with all His other teaching, and that of His Apostles. No, the absence of which He speaks is a removal by violence ; " He shall be taken away from them. " It was no voluntary withdrawal on His part, and was not to be of more than temporary character. Else " the prince of this world " had indeed triumphed. But no. When He was taken from them on the day of Calvary, this prediction was fulfilled, and that one parallel to it, in His last discourse to the disciples, " A little while, and ye shall not see me : ye shall weep and lament, and the world shall rejoice. Ye shall be sorrowful. " But was this to be their permanent condition ? Oh ! no. And so at once He strikes what is indeed the key-note of the Church after the resurrection of her Lord : " Your sorrow shall be turned into joy, and your joy no man taketh from you " (John xvi. 20—22). The taking from them of their Lord, and of their joy in Him, was but for a little space ; their better joy in His restored presence would be for ever.

" The words of Christ," says Neander, " in predicting sorrow because of His absence, could not have been intended to apply to the whole life of His disciples after His bodily removal from them. Their sad feelings were not to be permanent ; the transitory pain of an earthly separation was to be followed by a more

* Archbishop Trench, " Studies on the Gospels " (2nd ed.), pp. 173, 174.

perfect joy in the consciousness of a spiritual and higher communion with Him. 'I will see you again, and your heart shall rejoice.'" And when the disciples came to understand the meaning of His words, their heart did rejoice. In the day of Olivet, instead of feeling as Elisha, that they had lost their master, they rejoiced in His nearer presence, now to be ever with them, as He had so repeatedly promised; and "they returned to Jerusalem with great joy" (Luke xxiv. 52). With this beginning, too, the after-life of the Apostles agreed. Their spirit was in accord with their precept, "Rejoice in the Lord alway; and again I say, Rejoice" (Phil. iv. 4).

No! Christ is not absent from His Church. It is not *here* that a suitable occasion for fasting is found. Christians are called to a high level of experience in the fellowship of their risen Lord—to "walk in the light, as He is in the light," to "rejoice evermore;" a state of privilege far higher than that enjoyed by the disciples in the bodily presence of their Master; and if this were possessed, fasting would be incongruous, as the emblems of mourning would be at a wedding feast; and so the Saviour here declares that to force a union of the spiritual life and liberty of the Gospel with obligatory fasts and austerities, such as were practised by the disciples of John and of the Pharisees, would be a piece of patchwork as unfitting and absurd, and as destructive, as would be the rending of a new garment to patch one worn out (see Luke v. 36, Rev. Version), or the putting of new wine, in all its new fermenting strength, into old and weak wine-skins (comp. Gal. iv. 3, 9; Heb. vii. 18, viii. 13).

But, alas! the children of the bridechamber do not always, do not commonly, realize the Bridegroom's presence. Christian life is too little found on this high level. Instead of realizing the "full joy" of fellowship with the Father and His Son Jesus Christ (1 John i. 3, 4), abiding in the Holiest of all—the chamber of Presence, which the rent veil has opened to be the privileged sphere of all Christian life and work, men, yea, Christian men, are ever weaving new veils, which separate them from Christ—veils of self-indulgence and compliance with the spirit of the world.

And *here* is found the suitable occasion of New Testament fasting. When a Christian man wakes to the consciousness of

separation in his spirit from his Lord, fasting has its due place, for it will be the natural accompaniment and expression of the grief of heart which such an experience will produce. And more than this ; for,

2. The New Testament, as well as the Old, warrants its use as a help to prayer, and thus to the rending away of those veils of self-indulgence—the dispelling of those vapours of the earth which have hidden from us Him who is our light and joy.

The passage in 1 Cor. vii. 5, from which we have seen the word “fasting” is removed, yet in its spirit teaches us this ; for there it is suggested to married Christians that they should sometimes live apart “for a season,” that they “may give themselves unto prayer.” And herein the appointment and observance of Lent finds ample reason, as supplying occasion for that inquiry into our spiritual condition, and for those endeavours after spiritual progress, which are always our duty, but which are apt to be forgotten unless some special seasons be fixed, and with some special helps for their observance.

But this principle of fasting as a help to prayer and spiritual growth is of wider application than to meats and drinks. It is identical with the Saviour's requirement: “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” No artificial crosses need we seek. The cross we have to bear—the Christian fast for us—lies in the every-day path of our life ;

“The trivial round, the common task,”

But spiritual wisdom and integrity are required to discover what are indeed our hindrances to fellowship with our risen Lord. For some the hindrance is found in meats and drinks ; but many, for whom these have no dangers, are hindered by other things ; it may be by the pursuits and delights of a cultured intellect and a refined taste, or by some personal or social habit—by a friend, a book, a newspaper, etc.

The principle of a Christian fast demands the sacrifice of the idols of the mind and of the heart, as well as of the flesh ; and in applying the principle, a further caution is needed. Bishop Butler warns us of a tendency in our nature, which is universal, “of placing our religion in peculiar positive rites, by way of equivalent for obedience to moral precepts.”* Our fallen nature

* Analogy, Part ii., ch. 1.

is ever ready to accept the obligation of outward observances as substitutes for the spiritual realities they represent; and apart from which they are only a mischievous pretence. The history of the Church abounds with examples of the "old man" pampered in pride and all spiritual abominations, in connection with outward mortifications, accepted and rested in as tokens of eminent piety. The revised version of Col. ii. 20—23 is a great gain, as enforcing this necessary caution. "Ordinances—handle not, nor taste, nor touch—after the commandments and doctrines of men; which things have indeed a show of wisdom in will-worship and humility and severity to the body; but are not of any value against the indulgence of the flesh."

The Relation of the Pastor to his Schools.

BY THE REV. E. RUSSELL WILFORD, M.A., DIOCESAN INSPECTOR
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OUR Parish Schools afford one of the most important spheres of our labour as clergymen. For in them we find the very material upon which we must work, so that good fruit may be produced in our parishes in after years; indeed, in them we find *that* upon which we can carry out the commission we have received from Christ to feed His lambs. But let us, before we go one step further, put the question fairly and honestly to ourselves, Do we all do our duty fully and faithfully in this respect? Do we show, not by words, but by deeds, that we consider the religious education of the young as a primary and paramount duty of our sacred calling? Do we prove this by regular personal attendance at, and supervision of, our Sunday and day-schools? For be it ever remembered that the education which we as clergy are bound to see given in our schools is not merely a secular, but a religious education—an education, in the words of one of our bishops, which is the training of an immortal being for another world—which is grounded upon a recognition of the fall of man, and of his consequent need of the grace of God—which proceeds upon the persuasion that God's grace is given to man in prayer, private and public, and

in the holy sacraments; and that His guidance is imparted to us in the Holy Scriptures, which are "the things that are able to make us wise unto salvation, through faith which is in Christ Jesus."

The Church has received from Christ a commission to educate the world. "All power is given unto Me in heaven and earth: go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." This commission is the divine charter of education. The doctrine of the blessed Trinity is its fundamental principle, and the Church of Christ cannot educate without it. She would be unfaithful to Christ if she pretended to do so; and recognizing the fall of man, and his need of God's grace and guidance, she cannot educate without Scripture, or without prayer, or without sacraments. She would be untrue to her Lord, and cruel to her children, if she professed to do so. She must publicly proclaim to all, that in education, properly so called, religion is the one thing needful; that whatever else is left undone, the work of religion must be done. She will take good care that every teacher in her schools is a God-fearing person; that he is a lover of the Bible and of prayer, and a partaker of the holy sacraments, and that he will teach all his scholars to love them.

When a pastor is thinking about his schools, he must ever keep the facts I have just stated in his mind, and resolve that the religious instruction of the children committed to his charge shall take the first place in their education. He will on that account determine, as far as in him lies, to keep the schools of his parish *Church schools*, and set his face against board schools. For although it has been said, "It is as impossible as it would be unwise for the clergy of the present day to stand aloof from board schools, or to ignore their work; whatever may be thought of the legislation to which they owe their existence, they are springing up on every side of us, and already have gathered within their walls a multitude of our children; our duty and our wisdom will be to endeavour in all our ways to gain an influence within them for the sake both of the Church and of her children, and thus to wield in our own defence the weapons forged against us:" I say, although this has been said

about board schools, yet the less we have to do with them the better, for they are a vast expense—as a rule most unsatisfactory as regards discipline—in many cases under limited control—go a long way to ruin the manners and good feeling in the country, and cause both ratepayers and the poor much heartburning. These, of course, are minor reasons for avoiding a board school. The chief reasons which should work upon the mind of a pastor in his decision are, because *Church schools* can *do* what board schools *cannot do* : while they give a fully equal secular education, they give a far more complete religious one ; and besides giving it in the only scientific way, viz., through formularies, they give it on the *far better* and *only true principle* that the religious and the secular are inseparable in education, and that Christian life must be the basis of the child's whole training. Church schools exist for this end first ; board schools do not ; and we have the further incalculable advantage of the personal influence of the clergy and other friends of education in the parish to cheer and guide the teachers, to assist them in their control of the children, and to deepen the bond established in the school by other parochial agencies.

Having made up his mind on this point, he will see that the utmost time which is allowed to the religious instruction is given. Whether the time devoted to it should be before or after the secular work depends upon circumstances. I am inclined to think that the religious instruction might be given both in the morning and afternoon ; that is, from 9 to 9.45 in the morning, and from 4 to 4.30 in the afternoon : this, however, is only a matter of opinion. But the clergyman will be careful that the greatest importance is placed upon the time devoted to religious work. He will, by sermons and private exhortations, show to the parents the importance of the instruction given at that particular time of the day, telling them that it is the only sound basis of education ; that if they hope to have loving and dutiful children, they must take care that they are brought up in the nurture and admonition of the Lord ; and that therefore they (the parents) ought to regard the time allowed in the "time table" for prayer and religious instruction as the most precious part of the day's teaching, and to require their children to be present at it.

In addition to telling the parents this, he will show that he feels it himself by being present in his school as often as he can when the religious instruction is given. It will be an unspeakable benefit to the school that he should be present in the morning for the purpose of opening it with prayer and religious instruction, and of thus marking their primary importance in his eyes. His own practice in this respect will be the most persuasive sermon upon them. According as he treats them, so will they be regarded by the teachers and scholars of the school. He will take a class in religious instruction on certain days in the week. He will take it in a class-room, and here he will speak and teach freely as one who is on his own peculiar ground. He will not confine himself to one particular class, but take each group in turn. By doing this he will avoid the possibility of the teacher saying, "Oh, that is the clergyman's class, and I am not answerable for what it is taught."

He will be anxious also about the training of his pupil teachers in religious knowledge; for the fact ought never to be lost sight of, that the pupil teachers of the present day are the future masters and mistresses of our schools. He ought to be careful that they are as regularly instructed in their religious as they are in their secular work. But is it so? Sadly is it to be feared that the pupil teacher does not receive the religious instruction which he ought to have. In January, 1880, the principal of one of our training colleges made sad complaints under this head. Out of fifty-nine candidates, only twenty-seven had been regularly taught by the clergy of the parishes from which they came. Of the rest, thirty had been regularly taught by the principal teacher, but had received no help from their clergyman, and two had received no religious teaching whatever. All the twenty-seven came from national schools. Of the others, seventeen were from Church schools, twelve from board schools, and one from a school connected with the British and Foreign School Society; of the remaining two, one was from a Church school, and the other from a board school. In January, 1881, the state of things was still worse. In some cases the training college had to begin with teaching the words of the Catechism. These facts speak for themselves, and, without further comment from me, impress upon the pastor of a parish the paramount duty of his personal

superintendence and teaching of the pupil teachers' religious instruction.

The next point I would touch upon is the necessity of the child being punctual. This is not impossible. The clergyman, as chief manager of the school, should see that such a rule as this—"Every child to be present in school at nine o'clock, and if late again, after being twice warned, to be sent home, and so lose the attendance mark for that day"—is made, and not only that, but attended to. Such a rule, as soon as it is adopted, will have a good effect. If the parents object to the religious instruction given at that hour, still insist upon the child coming, and set it to some secular work.

Before leaving this part of the subject, I would add, if from want of funds a pastor finds that he is compelled to hand his school over to a school board, he must be most careful as to the agreement he makes, and mind that he reserves for himself the right of having the hour kept every day for religious instruction according to the teaching of the Church of England, as well as the use of the room for a Sunday-school, and for any purpose he may want it on the evenings of the week-day. I would advise every one who may be placed in this position, before he moves in the matter, to get a pamphlet called "*Hints and Cautions addressed to Managers of Church of England Schools who are driven to transfer their Schools to a School Board.*"*

So much for the pastor's duty as to the religious work carried on in his school; next as to his duty with regard to secular work. He must visit his school regularly, and note that the work is carried on steadily and in a satisfactory manner, but at the same time without any vexatious interference with the special work of the master. He should especially observe the work that is being done at the lower end of the school; for if the work of the third, second, and first standards, and that of the infants, is done in a slovenly manner, he will never have an efficient school. If, on the other hand, this lower part of the school is well worked, the upper standards will, if I may so speak, take care of themselves, and not require so much attention. Supposing such a pastor to be a constant visitor, his visits are looked for with pleasure, and missed with regret. He holds a middle

place between the inspector and the master. It is the work of the one to teach—of the other to prove the teaching—of the pastor to encourage it. As a general rule, it is better that the pastor should abstain from correcting, that the authority of the teacher may be upheld. He should be very careful not to reprove a teacher before the children, as such reproof shakes the children's faith, and the children should always believe in their teacher. There is much truth in the words of that head master of Westminster, who said to one of the kings who visited his school, and did not take off his hat, "It would never do for the boys to think that there was any one in his school greater than himself." As to specific subjects, I, for one, am no advocate for their being taught, and for this reason, out of all Her Majesty's inspectors, I only find one who speaks at all hopefully about them, and his hopes are qualified by not a few misgivings; whereas, on the other hand, I find many recommending that the teaching of these subjects on the present plan should be abandoned or modified, or something else substituted.

The attention of the pastor will be directed to the attendance of the children. On looking through the registers (which he should check weekly), he will see who are the absentees. To the parents of such it would be well for him to send a printed notice signed by the head teacher, and request them to return the notice, with the reason of the absence of the child stated on the back of the notice. It is much better to persuade the parents by kind words from the teacher to keep their children regular at school, than to use compulsion through the attendance officer.

In establishing a night-school, it should be an understood thing that unless each scholar means to work, he or she will not be allowed to remain. It should be held on three or four nights each week, and for an hour and a half each time. The males and females should be taught in separate rooms, as neither men nor women like to show their ignorance to the opposite sex. The teaching should be made as interesting as possible to the scholars by illustrations and so on. Much care and discretion must be used in correcting their mistakes, as young people of their age are soon discouraged. A cheerful spirit should be kept up without anything like

freedom. The clergyman or schoolmaster should always attend, and they might be assisted by one or two well-conducted young men in the parish; ladies, where they can be met with, are of very great assistance. All unruly members should be at once dismissed. Let the rooms carry a cheerful appearance with them by being well lighted and warm. Always begin and close with a hymn and prayer. If no other good arises from a night-school, a kindly feeling generally springs up between the young people and the pastor, and they are brought into closer contact with each other.

The Sunday-school, especially in these days, is an institution of vast importance in every parish. The pastor must always open this himself. As to the length of time which each attendance is to take, that depends upon whether the children are taken to church after the school is over. If, as in most cases in a rural parish I presume they are, then I would have them assemble at half-past nine, taken to church afterwards, and dismissed from church before the sermon. In the afternoon I would have them at school from three to four in places where there is an evening service; when there is an afternoon service, I would have them at school from two to three. Where a good staff of teachers could be had, I would employ them; but where these cannot be obtained, I would employ the school staff and children of the first class in the day-school. I would not have the clergyman teach himself, as in most country parishes the whole of the Church's ministrations fall upon him, and he ought to reserve the edge and freshness of his strength for the more public offices of the sanctuary; but I would have him, if he is able, to catechize once a month in the church. Catechizing ought to go hand in hand with Sunday-school teaching; it is really the Church's Sunday-school, instituted and in force long before the name of Raikes or any of his coadjutors had gained the popularity which they now deservedly enjoy. Catechizing, too, has a double blessing attending it; it not only instructs our children in Christian truth and practice within the very walls where, in after years, they will be helped to believe more fully, and to worship more devoutly; but it also affords an admirable opportunity for conveying instruction individually to their parents and friends, who would often be attracted to such a service,

and who, in many cases, equally with them, stand in need of such teaching. In order that this catechizing may be carried out, the pastor should see that the teaching given in the Sunday-school is definite and dogmatic. He will impress this upon the teachers. There must be dogma in our Sunday-schools. It is not enough for an amiable man to gather children around him, and tell them stories, and talk vaguely to them for their good. This is not the way to make churchmen. Care therefore will be taken that the Church's principles form the groundwork of the teaching. To this end he will see that the lessons are properly prepared by the teachers themselves, and give them his assistance in so doing by having either a weekly or a monthly Sunday-school teachers' class. And the assistance given should be both definite in its character and in full accord with the teaching of the Church in her Liturgy and her Articles. The great subjects for the Church's children are the Church's Creeds, the Church's Catechism, and the children's prayer; indeed, these are the chief subjects of all our teaching, both for young and old; and it might tend to give at once more definiteness and more power even to the pastor's pulpit ministrations if he were to set before him as his object that every one of his people should thoroughly understand the Creed, the Lord's Prayer, and the Ten Commandments.

Then the pastor will be anxious to secure a good and regular attendance at his Sunday-school. This may be done by the means of giving prizes and establishing a club belonging solely to the Sunday-school. To every child who had made ninety attendances and upwards a prize should be given on the annual school festival day. But what does more good than anything else in making the child attend regularly is a clothing club. Of course this must be a voluntary club, free to be entered or rejected by every Sunday-school child, but so constructed as to be inviting. The money to be received on the Monday morning at twelve o'clock; the child to pay in a penny, twopence, threepence, or even sixpence, if the family can afford it, a week. At the end of the year, which should be the 31st of October, a bonus of 2s. 6d. or 3s. should be added to the sum deposited, regulated by the attendance at the Sunday-school, the behaviour at church, and

the punctuality of the payments. No hard money to be returned, except in exceptional cases, but a ticket given to each child, with amount due to it, which is to be taken to a tradesman whom the pastor will pay. The result arising from this plan is most beneficial in many ways, the number of children is increased, the attendance is more regular, and the dress of the children is much improved.

Before I bring my paper to a close I should like to call the attention of all the parochial clergy to the last paragraph of the Report of the Committee appointed by Convocation on Religious Education. It is as follows:—

“The Committee, after a comprehensive survey of this extended field, are impressed with the persuasion that amidst much that is disquieting there are many streaks of light and rays of hope. But the realization of this hope depends largely upon the watchfulness and faithfulness of the Church. The Committee believe that no subject is more worthy the attention of the clergy. It is evident that the elementary education of the poorer classes has made almost gigantic progress. Schools have sprung up everywhere, as if by the touch of a magician’s wand. A generation is growing up better taught than their parents. As soon as they become fathers and mothers, they will not need compulsion to induce them to send their children to school. The demand for education will grow louder and more exacting. The question is, what kind of education is that future education to be. It is almost an appalling reflection that many millions of children yet unborn are personally interested in that question. In a few years they will be in our midst. In a few years their intellects, their hearts, their souls will be craving for appropriate food. When they ask for bread, shall we be offering a stone? When they ask for a fish, shall we be holding out to them a scorpion? It is a question fraught with the issues of life and death, not to them only, but to the society with which they must mingle, and a large portion of which they will replace. It is no slight matter whether they will be growing up blind seekers for God, ‘feeling after if haply they may find Him;’ or be developing into Christian men and Christian women, with a firm grasp upon the faith which was ‘once delivered to the saints,’ which ‘overcomes the world,’ and which will make them not only the support, but the ornament, of a proud and happy fatherland.”

To these words I would only add, if we heartily wish this happy result to be brought about, that the Church, through her own ministers, must be up and stirring, and see that it is done; for the old adage is true in this, as well as anything else, “If you want a thing done, you must see to it yourself.”

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The suggested hymns will be found in the following books, Ancient and Modern, Bickersteth's Hymnal Companion, Church Hymns, Irish Church Hymnal, Mercer's Hymns.

Suggested Topics for Lenten, Passion Week, and Easter Services.

BY THE VERY REV. THE DEAN OF EDINBURGH, D.D.

I.

LENTEN ABSTINENCE.

1. Fasting, true and false (Isa. lviii. ver. 2).
2. Object of real fasting, to subdue the flesh to the spirit (ver. 3).
3. Fasting, from self-indulgence (ver. 5).
4. Fasting, in subduing pride (ver. 6).
5. Fasting, in beneficence (ver. 7).
6. Connection between fasting and prayer (ver. 9).

II.

THE CHRISTIAN'S PROGRESS.

PHIL. iii. 13, 14.

1. Its starting-point—trust in Christ, not in self. “I count not myself.”
2. Its character—singleness of purpose. “This one thing I do.”
3. Not resting in the past. “Forgetting those things which are behind.”
4. Ever looking forward. “Reaching forth unto those which are before.”
5. The mark aimed at. “I press toward the mark” [15] [16].
6. The prize desired. “For the prize of the high calling of God.”

III.

For Passion Week.

GROUPS AROUND THE CROSS.

- | | |
|---------------------------------|-------------------------------|
| 1. The ignorant soldiers. | 4. The loving few. |
| 2. The malevolent priests. | 5. The centurion's testimony. |
| 3. The faint-hearted disciples. | 6. The awe-struck multitude. |

BY THE REV. C. A. HEURTLEY, D.D., CANON OF CHRIST CHURCH, AND
LADY MARGARET PROFESSOR OF DIVINITY, OXFORD.

IV.

Ash Wednesday. Fasting, in token of humiliation (Dan. ix. 3—6).

1st Sunday in Lent. Fasting, for mortification of the flesh (1 Cor. ix. 27).

2nd Sunday in Lent. Christ's sympathy with the tempted (Heb. ii. 18).

3rd Sunday in Lent. Decision in resisting temptation (Gen. xxxix. 9).

4th Sunday in Lent. The power of conscience (Gen. xlii. 21).

5th Sunday in Lent. Reverence outward and inward in God's worship (Ex. iii. 5).

6th Sunday in Lent. Christ's foreknowledge of His sufferings (Matt. xx. 18, 19).

Monday before Easter. Christ weeping over Jerusalem (Luke xix. 41—44).

Tuesday before Easter. The barren fig-tree (Matt. xxi. 19).

Wednesday before Easter. Christ washing His disciples' feet (John xiii. 4, 5).

Thursday before Easter. The agony in the garden (Heb. v. 7, 8).

Good Friday. The atonement (2 Cor. v. 21).

Easter Eve. Christ's descent into hell (Acts ii. 31).

Easter Day. Christ risen, the firstfruits of them that slept (1 Cor. xv. 20).

Monday in Easter week. The power of Christ's resurrection in our justification (Rom. iv. 25).

Tuesday in Easter week. The power of Christ's resurrection in our sanctification (Rom. vi. 5).

BY THE REV. T. M. MACDONALD, M.A., PREBENDARY OF LINCOLN,
RECTOR OF KERSAL, MANCHESTER.

V.

TYPICAL SIGNIFICANCE OF THE TABERNACLE AND ITS SERVICES.

1 PET. ii. 5.—“*Ye are an holy priesthood.*”

I. THE OUTER COURT.

1st Sunday in Lent. *Preparation for Divine service and Communion.*

1. The brazen altar. *Atonement* (Lev. xvii. 11; 1 John ii. 2).

2. The laver. *Cleansing by the Holy Ghost* (Ex. xxx. 20; Tit. iii. 5).

II. THE HOLY PLACE.

2nd Sunday. 1. The golden altar. *Prayer* (Ex. xxx. 6, 7; Rev. viii. 3, 4, and v. 8).

3rd Sunday. 2. The shewbread altar. *The common life of Israel's tribes offered acceptably to God* (Lev. xxiv. 5—9; Ex. xxv. 30; Phil. i. 11; Acts x. 4).

4th Sunday. 3. The golden lamps. *The Church the light of the world* (Lev. xxiv. 1—4; Rev. i. 20; Matt. v. 14).

III. THE HOLIEST OF ALL.

5th Sunday. The ark of the covenant (Ex. xxv. 21).

1. *The testimony*, (1) *for God*, (2) *against man* (Ex. xxxi. 18, xxv. 16; Heb. viii. 10).

6th Sunday. 2. *The blood upon the mercy-seat* (Lev. xvi. 14; Heb. ix. 13, 14).

Good Friday. *Service of the great day of atonement* (Lev. xvi. 29—34; Heb. x. 3—10).

Easter Day. *The cloud of presence*. “I will meet with thee, and I will commune with thee” (Ex. xxv. 22; Lev. xvi. 2; Matt. xviii. 20).

VI.

PASSION WEEK AND EASTER DAY.

Sunday. *Mary of Bethany* (John xii. 3; Matt. xxvi. 13).

Monday. *Jerusalem forsaken* (Matt. xxiii. 37, 38).

Tuesday. *The Greeks*; the glory of the Son of man (John xii. 20—23).

Wednesday. *Judas among the disciples* (Matt. xxvi. 21, 22).

Thursday. *Peter forewarned* (Luke xxii. 31, 32).

Good Friday. *Joseph of Arimathea and Nicodemus at the cross* (John xix. 38—40).

Saturday. *Joseph's sepulchre* (Matt. xxvii. 59, 60).

Easter Day. *Sorrow turned into joy at Emmaus* (Luke xxiv. 30—32).

BY THE REV T. H. BARNETT, VICAR OF ST. MARK'S, EASTON, CLIFTON.

VII.

DIFFICULTIES OF THE DEEPER SPIRITUAL LIFE.

"The narrow way lay right up the hill, and the name of the going up the side of the hills called DIFFICULTY."—PILGRIM'S PROGRESS.

LENT is the season of heart searching. Should lead to a deepening of religious convictions. Specially impresses upon us truths about *sin* and *salvation*. Here DIFFICULTIES are in many directions:—

1. AS TO FACTS. Intellectual difficulties. Doubt—scepticism—questionings as to (1) the existence of God; (2) the immortality of man; (3) the nature of the atonement; (4) the credibility of revealed truth.

2. AS TO FAITH. Spiritual difficulties. (1) Possibility of believing; (2) faith a gift of God, of which man is only the recipient; (3) inquiries as to "saving" faith, "justifying" faith, etc.

3. AS TO FULL ASSURANCE. Spiritual difficulties again. (1) Rash assertions on this subject by some; (2) demand for its instant realization; (3) disquiet in thought that one ought to have it whilst consciously far from it.

4. AS TO FEELINGS. Emotional difficulties—characteristic of (1) some physical constitutions; (2) some religious communities. Danger (1) of laying down same rule for all; (2) of over-excitement at missions, etc. Variableness of our emotions.

5. AS TO FANCIES. Sentimental difficulties. Awakened conscience often a prey to phantoms. (1) Sin too great to be ever pardoned; (2) trying to please God utterly useless; (3) no proof of personal election.

6. AS TO FRUITS. Theological difficulties. The Christian life is for the bringing forth of fruit, *i.e.*, good works; yet churches and schools in the Church disagree as to *how* and *why*. Spiritual life perturbed as to (1) necessity of good works; (2) nature of good works; (3) place of good works; (4) merit of good works.

VIII.

SOME "FORTY DAYS," AND THEIR TEACHING.

1. The Son of man. Human trial (Mark i. 13).
2. Elijah. Divine grace (1 Kings xix. 8).
3. Nineveh. Human repentance (Jonah iii. 4, 5).
4. The flood. Divine judgment (Gen. vii. 17—33).
5. The spies. Human research (Num. xiii. 25).
6. Sinai. Divine revelation (Exod. xxxiv. 28).

BY THE REV. C. J. GOODHART, M.A., RECTOR OF WETHERDEN,
HAUGHLEY, SUFFOLK.

IX.

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|------------------------------------|-----------------------------|
| 1. The temptation of Adam and Eve. | 4. The temptation of Peter. |
| 2. The temptation of Abraham. | 5. The temptation of Judas. |
| 3. The temptation of Hezekiah. | 6. The temptation of Paul. |

X.

1. The repentance of Esau.
2. The repentance of Manasseh.
3. The repentance of the inhabitants of Nineveh.
4. The repentance of the son who said, "I go not."
5. The repentance of Judas.
6. The repentance of Peter.

BY THE REV. R. R. RESKER, VICAR OF ST. MARK'S, WALWORTH.

XI.

ISAIAH'S PORTRAIT OF THE MESSIAH.

- | | |
|-------------------------------------|---------------------------------------|
| 1. His person (Isa. liii. 2, 3). | 4. His humiliation (Isa. liii. 8, 9). |
| 2. His sufferings (Isa. liii. 4—6). | 5. His exaltation (Isa. liii. 10—12). |
| 3. His patience (Isa. liii. 7). | |

XII.

FULFILMENT OF PROPHECY IN THE DEATH OF
CHRIST.

1. Betrayal and desertion (Matt xxvii. 31, 56, xxvii. 9, 10).
2. Parting the garments and mocking (Matt. xxvii. 35, 43).
3. Numbered with transgressors (Mark xv. 28).
4. Thirsting (John xix. 28).
5. Piercing His body (John xix. 36, 37).
6. His grave (Isa. liii. 9).

XIII.

PERSONS CONNECTED WITH OUR LORD'S PASSION.

- | | |
|---------------------------------------|--|
| 1. Judas, and the betrayal. | 5. John, and the dying charge. |
| 2. Peter, and the denial. | 6. The centurion, and the death. |
| 3. Annas and Caiaphas, and the trial. | 7. Joseph and Nicodemus, and the burial. |
| 4. Pilate, and the sentence. | 8. Mary, and the resurrection. |

XIV.

TYPES OF CHRIST'S PASSION.

1. The brazen serpent (John iii. 14, 15).
2. The offering up of Isaac (Gen. xxii. 9).
3. The smitten rock (1 Cor. x. 4).
4. The scapegoat (Lev. xvi. 21, 22).
5. The paschal lamb (Exod. xii. 3—6).
6. The sin offering (Lev. iv. 27; Heb. x. 12).

XV.

THE RESURRECTION.

1. As an historical fact (Luke xxiv. 6).
 2. As the ratification of the atonement (Rom. i. 4).
 3. As the cause of our justification (Rom. iv. 25).
 4. As the pledge of the resurrection of the body (1 Cor. xv. 20).
 5. As the pattern of the resurrection of the soul (Rom. vi. 4, 5).
- See Westcott's "Gospel of the Resurrection."

BY THE REV. D. D. STEWART, M.A., RECTOR OF COULSDON, SURREY.

XVI.

PASSION WEEK.

During the five days of Passion Week, which include Good Friday, *the whole Passion of Christ Jesus* may be considered in *five sections of place*, under each of which several particulars present themselves, thus:—

1. *Monday*.—THE GARDEN.

1. The agony of the "Good Lord."
2. Christ's meeting with the traitor.
3. Christ's care of His own (John xviii. 8, 9).
4. Christ's miracle for Malchus.

2. *Tuesday*.—AT THE JEWISH TRIBUNALS. Before (a) Annas, (b) section of Council, (c) Caiaphas.

1. Christ's dignified meekness when struck on the face.
2. His suffering under false witness and ridicule of His *prophetic office*.
3. His foretelling His future glory.
4. His look at Peter.

3. *Wednesday*.—AT THE GENTILE TRIBUNALS. Before (a) Pilate, (b) Herod, (c) Pilate again.
1. His refusal to amuse Herod (Luke xxiii. 9).
 2. His suffering in silence under ridicule of His *kingly office*.
 3. His witnessing a good confession (John xviii. 37).
 4. His reference to the sin of Caiaphas (John xix. 11).
4. *Thursday*.—ON THE WAY TO THE CROSS.
1. His carrying His cross (John xix. 17).
 2. His speech to the weeping women as to the green tree.
 3. His companionship with two malefactors (Luke xxiii. 32).
 4. Simon's share in the bearing of His cross.
5. *Good Friday*.—AT THE CROSS.
1. By His one offering a full atonement even for those who ridiculed His *priesthood* (power to save).
 2. Out of His pierced side water and blood.
 3. Christ suffered, leaving us an example.

ANONYMOUS.

XVII.

QUESTIONS PUT TO CHRIST.

1. "Lord, are there few that be saved?" (Luke xiii. 23.)
2. "Is it lawful for us to give tribute unto Cæsar, or no?" (Luke xx. 22.)
3. "Why could not we cast him out?" (Matt. xvii. 19.)
4. "Are we blind also?" (John ix. 40.)
5. "Lord, what wilt Thou have me to do?" (Acts ix. 6.)
6. "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6.)

XVIII.

QUESTIONS PUT BY CHRIST.

1. "The baptism of John, whence was it? from heaven, or of men?" (Matt. xxi. 25.)
2. "Whom do men say that I the Son of man am?" (Matt. xvi. 13.)
3. "Whom say ye (my disciples) that I am?" (Matt. xvi. 15.)
4. "Whence shall we buy bread that these may eat?" (John vi. 5.)
5. "Then Jesus said unto the twelve, Will ye also go away?" (John vi. 67.)
6. "Have I been so long time with you, and yet hast thou not known me, Philip?" (John xiv. 9.)

February 7th.

Ash Wednesday.

Ep. Joel ii. 12. *Gos.* Matt. vi. 16. *Pss.* vi., xxxii., xxxviii.; cii., cxxx., cxliii.
Less. Isa. lviii. 1—13; Mark ii. 13—23; Jonah iii.; Heb. xii. 3—18.

	A.	B.	C.	I.	M.
<i>O for a heart to praise my God</i> (Coll.)		305	466	96	381
<i>O Thou from Whom all goodness flows</i> (1st M. Less.)	283	124	459	143	142
<i>O Lord, turn not Thy face from me</i> (1st E. Less., Ep.)	93	120		132	167
<i>Just as I am, without one plea</i> (2nd M. Less.)	255	138	408	131	342
<i>Forty days and forty nights</i>	92		106		
<i>Have mercy, Lord, on me</i> (M. Pss., E. Less.)	249			133	145
<i>Lord, in this Thy mercy's day.</i> (1st E. Less.)	94	488	419	161	
<i>O where shall rest be found</i>		344		139	394
<i>Lord, when we bend before Thy throne</i> (Coll.)	244	123	429	51	48
<i>Father of heaven, Whose love profound</i> (E. Less.)	164	254	359	227	236

LENTEN LOWLINESS.

BY THE REV. HANDLEY C. G. MOULE, M.A., PRINCIPAL OF RIDLEY
HALL, CAMBRIDGE.

Ps. cxxx.—“*Out of the depths have I cried unto Thee, O Lord. . . . He shall redeem Israel from all his iniquities.*”

1. A deep place of God's Word. Read, as all Psalms should be, in gospel light, it may be called *Psalmus Paulinus* (Luther).

2. Exposition.

Ver. 1. DEPTHS : an image from the sea and drowning *Conviction of sin* seems to strangle and to stifle the convinced soul.

HAVE I CRIED, etc. : merciful power given to look up, and to ask. Anything is better than mere speaking to self, the *brooding* of the awakened conscience. Speak to Him !

Ver. 3. IF THOU SHOULDST MARK, etc. : shouldst note and treasure up against me. Remember, the Holy One “cannot endure” sinfulness. Not only detailed sins, but their root, sinfulness.

The most advanced believer is ever the keenest sighted over his own fallen state by nature. (See Monod's *Adieux* ; “*Le Pêche.*”) Test your sense of sin by your response, in soul, to this verse. It will make Christ precious to you for justification. Have you ever seen, with Luther, that God, *out of Christ*, is *only terror* to the sinful soul? [17.]

Ver. 4. FORGIVENESS WITH THEE, etc. : yes, even with Him ; and, because with Him, *holy* forgiveness.

Its *reasons* : “for Mine own sake ;” “through the blood of Jesus,” in which “we have redemption, even the remission of sins.”

Its *fulness* : “their sins I will remember no more.”

Its *objects*: "they which are in Christ Jesus."

Its blessed *result*, here stated: "THAT THOU MAYEST BE FEARED." The recipient of justifying peace has his will set free, and energized, to a life of filial fear, *i.e.*, loving and watchful purpose, in holy reverence, to do His will [18].

Ver. 5. I WAIT FOR THE LORD: in the sense, not of doubt whether He forgives, for I have "His word" for that; but in the sense of longing while patient expectation of the *acts* of help and mercy which, as my justifier, He will do for me. The believer's expectation is better than the worldling's satisfaction [19].

Ver. 7. LET ISRAEL HOPE IN THE LORD: Israel, the people of covenant. So now the Israel of God, the saints. Blessed be God for the invitation to "whosoever will;" but let His own people not forget to bless Him for the mighty privileges of their *covenant standing* [20].

Observe how the believing soul, receiving peace, *cannot but* point others to the same. Nothing is so unselfish in its influence as the knowledge that self "has peace with God through our Lord Jesus Christ" [21].

Ver. 8. AND HE WILL REDEEM, etc.: here probably in the sense of remission, which, though once covenanted to the saints, is *conveyed* to them on *continual* application to the throne of grace. In this sense the oldest believer ever needs to "ask" (though on covenant grounds) for "redemption from iniquities."

But true redemption from the *guilt* is precisely the way to that blessed redemption from the *power* of sin which is the "final cause" of the whole Gospel.

February 11th.

The First Sunday in Lent.

Ep. 2 Cor. vi. 1. *Gos.* Matt. iv. 1. *Pss.* lvi.—lxi.

Less. Gen. xix. 12—30; Matt. xxiii. 13; Gen. xxii. 20, or xxiii.; Acts xxvi.

	A.	B.	C.	I.	M.
Take up thy cross, the Saviour said (Ep.)	263	309	507		
Forty days and forty nights (Gos., Coll.)	92		106		
My God, my Father, while I stray (1st E. Less.)	264	337	432	300	276
In the hour of trial (1st E. Less.)		143	391	162	283
Lord, in this Thy mercy's day (1st M. Less.)	94	488	419	161	
Glory be to Jesus	107		369	173	555
Art thou weary, art thou languid	254	142	333	130	
Jesus, Lover of my soul	193	140	396	306	323
Oft in sorrow, oft in woe (Ep.)	291	327	464	378	
Bread of the world, in mercy broken (Gos.)		387	204	361	449

RESISTANCE TO GOD'S GRACE.

BY THE REV. A. G. HELLICAR, M.A., VICAR OF BROMLEY, KENT.

2 COR. vi. 1.—“*We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.*”

ST. PAUL'S main object in this second Epistle to the Corinthians is the assertion of his rightful authority, and justification of his position. In chaps. iv., v., vi., he refers to that which formed his main theme, and which he had been commissioned to proclaim, viz., *the redeeming love of Christ* (iv. 5, 6, v. 14—21). In text we have earnest appeal based on this fact, viz., that God has reconciled the world to Himself by Jesus Christ. “We then, as workers together with Him, beseech you,” etc. Consider—

I. The ground of this appeal. Twofold:—

1. The Apostle and his brethren were *workers together with God*, God's fellow-labourers. (So 1 Cor. iii. 9.)

(1.) God is *working* for man's salvation. He has rested from creation, not from providence, nor from grace (John v. 17). *How?* (a) By the gift of Christ; (b) by the gift of the Spirit [22].

(2.) Man admitted *to share in the work*. What a condescension on God's part! What dignity for man! (2 Cor. iv. 7, ii. 15, 16.)

A faithful ministry, then, is working *with God*. It is really God's work, rather than ours [23] [24].

2. *The grace of God has been bestowed*. This implied by appeal not to “receive it in vain.” Meaning of “*grace*” in this passage—simply the “favour,” “kindness,” “love” of God, shown in Christ. A later theology has mystified the word by questions as to “irresistible grace,” etc. God's grace has been given them, because they had been redeemed. They could resist it, or they would not be implored not to do so. Ground of confidence for the ambassadors of Christ. No decree of God against man's salvation: He has given His best gift, His Son, a pledge of all we need (Rom. viii. 32).

II. The nature of the appeal. “Not to receive the grace of God *in vain*.”

1. Many do receive it in vain. So with those who received the benefit of our Lord's healing power—the ten lepers, Chorazin and Bethsaida, the Jews at Rome (Acts xxviii. 24; 2 Cor. ii. 16) [25] [26].

2. Are we receiving it in vain? Tests: 1. Is the work of the devil being destroyed in us? (1 John iii. 8, v. 4; 2 Cor. xiii. 5.) 2. Are we being conformed to Christ? (1 Cor. iii. 23, vi. 20; 1 Pet. ii. 21.)

If not, we are receiving, and have received, God's grace hitherto *in vain* [27] [28].

III. The reason for the appeal.

The danger of delay (2 Cor. vi. 2). The day of salvation may be past (Heb. x. 29) [29] [30].

If we wish to receive God's grace to profit, let us earnestly pray for His Spirit. So we shall have guidance, strength, comfort, sanctification, imparted. Above all, He will take "of the things of Christ, and reveal them to us;" and in Christ, Son of God and Son of man, tempted, but sinless—the atoning victim and the glorified Saviour—we have all we need (1 Cor. i. 30).

February 18th.

The Second Sunday in Lent.

Ep. 1 Thess. iv. 1. *Gos.* Matt. xv. 21. *Pss.* xc.—xciv.

Less. Gen. xxvii. 1—41; Matt. xxvi. 57; Gen. xxviii. or xxxii.; Rom. ii. 17.

	A.	B.	C.	I.	M.
<i>Through all the changing scenes of life</i> . . . (Gos.)	290	503	530	244	272
<i>O Lord, turn not Thy face from me</i> . . . (1st M. Less.)	93	120		132	167
<i>There is a land of pure delight</i> . . . (1st E. Less.)		232	519	338	401
<i>Jesus, and shall it ever be</i> . . . (2nd M. Less.)		450		172	319
<i>Soldiers of Christ, arise</i> . . . (2nd E. Less.)	270	319	501	377	367
<i>When our heads are bowed with woe</i> . . . (Gos.)	399	36	548	164	374
<i>When wounded sore the stricken heart</i> . . . (2nd M. Less.)	183	121		128	
<i>I was a wandering sheep</i> . . . (2nd E. Less.)	258	141		136	
<i>Blest are the pure in heart</i> . . . (Ep.)	261	349	339	346	
<i>The God of Abraham praise</i> . . . (1st E. Less.)		526	511	292	410

MAHANAIM; OR, "THE TWO HOSTS."

BY THE REV. JOHN W. MILLS, M.A., RECTOR OF ST. LAWRENCE, ESSEX,
AND DIOCESAN INSPECTOR.

GEN. xxxii. 2.—"And he called the name of that place Mahanaim."

THE blessing had been solemnly promised to Jacob, the younger of the twins (Gen. xxv. 23); and he obtained it, not by means of his craftiness and deceit, but notwithstanding them. There are many lessons to be drawn from these chapters; *e.g.*—

I. Notice some of the results of Jacob's sin.

1. An immediate desire to leave his father's home.
2. A long and weary journey.
3. A hard master, who "paid him back in his own coin," and deceived him in his wife, as he had deceived his father.

4. Continual attempts by Laban to supplant him in his wages.
5. A determined endeavour to stop his departure.
6. Fear of heart on learning the approach of his aggrieved elder brother.

7. The long-continued opposition of the "man" who wrestled with him.

II. Notice the golden line of God's love running through all.

1. On the first night of his wandering, *the Bethel vision*.
2. During his residence at Laban's house, *a blessing on his flocks and herds*.
3. On his departure from his uncle, *an immediate interposition of God* (Gen. xxxi. 24, 29).
4. When on his way, *the angels of God met him* (Gen. xxxii. 1).
5. When alone at Jabbok, *the wrestling angel prepared him to meet his elder brother*.
6. When he met Esau, *his brother's anger was turned away*.
7. After reconciliation with his brother, *he received the blessing* (cf. Gen. xxviii. 13).

III. Notice two other lessons.

1. The story of the sinner. Led away by evil advisers, he falls into sin against his father and elder brother. He then flees away, and joins the service of Satan, who proves a hard master, but who is unable to stop his return homewards. The offended elder brother is coming to meet him beyond the Jabbok, not with four hundred men, but with the hosts of heaven. How shall he prepare to meet him?

2. The story of the sinner's Saviour. At the outset of his departure He has watched over him, and showed him the only ladder to heaven. During his service of Satan He has still been at hand; and when on his way homeward, "two troops" are provided, to preserve him from the power of his old master behind, and the deserved wrath of his returning brother before. And then, before he crosses the Jabbok of death, the Spirit comes to wrestle, and bring him (cf. Hosea xii. 4), by prayer and tears, to acknowledge his weakness, and, by clinging, to obtain the victory and the new name; so that the returning brother receives him with a kiss, and soon the wanderer inherits the blessing.

IV. Learn—

1. To avoid the sins of Jacob.
2. To wait patiently for the Lord to accomplish His promises.
3. To plead for the presence of the *two hosts* in our flight from Satan and our meeting with our offended God.
4. To make every place on earth a Peniel.

February 24th.

St. Matthias's Day.

Ep. Acts i. 15. *Gos.* Matt. xi. 25. *Pss.* cxvi.—cxix. 33.*Less.* 1 Sam. ii. 27—36; Mark i. 21; Isa. xxii. 15; Rom. viii. 18.

	A.	B.	C.	I.	M.
<i>Four out Thy Spirit from on high</i> (Coll.)		538	253	416	438
<i>For all Thy saints, O Lord</i> (Ep.)		351	197	344	411
<i>Come unto Me, ye weary</i> (Gos.)	256	345	351		
<i>I heard the voice of Jesus say</i> (Gos.)	257	267	388	265	
<i>For all Thy saints, who from their labours rest</i> (Ep.)	437	354	196	347	591
<i>The Son of God goes forth to war</i>	439	352	201	345	99
<i>Through the night of doubt and sorrow</i>	274	341	532	283	
<i>Our blest Redeemer, ere He breathed</i> . (2nd E. Less.)	207	253	481	215	221
<i>Ye servants of the Lord</i> (Ep.)	268	57	562		299
<i>Christ is gone up, yet ere He passed</i> (Coll.)	352		170		

AN APOSTLE'S SUCCESSOR.

BY THE RIGHT REV. W. PAKENHAM WALSH, D.D., BISHOP OF OSSORY,
FERNS, AND LEIGHLIN.

ACTS i. 24.—“*And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen.*”

WHEN Judas “by transgression fell,” three important questions had to be decided:—

1. Was the vacant place amongst the Apostles to be filled?
2. If so, what special qualifications should be required in the successor?
3. Who was the individual that most thoroughly possessed these qualifications?

I. The first question was rightly decided by an appeal to Holy Scripture. St. Peter refers to the Book of Psalms as setting forth in prophetic language the sin and doom of the traitor. (See Acts i. 15—19, and compare Ps. xli. 9, lxix. 25).

He then proceeds to show that the same Scriptures had decided the question as to his office being given to another: “His bishopric (or office) let another take” (Acts i. 20; Ps. cix. 8).

This not only decided the first question, but establishes the important principle that when Holy Scripture speaks, there is no further room for controversy. It is to be our first and ultimate appeal (Isa. viii. 20; Gal. iv. 30; comp. Article vi.).

II. The second question was settled by reason and common sense (Acts i. 21, 22). Observe the strong common sense of this declaration.

The qualifications necessary for the office were plainly these : the person must have known Christ, been conversant with Him during His ministry, witnessed His miracles, heard His teaching ; and, above all, seen Him after His resurrection.

To this last qualification St. Paul alludes (1 Cor. ix. 1). They found two individuals equally possessed of the required qualifications (ver. 23).

Observe the place and function of reason in religious matters. It is subordinate to Scripture when Scripture speaks ; but in its own domain most valuable and helpful. "I speak as unto wise men," etc. (1 Cor. x. 15 ; 1 Thess. v. 21).

III. The third question was settled also up to a certain point by reason, "They appointed two" (ver. 23) ; as to a choice between the two, who seemed equally qualified, this was settled by lot (ver. 26). It would have been impious to refer the first question to lot, because Scripture had spoken ; it would have been foolish to refer the second to lot, because reason was a sufficient guide in the matter ; but it was in accordance both with Scripture and reason to refer the third question, at a certain stage of the proceedings, to lot (Prov. xvi. 33). Old Testament examples, Lev. xvi. 8 ; Num. xxvi. 55, etc.

And even in doing this they have recourse to prayer, to God's decision : "They prayed, and said, Thou, Lord, . . . show whether of these two Thou hast chosen" (ver. 24, 25). It was not an appeal to *mere* chance, but to God's choice, when all other choice failed them.

This rebukes all profane recourse to chance ; all haphazard opening of the Bible for direction, when we should rather refer to its spirit and its instructions ; it rebukes all determining things by chance, when God gives us reason as a guide.

It is a comfort, that when all guidance fails we can leave issues with God. He knows all hearts, He governs all events (Phil. iv. 6).

"The lot fell upon Matthias," but he was selected and consecrated in the first instance by Scripture and by reason. What a blessed office his was, to be a witness for Christ ! It is an office to be fulfilled by every faithful minister, and in its proportion by every sincere disciple. How may we witness for Him ? By word, by example, by our whole life. But to witness for Him, we must know Him, and be conversant with Him (1 John i. 1-3).

February 25th.

The Third Sunday in Lent.

Ep. Eph. v. 1. *Gos.* Luke xi. 14. *Ps.* cxix. 33—104.*Less.* Gen. xxxvii. ; Mark ii. 1—23 ; Gen. xxxix. or xl. ; Rom. viii. 18.

	A.	B.	C.	I.	M.
<i>O for a closer walk with God</i> (Ep.)		147		388	143
<i>Lord, as to Thy dear cross we flee</i> . . (1st E. Less.)	267	303		325	356
<i>Rock of ages, cleft for me</i> (Coll.)	184	133	490	165	177
<i>Jesus, meek and gentle</i> (Gos.)	194	423	397		
<i>We saw Thee not when Thou didst tread</i> (2nd M. Less.)	174	268	541	211	311
<i>Weary of earth, and laden with my sin</i> .	252	149	544	138	
<i>Come, gracious Spirit, heavenly Dove</i> . (2nd E. Less.)	209	245		219	228
<i>Father of heaven, Whose love profound</i> (2nd E. Less.)	164	254	359	227	236
<i>At even, ere the sun was set</i> (2nd M. Less.)	20	19	18	19	
<i>Thine for ever, God of love</i> (2nd E. Less.)	280	282	523	376	581

LED.

BY THE REV. J. E. SAMPSON, VICAR OF BARROW-ON-HUMBER,
LINCOLNSHIRE.

ROM. viii. 14.—“*For as many as are led by the Spirit of God, they are the sons of God.*”

THE eighth chapter of Romans is a rich treasury of spiritual blessings. Here, as always with St. Paul, doctrine is eminently practical. All precepts have their root in doctrine. Holy living is attained in the apprehension of our standing before God in Christ. Justification is in this Epistle, as in fact, before sanctification; adoption before loving confidence. God guides, loves His children.

I. Who are led?

The sons of God. God has a family on the earth. So 1. By His gracious adoption (Eph. i. 5). 2. By the new birth of the Spirit (John i. 12). 3. By the instrumentality of the Word (1 Pet. i. 23). 4. By the profession made in our baptism (Gal. iii. 26, 27). Our text a test of the reality of that regeneration, of the truth of that profession.

II. By whom led?

By the Spirit of God. 1. He gives life. 2. He is the Spirit of life in Christ Jesus (ver. 2). 3. He dwells in the people of God (ver. 9). 4. He leads them (ver. 14).

III. Whither are they led?

1. To repentance (Acts ii. 38). 2. To Christ (John xv. 26). 3. To the truth (John xvi. 13). 4. To liberty (2 Cor. iii. 17; Gal. v. 18). 5. To peace and joy and hope (Rom. xv. 13). 6. To holiness (Rom. i. 4). 7. To love, to God (1 John iv. 7), to brethren (1 John iii. 17), to perishing sinners (Ps. li. 12, 13). 8. To heaven.

IV. How are they led ?

1. By the Word (Ps. cxix. 11; 1 Pet. ii. 2). 2. By His ministers (Heb. xiii. 7) [guides, margin], when they speak the word of God. 3. By His providences (1 Sam. x. 6, 7). 4. By His sanctifying influence (Ps. xxv. 9). 5. By our prayerful seeking (Ps. xxxi. 3). But never contrary to the Word of God. That the supreme instrumentality by which the Holy Spirit guides (Ps. xliii. 3).

Conclusion.

Our text is (1) a test of our justification, (2) a promise of our glorification.

March 4th.

The Fourth Sunday in Lent.

Ep. Gal. iv. 21. *Gos.* John vi. 1. *Pss.* xix.—xxiii.

Less. Gen. xlii.; Mark vi. 14—30; Gen. xliii. or xlv.; Rom. xiii.

	A.	B.	C.	I.	M.
<i>My God, and is Thy table spread</i> (Ep.)	317	375	212	357	448
<i>God moves in a mysterious way</i> (1st E. Less.)	373	278	257	304	266
<i>Christian, seek not yet repose</i> (2nd E. Less.)	269	321	345		
<i>The roseate hues of early dawn</i> (2nd E. Less.)	229	313	514	333	402
<i>Lord, as to Thy dear cross we flee</i> (2nd E. Less.)	267	303		325	356
<i>Nearer, my God, to Thee, nearer to Thee</i>	277	312	437	285	361
<i>Jesus calls us o'er the tumult</i>	403	318	404	327	538
<i>Jerusalem, my happy home</i> (Ep.)	236	230	392-3	340-I	395
<i>O God unseen, yet ever near</i> (Gos.)	320	384	213	363	573
<i>O happy band of pilgrims</i> (1st E. Less.)	224	325	468	282	

UNDER THE LAW.

BY THE REV. T. H. BARNETT, VICAR OF ST. MARK'S, EASTON, BRISTOL.

GAL. iv. 28.—“*Now we, brethren, as Isaac was, are the children of promise.*”

THIS passage is confessedly a difficult one: its general design is tolerably plain; its details open up some very involved questions.

Three main points occur in St. Paul's argument.

I. His allusion to Old Testament history.

Ver. 21, which means, “Do ye not know the contents of your own Scriptures?”—The circumstances he refers to are in the history of Abraham. Abraham had two sons, essentially different in character and destiny; the elder, born of a slave, “after the flesh” (ver. 23), *i.e.*, in ordinary course of nature; the younger, of a free woman, by the might of the operation of God. Dark human passions come into play in the household of the patriarch, leading to the expulsion of the bondwoman

and her son. The whole narrative may be found in Gen. xxi. St. Paul makes special mention (ver. 29) of the "persecution" of Isaac by Ishmael, in such a way as to make us think of it as not one isolated act, but a course of conduct. He also (ver. 30) quotes Sarah's demand as being the expressed will of God, which by His ratification of it He showed it to be.

II. His treatment of this history as "an allegory."

An allegory is a discourse or narration in which more is meant than the words, taken literally, signify; it is the setting forth of spiritual truth under a relation of the ordinary circumstances of natural life. Here we have *actual facts* of sacred history used to set forth a spiritual truth. The facts suited so exactly the case upon which the Apostle was arguing, that he takes them for his present purpose as an allegory.

Caution.—1. Not on this account to regard them as unreal. 2. Not ourselves to take license to allegorize Holy Scripture.

III. His interpretation of his allegory.

He takes Hagar and Sarah to represent the covenants of the Law and Gospel. The one promulgated on Sinai, a covenant of works, and it "gendereth," that is, "beareth children," "unto bondage." This is Hagar, or, to use another type (ver. 25), "Mount Sinai," the mount of the law; and both alike answer to "Jerusalem which now is;" both are types of Judaism, with its "children," in the bondage of the law.

Then, on the other side, for every illustration of bondage the Apostle has one of freedom. With Hagar he contrasts Sarah; with Sinai, Zion (cf. ver. 27); with Judaism, the heavenly Jerusalem of grace, and all her children, the Church of Jesus Christ.

He carries the parallel further. Isaac was a child of promise; so Christians are the promised seed of Abraham. Ishmael mocked at Isaac unto persecution; so does a Jew deride the disciple of Christ. Hagar and Ishmael are cast out, and so Judaism and the Jewish people are cast out from being the covenant people of God.

Such is the allegory. Its great point comes out at the conclusion. The Christian covenant is one of grace and spiritual freedom, and thus essentially different from the Jewish, which was one of works and legal bondage. And these Galatians were in danger of falling away from grace, and being entangled again in the yoke of a ceremonial and external religion.

The teachings of the subject for ourselves have reference to the tendency of our human nature to work out a righteousness by our religious devotion, and so to make void the righteousness of Christ Jesus. Like the Galatian Christians, we in these latter days are

often in danger of laying too much stress upon external observances, and of trusting too much to "meritorious" religious actions. Let us learn that to make mere "ceremonialism" our religion is—

1. To put ourselves under a yoke of bondage. Rules and regulations, forms and ceremonies, there must be; rightly used as aids to faith and worship, they are profitable; but to make these the all of religion is to become a very slave to that which cannot avail to our salvation.

2. To foster self-righteous feelings, leading us to "despise others." Setting up a self-made standard of good works, and condemning those who do not put in practice the great principles of Gospel freedom, "repentance toward God, faith toward our Lord Jesus Christ," and "charity toward all men," in exactly the same manner as we do.

3. To approve ourselves unworthy of the Gospel promises. These are all laid up in Christ Jesus, and for His merit's sake alone; to seek them otherwise and elsewhere is to risk losing them altogether, and being ultimately "cast out."

March 11th.

The Fifth Sunday in Lent.

Ep. Heb. ix. 11. *Gos.* John viii. 46. *Pss.* lvi.—lxi.

Less. Exod. iii. ; Mark x. 1—32 ; Exod. v. or vi. 1—14 ; 1 Cor. iv. 1—18.

	A.	B.	C.	I.	M.
<i>Guide me, O Thou great Jehovah</i> (Coll., 2nd M. Less.)	196	329	376	273	258
<i>Not all the blood of beasts</i> (Ep.)		134		170	296
<i>There is a fountain filled with blood</i> (Ep.)		275		171	154
<i>We give Thee but Thine own</i> (2nd M. Less.)	366	373	287	423	
<i>Where high the heavenly temple stands</i> (Ep.)	201	223	552	209	214
<i>O God, our help in ages past</i> (1st M. Less.)	165	264	446	90	260
<i>Take up thy cross, the Saviour said</i> (2nd M. Less.)	263	309	507		
<i>Saviour, when in dust to Thee</i>	251	35	494	152	178
<i>Hark, my soul, it is the Lord</i>	260	297		314	
<i>To the Name of our salvation</i> (Gos.)	179	523	536	99	

SOME LESSONS TAUGHT BY THE BURNING BUSH.

BY THE REV. NORMAN D. J. STRATON, M.A., VICAR OF WAKEFIELD,
AND RURAL DEAN.

EXOD. iii. 1—4.—"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush," etc.

Introduction.

Two points to be noted at outset.

1. "The angel of the Lord" here spoken of is shown by the context, by Matt. xxii. 31, 32, and also by Acts vii. 30—35, to have been God Himself.

2. This passage is not merely the reliable history of an event which occurred more than thirty centuries ago, but one of the narratives referred to by St. Paul in Rom. xv. 4.

We, too, then, may well turn aside for a season, like Moses, to contemplate with reverence what God the Lord would teach us by this remarkable revelation of Himself. The text seems designed to teach *four lessons*.

I. God's interest in, and care for, His people.

Notice here the circumstances which called for this revelation. Israel oppressed and in bondage. They cry unto the Lord, and His answer proves that they are not forgotten by Him. All Scripture teaches man's extremity is God's opportunity. Just as in the case of Abraham (Gen. xxii. 11), Joshua (Josh. vii. 13), and Gideon (Judg. vi. 36—40), so here God remembers His covenant, and manifests Himself for His people's deliverance at a crisis of their history. And, as usual, the revelation is strikingly significant and suitable. Israel is typified by what in itself is worthless, helpless, common—a desert bush. The persecution finds its emblem in a devouring flame, and yet the bush is miraculously preserved.

II. The secret of preservation in times of trial.

What preserved this desert bush from destruction was obviously the presence of Him who says, "I am the Lord; I change not, therefore ye sons of Jacob are not consumed."

And what was thus taught by the bush on Sinai, as to the presence of God, is shown—

1. By the experience of God's servants individually.

For Joseph prospered by it (Gen. xxxix. 2, 3).

Moses prayed for it (Exod. xxxiii. 15).

David rested in it (Ps. xvi. 8, xxiii. 4).

The three children of the captivity were saved by it (Dan. iii. 25).

Stephen's dying countenance was lighted by it (Acts vii. 56).

Paul was consoled by it (Acts xviii. 9, 10).

2. By the history of the Church of Christ at large.

For whether we look at the Apostolic band in the storm on Galilee; at the infant Church in Jerusalem, when their Master ascended into heaven; at the fierce persecutions of the first three centuries, or the fires of the Reformation days, the secret of preservation is still the same—the fulfilment of the promise, "Lo, I am with you alway, even unto the end of the world."

III. The existence of the soul after death.

See our Lord's conversation with the Sadducees (Matt. xxii. 23—35).

IV. The spirit to which God's revelations of Himself are made.

In one sense the revelation given of Himself by God in the Bible is final. No further objective revelation can we look for, till the Lord Jesus is revealed from heaven. But subjectively God reveals Himself to His servants now, and the story before us teaches us much as to the spirit which receives an answer to the prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

There are "massive truths in the Bible for gifted intellects, gentle truths to woo the young and timid, and promises great and precious for tottering old age." But to whom will God reveal the meaning of these things, applying them with comfort and power to the soul?

The answer to this question is found in the character of Moses at this period of his life, not Moses during the first forty years of his career, self-reliant and ambitious, but the Moses of whom we read, "Now the man Moses was very meek." How beautifully Scripture tallies!

For what is this but what the psalmist teaches, that the answer to the prayer, "Show me Thy ways, O Lord, teach me Thy paths," is ever this, "The meek will He guide in judgment, the meek will He teach His way"?

Let us learn then to cultivate meekness and humility, and in all our approaches to God let us recollect what is implied in the command to Moses, "Put off thy shoe from off thy foot;" for wherever God is, it is holy ground. Then verily, so far as it is good for us, and we can bear it, God will reveal Himself to our souls; and in His presence we shall be guarded, guided, kept, till the wilderness is passed, and till the bush rescued from Sinai becomes a tree of righteousness, laden with never-failing fruit, rich, ripe, and beautiful, in the courts of the Lord.

OUR WONDERFUL BODY.*

BY THE REV. J. HASLOCH POTTER, M.A., VICAR OF HOLY TRINITY,
UPPER TOOTING.

(Notes for a Lenten Bible Class.)

I. THE BODY: Diagram of skeleton (S. P. or frontispiece, of any medical bookseller). Two hundred and forty *bones* in body; they are

* N.B. These notes are intended for use after the manner of an ordinary Bible-class. The first portion of the time is occupied with *physiological facts*—introducing also occasional practical cautions; the second portion deals with *Scripture references*.

Diagrams, or a black board, are absolutely essential to full explanation. The

covered thus: *fat, muscle* (i.e. flesh), *tendons, bloodvessels, nerves, connective, skin* (S. P., pp. 7—9).

Body is *warm*, and can *move*; explain how *food* warms. (S. P., pp. 1—7.) Mystery of life is turning *dead* matter into *living*. (For deeper treatment, Cook B¹, p. 41.)

Scripture. (a) Christ had a real body (Luke ii. 52, xxiv. 39); (b) a life-giving body (Luke vi. 19); (c) a suffering body (1 Peter iv. 1); (d) thus became the Head of the Church (Col. ii. 19; Eph. i. 23). (See Pres. C., cap. x.) Accept Christ's finished work.

II. THE HEAD: *box* to hold the *brain*. Diagrams S. P., p. 14, and S. H. B., pp. 41 and 43, describe it. (S. P., pp. 15—19.) Illustration: signal box (skull); man therein (brain), receiving and sending electric messages, raising and lowering arms. *Centre of thought and feeling*, by means of *nerves*.

Scripture. (a) Sins of thought (Gen. vi. 5; Matt. v. 8, xv. 19); (b) right use of brain (Phil. iv. 8); (c) recap. former class, Christ the Head (Eph. iv. 15, 16). Consecrate your powers of mind to Christ's service on earth.

III. THE HEART: a *bag* in four compartments. Diagram* S. P., p. 59, or S. H. B., p. 29. Explain *circulation* (discovered by Harvey; died 1657). Blood goes about ten inches a second, or half a mile an hour; *pumped* along by *expansion* and *contraction* of heart. (S. P., sections iv. and v.)

writer has used diagrams, enlarged from the books mentioned below, by means of a pentagraph (to be had in Ludgate Arcade for 1s. 6d. or 2s.), and coloured with water colours.

Sufficient information may be gathered from "Science Primer, on Physiology," by Dr. Foster (Macmillan and Co., 1s.) (abbreviated thus, S. P.), and the "Structure of the Human Body" (Laurie, 22, Paternoster Row, 1s.) (abbreviated S. H. B.). If, however, the class be well educated, much valuable and deep matter will be found in various "Monday Lectures," by J. Cook, of Boston, especially in the volume on "Biology and Transcendentalism" (Ward, Lock, and Co., 1s.) (abbreviated thus, Cook B¹); Lessons in Elementary Physiology, by Professor Huxley (Macmillan); the Manuals of Health, 1s. each (S. P. C. K.); and the "Health Primer" (Hardwicke & Bogue, 1s.) also provide useful hints.

For the scriptural applications the writer ventures to refer to his own little book on the Incarnation, "A Present Christ" (Wells Gardner, Darton, & Co., 2s. 6d.) (abbreviated thus, Pres. C.).

The substance of these notes has twice been given, each time with apparent appreciation on the part of a large class of men, of from eighteen to thirty years old; and the writer believes that the study and care bestowed on this subject will amply repay both teacher and taught, by increasing reverence for the body, as fearfully and wonderfully made; and, above all, as a temple of the Holy Ghost.

* In colouring these, take care to show the change of the *red* arterial to the *purple* venous blood, and *vice versa*.

Blood, corpuscles. Diagram S. P., p. 43. Effect of *alcohol* (Richardson, Cantor Lectures, Ch. Temp. Soc., p. 52), twenty-four tons extra per diem to lift ; therefore no use in hard work.

Scripture. (a) Heart symbol of love (Deut. xi. 13, 14); (b) Jesus' lowly heart (Matt. xi. 28—30); (c) commands concerning the heart (Prov. iv. 23, Eph. vi. 5, 6); (d) blood is the life (Gen. iv. 10, ix. 4); explanation of sacrifice (Heb. ix. 22). Give the heart to Christ.

IV. THE LUNGS: *bladders* which can be filled with air. Diagrams S. P., p. 97, explain how the *windpipe branches off* into little pipes, and thus air comes in contact with blood. Have also diagram of former class S. P., p. 59, and note the *change of colour* in the blood after it has passed through the lungs. Dangers of bad ventilation. Explain *muscular action* of breathing. (S. P., section vi.)

Scripture. (a) Life; God's breath (Gen. ii. 7; Job xxxii., xxxiii. 4); (b) Breath of Christ (John xx. 22); (c) Holy Spirit, compared to wind (John iii. 8; Acts ii. 2; Ezek. xxxvii. 9); *πνεῦμα*=breath. Holy Spirit is the breath, or life, of our soul.

V. THE LIMBS. Take the *arm* as illustration. Diagram S. P., p. 22. Explain how *nerve* carries message from *brain* to *muscle*, and then show *mechanical action* of moving a joint. Illustrate with bones and joint of animal (S. P., section iii.). Simplest movement is almost a miracle. Mystery of action of *will*; *animals* possess this, but *we* have moral *responsibility*; e.g., we should not say a bull had *murdered* a child.

Scripture. (a) How Jesus used His body (Acts x. 38); (b) how to use our members (Rom. vi. 12—19, xii. 1; 1 Cor. vi. 13, xii. 12—27; Eph. iv. 25; Col. iii. 5; James iii. 6, iv. 1). Purity, diligence in daily work.

VI. THE SENSES: *touching, tasting, smelling*. Senses act through the nerves: *touching*. Diagram S. P., p. 104, of the *skin*, which is the organ of touch; *tasting* and *smelling* are a kind of touch. Describe action of taste and smell corpuscles (S. H. B., pp. 49, 50).

Scripture. (a) Christ's touch* (Matt. viii. 3, 15, etc. (see A Pres. C., p. 117); (b) Christ tasting (Matt. xxvii. 34). (c) Smell, used as acceptable offerings (Gen. viii. 21; Eph. v. 2; Hos. xiv. 6, etc). Abuse of senses produces disease, temporal and spiritual (Gal. vi. 7, 8). Curb appetite, and taste of the Bread of Life in Holy Communion, especially at Easter.

VII. THE SENSES (contd.): *hearing* and *seeing*. Diagrams, and matter as on pp. 50—58 of S. H. B. Impressions received in the *brain*;

* Or if preferred, as more suitable to Passion week, Christ's enduring *bodily suffering*.

agency of *nerves* throughout. Summary, if required, as on pp. 127 *et seq.* of S. P.

Scripture. (a) Jesus hearing, a model scholar (Luke ii. 46);* our duty to our memories; (b) Jesus seeing (John i. 48): so now God always looking at us (Gen. xvi. 13). Let this thought regulate our use of our bodies, with all their faculties; for we are not our own (1 Cor. vi. 20).

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

15. Action and Christian growth.—I feel the great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind, and sometimes against it; but we must sail, and not drift, nor lie at anchor.

Holmes.

16. Action, the result of.—Flying birds are never taken in a fowler's snare.

Secker.

17. Heaven, the door of.—The kingdom of heaven is large enough when you get into it, but the gate is so low that you cannot come in save on your knees.

18. Jesus, His claim upon His people.—When a prince strikes off a malefactor's chains, though he delivers him from punishment of his crimes, he frees him not from the duty of a subject. His pardon adds a greater obligation than his protection did.

Charnock.

19. Suffering, God's aim in human.—It is not so much by the symmetry of what we attain in this life that we are to be made happy, as by the enlivening hope of what we shall reach in the world to come. While a man is stringing a harp, he tries the strings, not for music, but for construction. When it is finished, it shall be played for melodies. God is fashioning the human heart for future joy. He only sounds a string here and there to see how far His work has progressed.

20. Lowliness, a Christian necessity.—Well, Christian, if thou wouldst keep thy soul awake, take heed thou losest not the sense of

* The correct explanation of Ps. xl. 6, Isa. li. 5, in connection with Exod. xxi. 6, may here be given, if time permit, though of course it has nothing to do with hearing.

thy wants. Begging is the poor man's trade; when thou beginnest to conceit thyself rich, then thou wilt be in danger of ceasing to beg, that is, to pray. *Gurnall.*

21. Joy, its reaction.—The very society of joy redoubles it; so that, while it lights upon my friend, it rebounds upon myself; and the brighter his candle burns, the more easily will it light mine. *South.*

22. Salvation, God's purpose in.—In the salvation of many God was undoubtedly moved by love to man and His own glory. It is an imperfect vision that sees but one motive. This subject may be compared to those binary stars which appear to the naked eye but one, yet, when brought into the field of the telescope, resolve themselves into two shining orbs, that roll in brightness and beauty around a common but invisible centre. *Dr. Guthrie.*

23. Ministerial grace illustrated.—Use me, O Lord, I beseech Thee, as the instrument of Thy glory; and honour me so far as, either by doing or suffering what Thou shalt appoint, to bring some revenue of praise to Thee, and also of benefit to the world in which I dwell. *Dr. Doddridge.*

24. Ministers, Christ's sympathy for His.—Jesus thoroughly identifies Himself with His ministers; He works in them, He has given them the Holy Spirit for the express purpose of leading them into all truth, all His influence is on their side; they are the subjects of His intercession; He visits them in their loneliest hours, and carries them for ever as the burden of His tenderest love; should they not then be mightier than their enemies, and bring with them into the sanctuary the power of an endless life? *Dr. Parker.*

25. Sins, absence of special.—Let no one infer that because he is not a drunkard, or an adulterer, or a murderer, that therefore he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer his farm will produce a harvest; or that because he is not an adulterer, therefore his merchandise will take care of itself. *Dr. A. Barnes.*

26. Christ, abundant grace in.—It is said that some years ago a vessel sailing on the northern coast of the South American continent was observed to make signals of distress. When hailed by another vessel, they reported themselves as "dying for water." "Dip it up then," was the response. "You are in the mouth of the Amazon river." There was fresh water all around them; they had nothing to do but

to dip it up, and yet they were dying of thirst, because they thought themselves to be surrounded by the salt sea. How often are men ignorant of their mercies! How sad that they should perish for lack of knowledge! Jesus is near the seeker, even when he is tossed upon oceans of doubt. The sinner has but to stoop down, and drink, and live.

Spurgeon.

27. Salvation, work out your own.—Not by thinking alone, not by dreaming, not by reveries, not by sentimental sadness, but by putting into the subject of religion the same directness, the same sense and energy, that you put into your secular business. If men were half as anxious to get well when they are sick in soul as when they are sick in body, there would be fewer men that say, "What shall I do to be saved?" long without an answer of mercy.

28. Will, the power of the.—It is true that we can do no good thing without God's ordinary influence, except we make progress by means of a special influence from the Holy Spirit; yet, at the same time, man may do his part, inasmuch as his will has power to withstand the offers of the Holy Spirit, and to cleave to his own way. God does not justify a man without his own free will; even as our eyes cannot see, except they are enlightened by the sun or any other light; yet, even when we have the light, we must open our eyes, or we can never see it.

Tauler.

29. Delay, its danger.—A little loitering doth often no little hurt. He that rows against a violent stream, by neglecting a stroke or two, is borne down a great way suddenly. You say it is never too late; but I am sure it is never too soon to be gracious and holy. The devil is a false sexton, and sets back the clock of time in prosperity; in the day of trouble he will make it run fast enough.

Adams.

30. Hindrances to salvation.—A slight wedge of wood, a small pebble lying upon the slip, prevents the vessel from being launched upon the bosom of the tide that rises to receive her in its arms; and when the full tide of love was flowing in the heart of Jesus, and His bosom was open to receive the sinner, and everything was conspiring to his salvation, in such happy circumstances have we not seen the notion that a man must be holy before he goes to Christ act obstructively, and arrest a soul that had already moved, advanced, got some way in its course, and, as we thought, was off for heaven?

Dr. Guthrie.

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

BY THE REV. GEORGE RAWLINSON, M.A., CAMDEN PROFESSOR OF ANCIENT HISTORY, OXFORD; CANON OF CANTERBURY CATHEDRAL.

II.

THE NOTICES IN THE BOOKS OF KINGS AND CHRONICLES.

SCRIPTURE is silent on the subject of Babylon through the whole period from Genesis to Kings.* Israel, during the sojourn in Egypt, the wanderings in the wilderness, the time of the Judges, and the greater part of the time of the Kings, was never brought in contact with Babylonia or Babylonians; and Scripture, which traces the religious history of the people of God, has therefore no occasion to mention the southern Mesopotamian power. Another power has interposed itself between Israel and Babylon—the great empire of Assyria—and has barred the path by which alone they could readily communicate. It is not till Assyria, under the Sargonidæ, is seriously threatening the independence of both countries, that a common danger brings them together, and Babylon once more claims the attention of the sacred historians. The first notice of Babylon in the Books of Kings is the following:—

“At that time” (the time of Hezekiah’s illness) “Berodach-Baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.”—2 KINGS xx. 12, 13.

The same circumstance is related, almost in the same words, by the prophet Isaiah, in one of his historical chapters. Isaiah says—

* The “Babylonish garment” coveted by Achan (Josh. vii. 21) scarcely constitutes an exception.

"At that time Merodach-Baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been sick, *and was recovered*. And Hezekiah *was glad of them*, and showed them the house of his precious things, the silver, and the gold," etc.—ISA. xxxix. 1, 2.

The author of Chronicles, without relating the circumstance, makes a short comment upon it. After describing the riches, honour, and prosperity of Hezekiah, he adds—

"Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart."—2 CHRON. xxxii. 31.

The reign of a Babylonian monarch, called Merodach-Baladan, at about the period indicated—the latter part of the eighth century B.C.—is recorded in the famous "Canon of Ptolemy," which assigns him the years between B.C. 722 and B.C. 710. That the same monarch, after being deprived of his throne, was restored to it, and had a second reign of six months' duration, is related by Alexander Polyhistor, the friend of Sulla.* This latter reign appears to have belonged to the year B.C. 704. So much is known to us from the classical writers. From the Assyrian monuments we learn that the relations between Babylonia and Assyria, during the reign of Merodach-Baladan, were hostile. Sargon relates that he attacked this king, whom he viewed as a rebel, in his first year,† defeated his ally, the king of Elam, and ravaged his territory, but without coming into contact with the Babylonian monarch himself. After this, troubles elsewhere forced him to leave Merodach-Baladan in peace for eleven years; but in his twelfth year he again invaded Babylonia, took Babylon, and made Merodach-Baladan a prisoner.‡ Five years after this, as we learn from Sennacherib's annals,§ on the death of Sargon, Babylonia revolted. Merodach-Baladan, escaping from the custody in which he was held, hastened to Babylon, and re-established his authority over the whole southern kingdom. But Sennacherib at once marched against him, defeated his forces, recovered Babylon, and drove him to take refuge in the marshes of southern Chaldæa; whence, after a short time, he fled across the Persian Gulf to southern Elam, where he died in exile.

* Ap. Euseb. "Chron. Can.," pars i., c. 5.

† George Smith, "History of Babylonia," p. 116.

‡ Ibid., p. 123.

§ Ibid., p. 125.

The embassy of Merodach-Baladan to Hezekiah falls, by Archbishop Usher's chronology, which is here founded upon Ptolemy's Canon, into the year B.C. 713. It would thus have taken place between Sargon's first and second attack, very shortly before the latter. The monuments do not mention it; but they show that at this time Merodach-Baladan was expecting the Assyrians to invade his country, was looking out for allies, and doing his best to strengthen his position. Under these circumstances it would be natural that he should seek the alliance of Hezekiah, who, at the opposite end of the Assyrian dominions, had "rebelled against the king of Assyria, and served him not" (2 Kings xviii. 7). That he should cloak his design under the double pretext that his object was to congratulate the Jewish king on his recovery from a dangerous illness (Isa. xxxix. 1), and to inquire concerning the astronomical "wonder done in the land" (2 Chron. xxxii. 31), is intrinsically probable, being consonant with diplomatic practice both in the East and in the West. An astronomical marvel, such as that of the going back of the shadow on the dial of Ahaz (2 Kings xx. 11; Isa. xxxviii. 8), would naturally attract attention in Babylonia, where the phenomena of the heavens were observed with the utmost diligence from a very remote period.

It must not be concealed that there is one important discrepancy between the scriptural narrative and the history of Merodach-Baladan, as recorded upon the Assyrian monuments. Merodach-Baladan is stated, both by Isaiah and by the compiler of the Book of Kings, to have been "the son of Baladan"—on the monuments he is always called "the son of Yakina," or "Yakin." Mr. George Smith has suggested that Yakin was the name of the tribe whereto Merodach-Baladan belonged,* but it can scarcely be argued that he was called "son of Yakin" on this account. Yakin must have been a person; and if not the actual father of Merodach-Baladan, at any rate one of his progenitors. Perhaps the true explanation is, that Yakin was a more or less remote progenitor, the founder of the house, and Baladan (Bel-iddina?) the actual father of Merodach-Baladan. By the former designation he was popularly known, by the latter in his official communications.

* "*History of Babylonia*," p. 113.

"The Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, to carry him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers; and he prayed unto Him, and He was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom."—2 CHRON. xxxiii. 11—13.

It appears by this passage, 1. that Manasseh, after having provoked God by a long course of wicked conduct, was attacked and made prisoner by the generals of a king of Assyria, who "took him among the thorns," or rather "took him with hooks," and bound him with fetters, and so carried him with them to Babylon; 2. that after having suffered captivity for a time, and repented of his wickedness, he was allowed by the king of Assyria to quit Babylon, and return to Jerusalem, where he was once more established in his kingdom. Three things are especially remarkable in this narrative: (a) the generals of the Assyrian monarch conduct Manasseh to their master, not at Nineveh, but *at Babylon*; (b) they bring him into the royal presence "*with hooks*," and *fettered*; (c) by an act of clemency, very unusual in the East, the Assyrian king pardons him after a time, and goes so far as to reinstate him in his government. We have to consider what light profane history throws upon these facts.

And, first, how comes a king of *Assyria* to hold his court at *Babylon*? Nineveh is the Assyrian capital, and ordinarily the court is held there. If not there, it is held at Dur-Sargina, where Sargon built himself a palace, or at Calah (Nimrud), where were the palaces of Asshur-izir-pal, Shalmaneser II., and Tiglath-Pileser II. What has caused the anomaly of a transfer of the court to the capital of another country? The Assyrian records fully explain this circumstance. Sennacherib, Hezekiah's contemporary, was succeeded by his son, Esarhaddon, who would thus be Manasseh's contemporary. The Assyrian monuments tell us that this monarch inaugurated a new policy with respect to Babylonia. Most Assyrian kings who found themselves strong enough to reduce that country to subjection, governed it by means of a native or Assyrian viceroy; and this was the plan adopted by Sennacherib, Esarhaddon's father. But Esarhaddon, when he came to the throne, acted differently. He assumed the double title of "King of

Assyria and Babylonia," appointed no viceroy, but, having built himself a palace in Babylon, reigned there in person, holding his court sometimes at the northern, sometimes at the southern capital. Towards the end of his life, he relinquished Nineveh altogether to his eldest son, Asshur-bani-pal, and contented himself with ruling the southern kingdom from his palace in Babylon.* The anomaly is thus fully explained, and what once appeared a difficulty turns out a confirmation.

What our translators intended to be understood by the expression, "which took Manasseh among the thorns," is perhaps doubtful. But they convey to most minds the idea of a caitiff monarch endeavouring to hide himself from his pursuers in a thorny brake, but detected, and dragged from his concealment. The words in the original have no such meaning. חֲרִיִּים (*khô-khim*), the term translated "thorns," is indeed capable of that rendering; but it has also another sense, much more suitable to the present context. Gesenius† explains it as "instrumentum ferreum, circulus vel hamus, in modum spinæ aculeatæ quo olim captivi figebantur, et quo Turcæ suos captivos detinent vinctos." In the singular number the word is translated "hook" in Job xli. 2; and a term nearly identical, *khâkh* has the same rendering in 2 Kings xix. 28, Isa. xxxvii. 29 Ezek. xxix. 4, xxxviii. 4, etc. These passages sufficiently fix the meaning of the phrase used in Chronicles. The captains of the king of Assyria "took Manasseh away with hooks" (comp. Amos iv. 2), and having also "bound him with fetters," brought him into the presence of Esar-haddon.

The practice of bringing prisoners of importance into the presence of a conquering monarch by means of a thong attached to a hook or ring passed through their upper or their under lip, or both, is illustrated by the sculptures both of Babylonia and Assyria. Sargon is seen in his palace at Khorsabad receiving prisoners whose lips are thus perforated;‡ and one of the few Babylonian sculptures still extant shows us a vizier conducting into the presence of a monarch two captives held in durance in the same way.§ Cruel and barbarous as

* "History of Babylonia," pp. 141, 142.

† "Hebrew Lexicon," *ad voc.* חֲרִי

‡ See "Ancient Monarchies," vol. i., pp. 243, 292 (2nd ed.).

§ Ibid., vol. iii., p. 7.

such treatment of a captured king seems to us, there is no doubt that it was an Assyrian usage. To put a hook in a man's mouth, and a bridle in his jaws (2 Kings xix. 28), was no metaphor expressive of mere defeat and capture, but a literal description of a practice that was common in the age and country—a practice from which their royal rank did not exempt even captured monarchs.

The pardon extended by Esar-haddon to Manasseh, little consonant as it is with general Oriental practice, agrees well with the character of this particular monarch, whose rule was remarkably mild, and who is proved by his inscriptions to have been equally merciful on other occasions. When a son of Merodach-Baladan, who had been in revolt against his authority, quitted his refuge in Susiana, and presented himself before Esar-haddon's footstool at Nineveh, that monarch received him favourably, accepted his homage, and appointed him to the government of a large tract upon the Persian Gulf, previously ruled by his father, and afterwards by his elder brother.* Again, when the chief of the Gambalu, an Aramæan tribe upon the Euphrates, after revolt, submitted himself, and brought the arrears of his tribute, together with a present of buffaloes, Esar-haddon states that he forgave him, strengthened his city with fresh works, and continued him in the government of it. †

"Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem; and he did that which was evil in the sight of the Lord his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon."—2 CHRON. xxxvi. 5–7.

With this notice may be compared the following, which relates to the same series of occurrences:—

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god."—DAN. i. 1, 2.

In these passages we have brought before us, 1. the independence of Babylon, which, when last mentioned (2 Chron.

* "Ancient Monarchies," vol. ii., p. 188.

† Ibid., p. 191.

xxxiii. 11), was subject to the king of Assyria; 2. its government by a prince named "Nebuchadnezzar," or, as Ezekiel transliterates the word from the Babylonian, "Nebuchadrezzar" (Ezek. xxvi. 7); 3. the fact that this prince made a great expedition into Palestine in the third year of Jehoiakim, king of Judah, besieged Jerusalem, and took it, and made Jehoiakim a prisoner; 4. the further fact, that he carried off from the Jewish temple a certain portion of the holy vessels, conveyed them to Babylon, and placed them there "in the house of his god."

With respect to the first point, profane history tells us by the mouth of a large number of writers,* that towards the close of the seventh century B.C. the Assyrian empire came to an end, Nineveh was destroyed, and Babylon stepped into a position of greatly augmented power and authority. The exact date of the change is undetermined; but it was certainly not earlier than B.C. 625, and not later than B.C. 606. The third year of Jehoiakim seems to have been B.C. 605. Thus the independence of Babylonia, distinctly implied in the above passages, was beyond all doubt a *fait accompli* at the time mentioned.

The second point—the government of Babylonia at this exact time by a prince named Nebuchadnezzar or Nebuchadrezzar—is to some extent a difficulty. The name indeed is abundantly confirmed. Nine-tenths of the baked bricks found in Babylonia bear the stamp of "*Nabu-kudurri-uzur*, the son of *Nabu-pal-uzur*, king of Babylon." And Berosus, Abydenus, and Alexander Polyhistor, all give the name with little variation. But Babylonian chronology made Nebuchadnezzar ascend the throne, not in B.C. 605, but in B.C. 604; and Berosus expressly stated that the first expedition conducted by Nebuchadnezzar into Syria, Palestine, and the north-eastern parts of Egypt, fell into the lifetime of his father, Nabopolassar, and preceded his own establishment on the Babylonian throne.† The difficulty is sometimes met by the supposition that Nebuchadnezzar was associated in the kingdom by his father before setting out upon his expedition (and association was certainly a practice not unknown to the

* As Herodotus (i. 106, 178), Polyhistor, Abydenus, the writer of the Book of Tobit (xiv. 13), and others.

† Berosus, Fr. 14.

Babylonians); but the more probable explanation is, that the sacred writers call Nebuchadnezzar "king of Babylon," on first making mention of him, because he became such; just as we ourselves might say, "King George the Fourth received the allied sovereigns on their visit to England after Waterloo;" or, "The Emperor Louis Napoleon was long a prisoner in the fortress of Ham;" although George the Fourth received the sovereigns as prince regent, and Louis Napoleon was not emperor till many years after his imprisonment was over.* Or, it may have been assumed by the Jews, that the leader of the great expedition was the king of the people whom he led against them, and the sacred writers may have received no directions to correct the popular misapprehension.

The expedition itself, and its synchronism with Jehoiakim's third year, is generally allowed. Berosus related, that in the last year of Nabopolassar's reign, which by the Canon of Ptolemy was B.C. 605, he sent his son Nebuchadnezzar to crush a revolt of the western provinces. Nebuchadnezzar was successful, conquered Syria and Phœnicia, and had invaded Egypt, when news of his father's death reached him, and forced him to return to his own capital.

The fourth point—one of comparative detail—receives very curious illustration from the Babylonian monuments. Nebuchadnezzar is said to have placed the holy vessels which he carried off from Jerusalem in *his temple* at Babylon," "*the house of his god*," and to have "brought them into *the treasure-house of his god*." These expressions are at first sight surprising, considering that the Babylonian religion was polytheistic, that Babylon had many temples, and that the kings, as a general rule, distributed their favours impartially among the various personages of the pantheon. It is, however, an undoubted fact that Nebuchadnezzar formed an exception to the general rule. He was a devotee of Merodach. He calls Merodach "his lord," "his gracious lord," "his maker," "the god who deposited his germs in his mother's womb," "the god who created him, and assigned him the empire over multitudes of men." One of the foremost of his own titles is "Worshipper of Merodach." He regards Merodach as "the great lord," "the lord of lords," "the chief of the gods," "the king of

* See Dr. Fusey's "Daniel," p. 400.

heaven and earth," "the god of gods." Even on the cylinders which record his dedication of temples to other deities it is Merodach whom he principally glorifies.* Sir H. Rawlinson says: "The inscriptions of Nebuchadnezzar are for the most part occupied with the praises of Merodach, and with prayers for the continuance of his favour. The king ascribes to him his elevation to the throne: 'Merodach, the great lord, has appointed me to the empire of the world, and has confided to my care the far-spread people of the earth;' 'Merodach, the great lord, the senior of the gods, the most ancient, has given all nations and people to my care,' etc. The prayer also to Merodach, with which the inscriptions of Nebuchadnezzar always terminate, invokes the favour of the god for the protection of the king's throne and empire, and for its continuance through all ages to the end of time." †

The temple of Merodach at Babylon is properly called "Nebuchadnezzar's temple," because he completely rebuilt and restored it. It was the *great* temple of Babylon, and known to the Greeks as the "temple (or tower) of Belus." To its ruins the name of "Babil" still attaches. Nebuchadnezzar describes his restoration of it at great length in his "Standard Inscription;" ‡ and his statement is confirmed by the fact that all the inscribed bricks which have ever been found in it bear his name. Special mention of the "treasure-house" attached to the temple has not been found in the Babylonian remains; but it was probably the building at the base of the great tower, which is described by Herodotus as a "second temple," and said to have contained furniture and figures in solid gold, together with many other offerings.§

* See "Records of the Past," vol. vii., pp. 71—78.

† Rawlinson, "Herodotus," vol. i., p. 1652 (3rd edition).

‡ See "Records of the Past," vol. v., pp. 116—120.

§ Herod. i. 183.

Self-Possession.

BY THE REV. CORNELIUS WITHERBY, M.A., ST. MATTHEW'S,
LAVENDER HILL.

A MAN'S self is a complexity of many parts ; and the essential centralizing point, the *ipsissimus Ego*, is the will. The will is the Ego enthroned and ruling, either constitutionally and morally—that is to say, in fidelity to the enlightened conscience, the divinely appointed suzerain—or disloyally and immorally, that is to say, in weak submission to the rebellious demands of some lower parts of the complex whole.

This complexity, if it is to work in harmony, must work in obedience to the will. The Ego, as the responsible totality, must by the will keep in due correlation to one another all the subordinate parts, or else disturbance and even anarchy will follow. The Ego by the will must hold the handle of the machine, or passion may cause collision with law, and hurry the self off the line of duty. It must ride the emotional parts with spur and bridle, or else, from slothfulness, timidity, or the cupidity which is called “self-interest,” the will may refuse to attempt difficulties ; or, provoked by external incitements, may rush away from the prescribed course, and become their bewildered slave instead of their discriminating master.

Self-possession is the term we employ to express this empire of the will over the whole complexity of emotions and faculties which go to make up our identity. It regulates and controls all the emotions, in their degree, and in their effect upon the exercise of the faculties. It preserves the Ego from being habitually or occasionally overborne by anger, fear, desire, disappointment, grief, joy, expectation, love, dislike, or physical sensation. It is not a mere insensibility, an apathetic unconsciousness of the assaults of these and the like emotions ; but it is a readiness to meet, to subjugate, even to utilize them. It is the guard's hand that never leaves hold of the break-handle from start to arrival, but which only moves it when emergency demands a redressing force. It is not bravado, or *ἀναιδεια*, which is the exaggeration or caricature of courage ; and which, resting only on limited experiences or on imagi-

nation, is quickly discomposed by the unexpected, by the trial coming in form of a serpent where it had been looked for as the assault of a lion. It is rather a modest, calm, enlightened steadiness; aware of a danger, a difficulty, or a duty; sensible of the action of countless agitating forces, petty or grave: yet, "holding passion in a leash," it directs and checks the operations of the mind no less effectively than it controls the muscles of the face, the glance of the eye, and the tones of the voice; having intuitive perception of a situation, and a prompt marshalling of powers, whether needed for resistance or for attack.

When a man is thus self-possessed, he does at his best what he has to do. His moral mechanism is so strenuously controlled, so wisely regulated, that the intellectual and physical powers work without check or friction. He can stand the cross-examination of opposing counsel without committing himself. He can to best advantage spread forth his mental acquisitions upon the paper which is to place him in class or tripos, and to start him accordingly with better or worse prospect of success in that larger world to which the university is a portal, and the degree a credential. He can intensify to so perfect identity that marvellous sympathy which subsists between touch, sight, and intention, that while conscious of the watching eyes of thousands around, and of the stir of hope, fear, and ambition within, and while keenly alive to the issue which hangs on the simple pressure of one finger-joint upon the trigger, he can quietly lie down and hit the bull's-eye at a thousand yards. He can promptly adopt or suggest means for the rescue of himself or others from sudden danger. As a surgeon, he can insert the instrument in scientific certainty that if it swerves but the thickness of a bee's wing the patient will die under his hands. As a preacher, a reader, a public speaker, he can stand before numbers, whether silent or noisy, applauding or denouncing, and say as he best can say what he meant to say before he heard his voice sounding the words; he can endure interruption without loss of temper, confront the unforeseen without confusion, and feel the advent of success without elation. And all these, in each case alluded to as illustrations, by virtue of the Ego by the will having control over the emotions and faculties, and not only keeping back

the former from interfering with the exercise of the latter, but positively bringing them into co-operation with them.

Here then is a gift or acquirement for every minister of Christ to covet, since it enables him to discharge with the greatest efficiency his duty of public teacher or reader. If to read the Holy Scripture in such manner as most faithfully renders to the hearers its true signification; if to lead the prayers of the congregation so calmly as to secure their devotional accompaniment; if to preach the word with such authority and yet modesty, dignity, and distinctness, as will cause the message to be most graciously received; if to teach the young, whether catechetically in church, or colloquially in school, with such force and simplicity as to gain and hold their ever-fluctuating attention, and to deposit one precious germ in the seed-bed of their hearts; if all of these are the ordinary aims and duties of the clergyman, then the clergy have nobler inducements to acquire and to cultivate this imperial power which we term self-possession, than men of any other order or any other calling.

And it needs no argument, consideration alone will suffice, to evince the disastrous effects of the want of it. No clergyman gives more frequent annoyance to his parishioners than the shy bungling man who is ever making little mistakes, and ever increasing them in his plunging efforts to escape from the bog of his blunders. No preacher causes greater irritation to his congregation than he who loses his place or his thread and his self-possession at the same time. No teacher teaches so little as the one who lets the children see that their rudeness vexes, or their tricks exasperate. No young clergyman is so liable to have his youth despised as he who blushes as he walks into church, rivets his eyes upon the book in front of him, pauses when his sense of being listened to by a number of persons has at length driven him into misreading one word for another, and publishes the banns of marriage, or announces notices of the events of the coming week, with the air and voice of one proclaiming that which is startlingly new, barely decorous to mention, and to be dismissed as soon as possible.

Are we to regard self-possession as a gift or as an acquirement? We reply, as both. Like all moral faculties, it is more abundantly innate and more exuberantly germinal in

some persons than in others. In a great measure it is conditioned by the physical health. It is also retarded or fostered in its development by the education of circumstances, and of contact with the world. Some young men are superabundantly self-possessed. Sons of public men, like the younger Pitt, whose domestic atmosphere has been laden, so to say, with the aroma of public life, enter in due time themselves into the arena as into their natural sphere. So, too, with sons of clergymen, familiarized from boyhood with the details of their father's calling. And occasionally where there has been no such hereditary qualification, nature seems to supply a robust readiness and *sang-froid*, a promptitude to encounter opposition, an ability to address an assembly, and an evenness of temper, and a sedateness not to be thrown off its balance by sudden agitation calculated to excite fear or desire. "Your gold did not move me yesterday," said Fabricius, "nor your beast to-day." But such cases are not the rule. Self-possession is generally rather a result of education than a full-orbed gift of nature. It is in the nervous system what "condition" after training is in the muscular system. It grows in strength by exercise, self-restraint, and resolution. The alpine climber might recall the period when a house roof tried his head, and could trace the gradual growth of his self-possession through the conquest of dismay at finding his foothold insecure, up to the perfectly cool self-adaptation to the loss of his ice axe on the precipitous ledge of Monte Rosa.

And just so, to apply the case to our present purpose, there is a training and an education in the clerical life fostering the development of the self-possession necessary in it; teaching the Ego how to acquire and how to retain its proper hold by the will upon those emotions which are excited in the various public positions or duties of the sacred ministry. The deacon who can hold his own, and show no sign of annoyance when a class of big boys, but little known to him as yet, worries him with a not altogether spiteful impertinence, is training himself for the rectorial chairmanship of the radical vestry which knows no respect for office or title, or for membership of boards or committees, where sarcastic imputations may be his weekly requiem. The young preacher, carefully restraining the fear of breaking down, and resolutely facing his mission-

room flock with a few notes in his Bible, is training himself, educating himself in self-possession, extending the empire of his will over those unruly fidgetinesses and other crude weaknesses which are naturally incidental to his want of experience, until at length he can stand, *compos totius sui*, all such fidgetiness quieted, all that weakness strengthened, and can deliver his Master's message with the unhindered force of all his intellectual faculties and all his spiritual gifts.

This paper is written not without hope that the mere suggestion of its subject, as one for reflection, may be of some assistance towards its realization. Lord Beaconsfield wrote that many suicides are due to a want of imagination—to the inability to conceive that the present circumstances can be made less intolerable. A man who could have represented to his mind beforehand all or any of the many possible changes or turns in his condition would be readier to hope for some improvement. There is a great strength in readiness for that which may be coming. And a great aid in acquiring fortitude is an anticipation in the mind of demands for it; and self-possession in action is in a considerable degree secured by previous reflection upon possibilities which may arise. What should I do if a cry of fire were raised in church? what if the lights suddenly went out? what if the choir struck? if something distressingly ludicrous occurred? Reflection upon such possibilities, trivial as some may appear to be, produces a readiness to meet them, which may obviate some minor catastrophe, or may save many lives. Suppose, again, that I found, on arrival at church, that I had left my notes or MS. at home; or that some expected preacher disappointed me, and I had to take his place. Rehearsal of such imaginary trials suggests a course of action, should they occur, and would at any rate enable the responsible person to do something decided, which in critical moments is infinitely better and safer than letting things settle themselves, and doing nothing at all.

Perhaps a few hints, kindly offered at least, if not intrinsically of much worth, may be here suggested.

The true innermost secret of a preacher's self-possession lies in complete forgetfulness of self. Those "unlearned and ignorant men," who spoke with such amazing authority to the council,

were full of their subject, the honour and glory of their Divine Master. They recked nothing of the opinion the council held of themselves or of their eloquence. And so it happens that many men who are shy or nervous elsewhere preach well, and that some even who stammer in a room have a fluency of utterance in the pulpit. Let a man, then, be in earnest in his message, and he will have acquired self-control by virtue of self-forgetfulness. Let him think of the graces of the blessed Spirit, of the love of Christ, of the value of souls ; he will soon be above self, and will speak or read in church as he had proposed to do when in his study.

Determination to conquer nervousness will succeed, as determination to conquer any other weakness will, by God's grace. Nervousness is often ascribed wrongly. Excitement is often mistaken for it. The sense of having a great thing to do is not the same as being afraid of attempting it. Determination to be calm and self-possessed is a sure precursor of being so. Apply this to a consciousness of previous failures, or diffidence in one's powers. I have known young men, laymen in business. "come out" as platform speakers, amply successful even in making statistics interest a temperance meeting, who a few years previously could not read a report without palpitation and that wretched sense of breathlessness which most clergymen can remember among other painful incidents of their earliest days. Determination brought them to face the people ; determinedly repeated practice raised the blockade of their natural but latent faculty, and made them useful speakers.

Another easily adopted preventive against flurry, or aid to self-possession, is preparation of details. This applies peculiarly to the person chiefly responsible for the conduct of a special service, or a large gathering of people, such as confirmations, choral or harvest festivals, and school-treats, excursions, or parochial tea-parties. Put down as they rapidly occur in prospective every detail relative to persons, places, and order. Then arrange all as a minute programme. Let all subordinates have their written instructions. If a service, let each clergyman have his part written on a slip of paper, and let all have their seats notified to them in the same manner. The chief then has his machinery well under control, and is exempted from anxiety. How pitiable is the confusion sometimes occasioned

at confirmations, or festivals, even in some cathedrals, by the omission of such a programme as that suggested! No one knows where to go, or what to do; and the unhappy authorities whisper together, or one makes signs which are incomprehensible from want of pre-concert, or slips off with his own message, and looking himself the very image of despair, spreads a wide dismay where he should be leading to a united devotion. Let everything be set down on paper in the study the day before, down to the minutest detail. Prevision and preparation give security for self-possession. And in the same preventive means may be included punctuality in time. So also may rehearsal. Beginners should, in the empty church on a week-day, practise the various announcements before their formal deliverance on Sunday. They should read over, from the lectern, the lesson set for them, carefully enunciating the unusual proper names. And those who preach from MS. should do the same with their sermons. Then, if the writing is not clear, or the pages disordered, they will detect it in time, and so spare their hearers a sensation which can only be described as a dread that the whole wheel of nature is coming to a sudden stop. These are homely hints, yet *forsan et hæc meminisse juvabit*.

Let it also be laid down that control of feature is a great duty in public ministrations. Not to allude too particularly to the occasionally inevitable trial arising from ludicrous occurrences, it is not seemly, for instance, to show vexation when the choir, which is perhaps your pride, goes irrecoverably flat, or the boys run off into another melody dangerously like that being rendered by the organist. Under such circumstances, do not yield to the wish to let it be evident that it is with no consent of yours that all is rushing into discord. Do not frown at the choir. Do not elevate your brows. Stand like an Indian at the stake, and sing. Half the people may not be aware of the *contretemps*, and the remainder do not want their trouble increased by seeing the clergyman look wrathful. This control of feature is a result of determination and practice.

The man who can so completely master the various emotions which crowd upon him as he enters the pulpit, as to reap "the harvest of a quiet eye" by surveying the upturned faces, recognizing one and another for whom he has prayed, whom he has counselled, reproved, or comforted, will by his self-possession

be able to say a word in season, and be a more profitable preacher than if he were to deliver the most eloquent discourse without immediate personal applications. He will also be as quick in omission as in improvising, and will be able to avoid every appearance of personality. The cultivation of the eye is as necessary to the good preacher as it is to the artist, the schoolmaster, or the rifleman. In time, the preacher, with a cultivated and practised eye, will take in at a glance all his congregation, as Houdin, when a little boy, could take in the contents of a whole Parisian shop window. A few years ago a clergyman saw from the pulpit that the chief chandelier was gradually coming down. If it came, if it were observed only to be displaced, there would be a rush and struggle for the doors. Simply stating an inability to proceed, he pronounced the blessing, and the congregation went home in that ignorance which in their case truly was bliss. Here was self-possession, here a notable instance of the value of a trained eye-glance. It was like the feat of a steamer captain on the Thames, who suddenly found the water filling his boat, and calmly giving orders to make for the nearest pier, safely landed his passengers without a panic, and then the boat sank.

With respect to slips in reading, I venture to think that it is better to pass on than to correct oneself, unless the error be of such magnitude as would throw the whole context into obscurity. Awkward passages should be read coolly. They are not of your choosing. People are accustomed to hear them.

Above all things, avoid feats of daring in way of quotations. Quotations tell, but not if badly quoted. *Αναίδεια* is not self-possession, but sauciness, and it "goeth before a fall." Commit your quotations to writing, as well as to memory, at any rate while a beginner.

And in now bringing these hints to a close, let me add that to the nervous or excitedly anticipative speaker, prayer is that which the minstrel's music was to the heated spirit of Elisha. It restores equipoise. Therefore the preacher, the teacher, the orator, should do as Nehemiah did when he stood before the king, "pray to the God of heaven," with a brief, intensified, silent supplication.

Read the mission of Moses, when distrustful of ability; of

Elijah at Horeb, when depressed ; of Jeremiah, when sensible of inexperience ; of Ezekiel, when tempted to the fear of man ; of Amos, when threatened with unkindness ; of St. Paul at Corinth, when cast down at the sight of sin and materialism. And while devoting all your complex self to that work whereunto you have been called, fix your mind, heart, faith, upon Him whose workman you are, and self-possession will be yours, not as the practice of a philosophy, but as a gift of the Spirit, for making you the more useful labourer in the husbandry of the Church.

Current Theological Literature.

THE series of ponderous volumes known as "The Pulpit Commentary"* has now entered upon new ground, and commenced the New Testament with St. Mark's Gospel. In two volumes we have concentrated an extraordinary mass of knowledge ; in fact, with such comprehensive developments of exposition and critical exegesis we are left in the dark as to what new avenues of treatment can be discovered by succeeding writers. Being the production of several eminently qualified men, the advantage of such a work is manifest. There is little likelihood of any sameness arising under such judicious superintendence as that of the general editors, Canon Spence and the Rev. J. S. Exell. The exposition in these volumes is by Dean Bickersteth, the homiletics by Prof. R. Thomson, and the homilies by several clergymen.

"The Book of Psalms," says Mr. Spurgeon, "has been a royal banquet to me, and in feasting upon its contents I have seemed to eat angels' food. It is no wonder that old writers should call it the school of patience, the soul's soliloquies, the little Bible, the anatomy of conscience, the rose garden, the pearl island, and the like. It is the paradise of devotion, the Holy Land of poesy, the heart of Scripture, the map of experience, and the tongue of saints. It is the spokesman of

* "The Pulpit Commentary"—Gospel of St. Mark. 2 vols. Edited by the Rev. Canon Spence, M.A., and the Rev. J. S. Exell, M.A. London : Kegan Paul, Trench, and Co. 1883. Price 21s.

feelings which else had found no utterance. Does it not say just what we wished to say? Are not its prayers and praises exactly such as our hearts delight in? No man needs better company than the Psalms." Such are the words embedded in the preface to the sixth volume* of the author's life-work, and which has for its present specialty the 119th Psalm, the particular delight of the late Rev. C. Bridges, whose exposition, with a host of other works, has been of considerable assistance in the compilation of this volume.

Neither the work of Archbishop Trench, nor that on the Parables by the Rev. W. Arnot, need be put aside to make room for the "Parabolic Teaching of Christ."† Each has its own distinct peculiarities; but if we were asked to name the three foremost works on the parables, we should unhesitatingly mention these three. In the latest of these productions, by Professor Bruce, neither mere verbal criticism for the student, nor a devotional exposition for the general reader, is attempted. The intention of the author is pre-eminently to follow out the historical relations of the parables, so far as can be gathered from the actual circumstances which gave rise to their delivery. Any one reading as examples of this definite treatment the dissertations on the barren fig-tree and the wicked husbandmen would see at once the scope of the writer in this respect. Each parable is most thoughtfully worked out, and much new light is thus thrown on the difficulties which surround many of these beautiful and suggestive examples of Divine teaching. Besides eight parable-germs (*e.g.*, the new patch on an old garment), we have in three divisions Theoretic Parables, Parables of Grace, and Parables of Judgment, numbering in all twenty-three. The foot-notes are not numerous, but testify to an extensive range of preliminary study.

Students of prophecy will thank Mr. Savile for the help which he has opportunely afforded in elucidating several passages of Scripture, especially those affecting the papacy, the great wave of infidelity which is now passing over Europe, and the Egyptian question. For example, instead of confining Isaiah xix.

* "The Treasury of David," by C. H. Spurgeon. Vol. vi. Psalms cxix.—cxxiv. London: Passmore and Alabaster. Price 8s.

† "The Parabolic Teaching of Christ." By Professor Alexander B. Bruce, D.D. London: Hodder and Stoughton. 1882. Price 12s.

to one period, the author of "Fulfilled Prophecies" * has divided it into three parts, correlative with three distinct national eras. We are glad to see the "fallacious theories and untenable assumptions" of the atheist and materialistic schools justly arraigned at the bar of truth; and if the first chapter on the evidential value of prophecy can be ignored by them, we must consider their case as desperate indeed. Other theorists are not forgotten, the Positivists and the Anglo-Israelites coming in for a share of notice, and in such language as cannot be misunderstood. While reminding us very much of the writings of Bishop Newton and Mr. Elliot in some of its features, this new work brings the subject of prophecy down to the present phases of history and latest discoveries.

The persistent efforts made by the Cambridge University Press for the promotion of accurate teaching in schools deserve the heartiest recognition. In the present instance, the Gospel of St. John † is admirably treated by Dr. Plummer, of Durham and Oxford Universities. The Greek text is one founded principally on those of Tischendorf and Tregelles, with those of Stephens and Lachmann to aid in determining differences. A valuable introduction, in nine chapters, sets forth all that youths and students may be reasonably expected to learn, and a great deal more besides. The notes on the text itself are ample, concise, and, as far as we have tested them, quite up to the requirements of modern criticism.

Two volumes of the "Handbooks for Bible Classes," ‡ one by the Rev. Dr. Dods, on Genesis, and the other by Professor Lindsay, D.D., on the Reformation, are admirably adapted for the purpose the publishers have in view. Perhaps we ought to take exception to two or three expressions in the first-named volume. Both books are exceedingly well arranged, and lucidly written. It would be a great advantage in all such books, if a number of questions similar to those which Dr. Dods has given

* "Fulfilled Prophecies in proof of the Truth of Scripture." By the Rev. Bourchier Wrey Savile, M.A. London: Longmans, Green, and Co. 1882. Price 10s. 6d.

† "The Gospel according to St. John, with Maps, Notes, and Introduction." By Rev. A. Plummer, D.D. Cambridge University Press. 1882. Price 6s. Greek; 4s. 6d. English.

‡ "Handbooks for Bible Classes." "Genesis," by Marcus Dods, D.D. "The Reformation," by Professor Lindsay, D.D. Edinburgh: T. and T. Clark. 1882. Price 2s. each.

were more generally added. We are bound to add that the chronological summary of fourteen pages, by Professor Lindsay, is worth the whole cost of the book, though it is but an epitome of the learned Professor's survey of the Reformation in Germany, Switzerland, England, Scotland, France, and the Netherlands.

We can also warmly recommend another history of the Reformation, illustrated and adapted for children. "Let there be Light"* is a series of conversations between a mother and her five children concerning the principal persons and events connected with the great revival in Germany, and which are specially devised to lead to the understanding of the grand truths of the Gospel which the Reformation brought to light.

"The Parallel New Testament"† needs only to be known to be appreciated. Side by side the versions of 1611 and 1881 are now very easily compared. There are cheap as well as costly editions, the price varying with the size and binding, but all contain the Revisers' preface and the emendations proposed by the American Committee. Another form of the Revisers' labours, and one which will be of the greatest value to the clergy, students, and others, is the "Parallel New Testament, Greek and English."‡ On the left-hand page are the English versions of 1611 and 1881, and on the right-hand page the new Greek text, with marginal Greek notes, of the Authorised Version, and the marginal readings of both versions.

A very useful companion to these versions is a small unbound pamphlet § of a few score pages, containing 8000 of the verbal changes in the new version, alphabetically arranged, not referring to phrases, but words only; so that by taking any word in the Authorised Version it can at once be seen how it is rendered in the Revised Version, with the texts in which the new translations may be found.

* "Let there be Light," by Selina A. Bower. London: Nisbet and Co. 1883. Price 1s.

† "The Parallel New Testament." English. Price 1s. 6d., etc.

‡ "The Parallel New Testament." English and Greek. Price 12s. 6d. Both from the Oxford University Press. 1882.

§ "Analytical Concordance to 8000 Changes of the Revised Testament." Edinburgh: G. A. Young and Co. 1881. Price 1s.

A new venture in sermon outlines, called "The Homiletical Library,"* commenced with Advent, and deals with that season and the following weeks. These skeleton sermons represent all the degrees possible between excellence and mediocrity. Some are lengthy, others are wholly contained in five or six lines, or even less, and are intended only as seeds of thought. These are stated to be the original contributions of twenty-five clergymen; and when we state that for the first Sunday in Advent there are sixteen outlines on the Epistle, nineteen on the Gospel, and nine on the Old Testament lessons for the day, it will be understood that there is variety enough of subject and treatment.

If suitable for the thousands of hearers assembled in the Town Hall, Birmingham, Mr. Leach had good reason for seeking greater publicity for his addresses under the title of "Old Friends."† Simplicity of speech, and straightforward application of moral and spiritual truths, appear to have been acceptable to a very mixed assemblage of persons to whom ordinary forms of worship were unpalatable. Under such appropriate titles as Blind Eyes, Stiff Necks, Clean Hands, Faded Flowers, and the like, the lecturer dealt out some most unvarnished rebukes to those of his hearers who were familiar with debt, drink, wife-kicking, and other social deformities.

Very similar in style and method is "Character Building,"‡ containing seven addresses to young men, and dealing with destiny, value of time, reading, bad habits, strong drink, companions, and religion. All efforts for the welfare of young men we heartily rejoice over; and the strong sympathy of the young preacher for his audience, as expressed in this book, would doubtless conduce to a beneficial result in the minds of his hearers.

Two volumes of sermons by the Rev. Dr. Cross deal with very different texts and subjects, and are respectively called

* "The Homiletical Library." Edited by Revs. Canon Spence and J. S. Exell. Vol. i., Advent, Christmas, the Close and Commencement of the Year. London: Jas. Nisbet and Co. 1882. Price 7s. 6d.

† "Old Friends." Lectures to the Masses. By the Rev. C. Leach. London: R. D. Dickinson. 1882. Price 1s.

‡ "Character Building." Talks to Young Men. Rev. R. S. Barrett. London: R. D. Dickinson. 1882. Price 3s.

"Evangel" and "Knight Banneret,"* They each contain twenty-two sermons, of which those in "Evangel" were used at mission services in America, and the others on more general occasions. We presume that the preacher is aged; for he says, "My light is going out. May I not invoke the aid of the press to revive an expiring flame, which shall burn a little while over my tomb?" On every page we find unmistakable proofs of kindness of purpose, as well as a keen insight into some of the insidious snares of social customs. Juvenal says that "No one ever arrived suddenly at the summit of vice;" and Dr. Cross tracks down sin and error, in order to exhibit its heinousness, in the plainest language possible.

Here is a specimen of the author's style: "All industrial pursuits or learned professions—agricultural, mechanical, scientific, literary, or religious—are doing something for the support, the comfort, or the improvement of other classes. But the rum-seller, what does he do that his business should be licensed by law? what knowledge impart? what virtue promote? what evil avert? what blessing dispense? what sad heart console? what desolate dwelling cheer? None! His occupation is evil, only evil, and that continually. More homes has it beggared, more hopes blighted, more hearts broken, more treasure wasted, more territory devastated, more misery inflicted upon mankind, than any war, famine, pestilence, or other visitation of judgment, since the Noachian deluge swept the earth of its irredeemable population. The unsparing enemy of his race—selfish, savage, relentless, void equally of honour and conscience—the rum-seller sits upon his throne of iniquity, framing mischief by a law." Equally strong are the doctor's utterance against profanity and other social evils.

For two other classes of persons most welcome books must be particularly noted. Of "God's Light and Dark Clouds"† we will simply say that twenty short chapters, of a few pages each, make up a literary gem of rare utility and beauty; that "to the desponding and bereaved these words of sympathy and cheer are lovingly inscribed;" that the author is Dr. Cuyler;

* "Evangel" and "Knight Banneret." By the Rev. Joseph Cross, D.D., LL.D. London: R. D. Dickinson. 1882. Price 6s. each.

† "God's Light and Dark Clouds." By Theodore L. Cuyler, D.D. London: Hodder and Stoughton. 1882. Price 1s. 6d.

and that it is just such a book as may be put into the hands of the bereaved, the suffering, and the sad, and only requires to be known to be approved of and then sown broadcast. The other work is by the Bishop of Ossory, who treats everything he undertakes in the most genial manner. Sunday-school teachers ought to be very thankful that so much consideration has been expended for their particular benefit by one who has had half a century of experience in Sunday-school work. We heartily recommend the book to the notice of the clergy, teachers, and all interested in the personal usefulness of those who must necessarily exercise either a good or a bad influence over younger minds. The thirteenth chapter of I Corinthians furnishes the ten texts of the "Decalogue of Charity," * which the right rev. prelate treats in the most practical and sensible manner possible.

* "The Decalogue of Charity." By the Right Rev. the Bishop of Ossory. London : , Church of England Sunday School Institute. 1882. Price 2s. 6d.

Editorial and Church Homiletical Society's Notices.

At the last meeting of the Committee of the Church Homiletical Society it was resolved that, in view of the recent small attendances at the Chapter House, the Lectures be for awhile suspended.

All Literary communications to be addressed to the Editor, "Clergyman's Magazine," 27, Paternoster Row, London, E.C.

We should be thankful if any of our readers would send us, for possible suggestions in the future, bills announcing their courses of sermons for Lent, Holy Week, and Easter, for this or previous seasons.

Any Clergyman of the Church of England, or other Episcopal Church in communion therewith, or any candidate for Holy Orders, wishing to become a member of the Society, is requested to apply to the Hon. Secretary, the Rev. HENRY LANSDELL, D.D., Eyre Cottage, the Grove, Blackheath, S.E., enclosing his subscription of 10s., and sending his name, address, ecclesiastical designation or cure, or in the case of a candidate for Holy Orders, his College.

The subscription to the Society and the Magazine (sent monthly, post free) is ten shillings (or \$2: 50) a year to any one in the United Kingdom, America, Canada, and the countries comprised in the postal union; or fifteen shillings in any other part of the world. Five shillings entitles to membership in the Society only.

Post-office orders to be made payable to HENRY LANSDELL, at *Dartmouth Row, Blackheath, S.E.*

THE CLERGYMAN'S MAGAZINE.

MARCH, 1883.

Parliamentary Absolutism.

BY THE REV. HENRY HAYMAN, D.D., RECTOR OF ALDINGHAM,
ULVERSTON.

THE whole principle on which clergy discipline and Church discipline generally rests implies the express consent of the clergy themselves to the enactment of all canons or ordinances which are to bind them in things spiritual. The clerical body, and not the bishops alone, apart from them, are a living factor in the constitution of the Church, as in the first council at Jerusalem the Apostles *and elders* framed the decree. The elders, although called to their office by the Apostles, yet share the decisive voice with these latter. They help to settle the question there for the belief and practice of others; how much more must they be entitled to do so for spiritual duties which concern themselves! This principle pervades the whole structure of the Church in early times, as may be seen at large in "Field of the Church," book v., especially chapters xxv. and xlix. Nor was it ever thought to be evaded, unless in the derangements consequent on the usurpations of the Roman pontiff, and latterly, in those which the Church of this country has suffered from the temporal power. In the former, the attempt was to make the clergy dependent on the bishops, and the latter on the pope; in the latter, to make the clergy dependent partly on the bishops and partly on the state, and the bishops wholly dependent on the state. How utterly alien this policy is to the principles of the Reformation settlement

is shown by a study of the Statute-book and authoritative documents from Henry VIII. to Elizabeth inclusive.

The statute which forbade appeals to Rome (24 Henry VIII., c. 12) declared in its famous preamble, (1) the "King's power to give justice in all causes," and (2) the "power" of "the body spiritual of the realm," as such, "that when any cause of the law divine happened to come in question, or of spiritual learning, it was *declared* and *interpreted* by that part of the body politic called the spirituality, . . . which hath always been and is, for knowledge, integrity, and number, sufficient to *declare* and *determine* all doubts." This, having settled the basis of the relation between crown and spirituality, was followed by the Act declaring the submission of the clergy to the crown's authority (25 Henry VIII., c. 19). Now, in the preamble above referred to, we have the power to interpret, and the sufficiency to determine, asserted as a necessary consequent of the power to declare. The whole is introduced as a parallel to the king's power to give justice in all cases, and is further illustrated in the following clause by the "administration" of "the laws temporal, for trial of property . . . and conservation of peace, by judges of the other part of the body politic, called the temporalty." The king's "power to give justice" includes therefore the recognized machinery of both "parts of the body politic."

The fact of the double organization, each part being complementary to the other, is so obvious, that the veriest tiro cannot miss, and the most hardened sophist can hardly confuse the distinction drawn. The justice embraces all cases only because there can be none which does not fall under the one head or the other. That the king can supersede either of the two, or that either can absorb the other, is excluded by the fundamental conception of their co-ordinate duality. Each, in its own subject-matter, is final and conclusive. The power of the king lies in either sphere, and becomes efficient through the machinery of each. He is not supposed to over-ride the law temporal nor the law spiritual. He cannot, without abuse of his prerogative, coerce the ministers of the one any more than of the other, neither can he permit the encroachment of one on the other. This indeed is declared by Hooker (E. P. viii., vi. 8): "Peace and justice are maintained by preserving unto every order their

rights, and by keeping all estates, as it were, in an even balance." Hooker, indeed, is arguing in that passage against the theory "that some special law of Christ hath for ever annexed unto the clergy *alone* the power to make ecclesiastical laws," and *for* the theory "that no ecclesiastical law be made in a Christian commonwealth, without consent as well of the laity as of the clergy." But, *à fortiori*, his argument requires the consent of the clergy to whatever law in spiritual things is to bind *them*. But to return to Henry VIII. Again even more precisely we find that prince, when his title of "supreme head" was to be justified to the clergy of the northern province, holding the following language :—

"As to spiritual things, . . . forasmuch as they be no worldly or temporal things, they have no worldly nor temporal head; but only Christ that did institute them, by whose ordinances they be ministered here by mortal men, elect, chosen, and ordained as God hath willed for that purpose, *who be the clergy.*'"

The Ten Articles, 1536, the "Institution of," etc., 1537; the Six Articles, 1539; the divorce of Ann of Cleves, 1540; the Declaration of the Christian Religion, 1540; the "Necessary Doctrine," etc., 1543; all pay homage to the same principle. The religious proceedings of Edward VI.'s short reign bear testimony to it in the statutes of 1547, 1549, 1550. There is no express record of the previous adoption of the second Edwardian Prayer-book by Convocation in 1552. But that body had previously considered the matter, was sitting when it passed, and gave its entire approval in the thirty-fifth of the forty-two Articles published in 1553. Of the Prayer-book of Elizabeth, our present Act of Uniformity states that it was "compiled by the Reverend Bishops and Clergy," and the statement is confirmed by a document in the State Paper Office, bearing date not later than the reign of James I., and cited by Prebendary Joyce, "Sword and Keys," p. 25, ed. 1881. The same principle is further exemplified in Queen Elizabeth's message to the House of Commons, 1572:—

"Her Highness' pleasure is, that from henceforth no bills concerning religion be preferred or received into this House, unless the same should be *first considered of, and liked by, the clergy.*'"

Thus we see that the notion that the Parliament may enact statutes to control Church discipline is wholly against the Re-

formation settlement—is, in fact, a subversion of its corner-stone. It is the more necessary to insist on this, because a good deal of erudite labour has lately been misbestowed to perplex this plain truth. It has been argued that the statute 1 Eliz., c. 2, known as the Elizabethan Act of Uniformity, is to be taken both as the foundation and the model of all Church legislation—an attempt to erect into a rule that which, although it may, in respect of the circumstances attending it, be extenuated, is nevertheless, taken in itself, an unconstitutional exception. The exercise of arbitrary power had, by three successive displacements, all within the compass of twelve years, two of them attended by partial replacements, so mauled and mangled the existing episcopate, that it seems impossible to pronounce at the end of the period who were *de jure* bishops, and who were not. An unusually large proportion happened also to have been cut off by death about the same time. Under the effects of this confusion and destruction, the Act 1 Eliz., c. 2, was passed, without the concurrence of the spirituality, in the Upper House, and was hurried through Parliament before the vacant places among the spiritual peers had been filled. Parker himself was not consecrated until some months later than this enactment, and the majority of the other vacant sees not till a year later still. Thirteen months later again than this, Parker met his first convocation in January, 1562. But this was not all; there had been a similar rout through shocks of change among the presbytery. The spirituality of the realm, in short, by wanton aggressions of despotism, had been brought to a chaotic dead-lock. The episcopal elements only partially existed at all; the rest were in a fortuitous, disorganized state. To sweep away the Marian laws was a prime necessity; and it would have been better to have done so simply, and restored the *status quo ante*, than to have proceeded deliberately and constitutionally in the way of revision. This was not done. The Edwardian second Prayer-book was adopted with a few changes, most of them unimportant; but the crown was armed with statutable power to “take other order,” with certain constitutional advice—a clause fraught with damage and distress to us of later days. The Erastian advocate triumphs in this defect, which it imputes to the Elizabethan Act, as in “the declaration of a great constitutional principle, that the nation” (*i.e.*, the

Parliament, without even the spiritual peers in the Upper House) "has a right to prescribe for itself whatever system of public worship it shall think fit, and whatever forms of prayer and ceremonies of devotion it shall think proper to use, by whomsoever composed;" and thus wholly discarding and rejecting any concurrence of the spirituality, "and even in direct opposition to all the bishops of the realm and of the convocations of which they form parts."

This doctrine is in manifest contravention of the principles laid down in the Statute-book, as shown by our previous citations from it. That it was no less abhorrent to the principles which guided Elizabeth's personal government is clear from her message to the Commons, above cited. That it would have been utterly repudiated, if propounded, at the date of our present Act of Uniformity, is no less certain; for that Act, as aforesaid, declares that the Prayer-book of Elizabeth was "compiled by the Reverend the Bishops and Clergy." And this latter declaration is even more important, if *in fact* that book was, as our Erastian advocate will have it, *not* so "compiled," than if it was. "Hypocrisy is the homage which vice pays to virtue;" and this declaration of Charles II.'s Parliament shows that the necessity was felt to "assume a virtue, if they had it not." They could only place their predecessor's work, which they were then reconstituting, in harmony with the known constitution of the realm, by making the declaration in question. If it was true, the chain of constitutional precedent is complete in every important link; if untrue, the homage paid by the temporalty to the spirituality is even more conspicuous by the pains taken to tinker and solder over the only weak link. The declaration, in short, is exactly in the spirit of Elizabeth's message to the Commons, and with the better known Royal Declaration prefixed to the Thirty-nine Articles, providing "that the churchmen may do *the work which is proper unto them.*" Yet, in the eyes of the Erastian, for despotic power first to strip the spirituality leaf by leaf bare, then for Parliament to trample on the stump, and act in contempt of it, is not only a constitutional proceeding, but marks the one epoch which, to the neglect of all others, it is needful for legislation to keep in view. The Erastian assertion is that—

"It is neither necessary nor constitutional to go back beyond the Elizabethan Act of Uniformity. . . . Upon this Elizabethan settlement everything since has depended."

Thus the foible of the Elizabethan statute is ostentatiously paraded as its forte. On the assumption that it flatly contradicts every known instance in a chain of constitutional precedents of which it forms part, it is held virtually to overrule the whole, and, "like Aaron's serpent, swallow all the rest." The only rotten stone in the whole fabric is thus erected into the key-stone of the union of "Church and State." We use the phrase, but of course, on such an assumption, it has no meaning. There is no Church *and* State possible on such a view. The former becomes a religious worship department, just like post office or police. This is what Erastianism directly avows, and what the last fifty years of ignorant or perverse legislation in Church matters is steadily driving us towards. Our new guide deliberately includes "forms of prayer and ceremonies of worship" amongst the things which "a nation has a right to prescribe for itself." For us, "the Church," and she alone, "has power to decree rites or ceremonies," and her clergy cannot serve two masters, nor will pretend to do so. But it is worth noting that our authority contradicts in terms the twentieth Article of Religion. Of course, a nation newly starting, free and clear of all constitutional engagements, has a right to "prescribe for itself the worship" of the goddess of Reason, if it sees good, as did the French Directory for the French nation in the last century; but our constitutional new light has merely forgotten that there must be a revolution first. The statute of Elizabeth on which he relies is, as regards enacting power, defective, being, or purporting to be, a statute of the realm, in a matter affecting the spirituality, passed without the consent of the spiritual peers. For this, see a petition of the Commons to the crown, in the twenty-first year of Richard II., alleging that "before this time many judgments and ordinances made . . . in Parliament have been repealed and disannulled, because the state of the clergy were not present in Parliament at the making of the said," etc. This, it will be seen, extends the constitutional doctrine of the necessity of the presence of the "state of the clergy"

to *all* statutes whatever. It is to be remembered that in this Richard II.'s period the mitred abbots swelled the ranks of the spiritual peers, and gave a moral and intellectual, as well as numerical, weight to their vote, which it could not possess after the dissolution of the monasteries. It is better, therefore, to limit our objections to legislation *in spiritualibus*, and assert a defect of enacting power, the subject-matter being what it was. No doubt the "state of the clergy" had been so knocked about by the crown in the period (1546-58), as to bring it into contempt in the eye of the public; and being, at the close of that period, a mere *residuum*, sank in the estimation of contemporaries to a low-water mark. But where is the constitutional equity of measuring the importance of the spirituality by the temporary weakness to which brute force had reduced it? The statute of Elizabeth must thus be viewed as defective at the time, and the defect never cured until the statute was re-enacted by the present Act of Uniformity, by and with all needful consent. This is more than a curious question of antiquarian law, since crown lawyers have lately sought to endue the Act 1 Eliz., c. 2, with such preternatural vivacity as to override the plain words of the later Statute of Uniformity (14 Car. ii., c. 4), to which it is indebted for any force it now may have. Those lawyers hold in the "Ridsdale Judgment," that under its last clause the Queen's power to "take other order" was duly exercised, viz., in the advertisements of 1566; that those advertisements retain their alleged statutory power, and must be read into the "ornaments rubric" at this day. But that statutory power was exercised, if exercised, under a statute of defective authority *ab initio*; and with its defect the whole fabric which the lawyers have built up falls to the ground.

There is no doubt that the Queen's message to the Commons, already twice mentioned, expresses constitutional doctrine, and that in it she performed a real function of the supremacy which is to keep due balance between the temporality and spirituality, and *veto* the encroachment of either on the other. That doctrine, however, exposes more glaringly the nakedness of the Act of Uniformity (1 Eliz., c. 2), if the Prayer-book which it contained, and which was its kernel, was not, as 14 Car. ii., c. 4, says it was, "compiled by the Reverend the

Bishops and Clergy," or passed by their consent previously expressed. The message in effect condemns the Elizabethan previous statute, and thereby implicitly the action of the Queen's own Government in promoting it.

The deficiency in enacting power ascribed above to this statute may be compared with that of the Convention Parliament in 1689. Their Acts laboured under a deficiency owing to the vacancy of the crown. The first Act of William and Mary's reign was to declare the convention a parliament, and the imputed deficiency is presumed to have been thereby remedied. It seems doubtful whether 1 Eliz., c. 2, ever received any similar validation *ex post facto* from those who alone were competent to confer it, viz., the spirituality of the realm. The acceptance of the Prayer-book, which the Act contained, by the Church, gives that book a character as a standard of devotion ; but this is manifestly wholly distinct from any validation of the Act itself, especially as regards that part of it on which legal acumen has lately conferred a questionable immortality. It is therefore a curious question, what assent or consent have the spirituality and the convocations of the realm ever given to the assumed exercise by the crown of statutory power under it? Only by virtue of such assent or consent could the advertisements (assuming them for argument's sake an exercise of that power, which is more than doubtful) be binding on the conscience of a churchman. The rights of conscience have been too long over-ridden in this country, the supposed home and cradle of religious liberty, through the assumption that by virtue of an "Established Church" the conscience of every churchman is confiscated to the State. Let crown lawyers try on their theories in Scotland, and see how they fit there. The doctrine of the "absolute power" of Parliament is as applicable to the Scotch Establishment as to the English, to the sectarian as to the churchman. The "right" of "a nation to prescribe for itself whatever system of public worship it shall think fit" is capacious enough to cover Presbyterian, Romanist, Socinian, and Jew. Let it be so applied, if applied at all, and we shall know on what basis we stand all round. Let all be tarred with the same parliamentary brush, instead of selecting the most ancient and noble of all religious communions in the realm as the *vile*

corpus on which parliamentary crotcheters are to make their experiments. The claim of Parliament to be a "National Synod," as it is now termed by the same authority, is even more grotesque still. In what sense, it may be asked, could the Imperial Parliament be a national synod for England and Wales, in which it would not be also necessarily for Scotland and Ireland? The absurdity of the claim is self-evident as soon as propounded.

The "true faith of a Christian" has for some years been discarded from the parliamentary oath, and Mr. Bradlaugh is only estopped from his seat by a vague statement implying a belief in Deity. It is remarkable that exactly in proportion as the House of Commons has gone on absorbing the powers of the constitution to itself, it has progressed in denuding itself of the most elementary spiritual qualifications; and exactly in the same proportion have claims been put forward for it to depose the actual spirituality, usurp its functions, and fill its sphere of action. The chief organ by which the "nation" is to "prescribe for itself whatever system of public worship it shall think fit" was not invested with that claim until it had divested itself of all that apparel of belief which gave it at one time the character of an assembly of Christian laity. It now retains only the fig-leaf of Deism, and *therefore* its claims, in the sphere of belief, worship, and ritual, rise in the eyes of its admirers to a maximum unknown before. Those claims are the claims of the indifferent to settle the canons of belief and worship for the warm-hearted believer, and those of education for the childhood-type of the kingdom of heaven. It is only since that honourable House became a Gallio that the mitre and the cassock are claimed as its due.

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The suggested hymns will be found in the following books, *Ancient and Modern*, *Bickersteth's Hymnal Companion*, *Church Hymns*, *Irish Church Hymnal*, *Mercer's Hymns*.

March 18th.

The Sixth Sunday in Lent.

Ep. Phil. ii. 5. *Gos.* Matt. xxvii. 1. *Pss.* xc.—xciv.

Less. Exod. ix. ; Matt. xxvi. ; Exod. x. or xi. ; Luke xix. 28, or xx. 9—21.

	A.	B.	C.	I.	M.
<i>Take up thy cross, the Saviour said</i> (Coll.)	263	309	507		
<i>Lord of mercy and of might</i> (Coll., Ep.)		37	422	95	302
<i>I gave My life for thee</i> (Ep.)	259	304	286		
<i>Thy life was given for me</i> } (Ep.)					
<i>When I survey the wondrous cross</i> (Gos.)	108	167	547	166	171
<i>In the hour of trial</i> (2nd M. Less.)		143	391	162	283
<i>All glory, laud, and honour</i> (2nd E. Less.)	98	160		159	
<i>Ride on, ride on in majesty</i> (2nd E. Less.)	99	161	114	160	169
<i>Lord, in this Thy mercy's day.</i> (2nd E. Less.)	94	488	419	161	
<i>Rock of ages, cleft for me</i>	184	133	490	165	177
<i>Father, again in Jesus's name we meet</i>		14	105	50	

FOLLOWING CHRIST AFAR OFF.

BY THE REV. W. J. CHAPMAN, M.A., VICAR OF CHRIST CHURCH, HIGHBURY.

MATT. xxvi. 58.—“*But Peter followed Him afar off.*”

PETER followed because he could not help following. In his following we see his love ; in his following afar off, his cowardice. Love was too strong to allow of his deserting his Master, and fear for his own safety was too strong to allow of his following Him closely, and so he adopted a middle course, a course which is often ruinous to spirituality, energy, and usefulness.

Are you afraid lest any one should ask, “Art not thou one of this man's disciples ?”

I. Let us identify the imitators of Peter.

They have reached this state of timidity by repeated falls. It is not

a sin, but the result of a course of sinning. The young bridegroom thinks that years will not diminish in the slightest degree his passionate attachment to his bride ; but when cares press, or misfortune sours, or pleasures engross, or companions entice, he begins to neglect little duties, and finds less happiness in the home circle. The decay of love is not one sin, but the result of years of little neglects.

So is it with those who follow Christ afar off. When they commenced their Christian career, they followed Him closely. It is a rare thing for the hair to turn white very suddenly.

Peter's great confidence in himself is suspicious (ver. 33). Close walkers with God are distrustful of themselves ; for the nearer they come to the light, the more of imperfection and weakness do they see in themselves.

Peter's sudden zeal in assaulting Malchus is suspicious. He did not wait for orders. His heedlessness seems to indicate that he was not calmly walking in the sunshine of God's love.

When the crisis came, all forsook Him. Was Peter the last? Impulsive religion indicates unsettled habits of religion.

1. You who follow Christ afar off have got into the habit of *hurrying over your devotions*. Demands of business, cares of family, pleasures of society, are allowed to steal your time. The language of prayer and praise is on your lips, but the fire upon the altar that burns the sweet incense is reduced to a spark. God is acknowledged, but not seen.

2. Your pleasure in *public worship* is not so great as it once was. You are not so particular about going to God's house twice on Sunday. You have given up the week-day service. You are secretly glad if Sunday turns out wet, or a friend drops in to keep you at home. When the appetite is gone, the food is of little consequence [31].

3. You are not *so unfriendly to the world* as you used to be. Once you never touched the doubtful thing, because you would be on the safe side. Now, so long as it is a matter of doubt, you do not mind indulging in it. Somehow that voice is never heard now : "What doest thou here, Elijah?"

II. Let us caution them [32] [33].

1. Peter's following afar off *led to the denial* of his Master. No doubt, you impose certain limits to your separation from Christ. You will follow afar off, but never be so far behind as not to be able to make up quickly to His presence. But the man who consents to lag behind with Satan one mile is sure to be beguiled into walking with him two. Perhaps, *even now*, you have lost sight of Christ ! Which way has He gone ? You do not know ! Then you do not know if you are following

at all ! You are getting worse and worse. Peter never dreamed of going such lengths as he did. How far do you think you will go ? If you have become separated from Christ, you are in danger of denying Him.

2. Peter was preparing *an awful scourge* for his soul. "He went out, and wept bitterly." That is what you are coming to. The bitterness of the thought, "It cannot be undone," is something very dreadful. To see a frown upon God's brow, and hear a threat upon His lips, where a sunny smile might have cheered you, or the music of a promise thrilled you, is awful. To feel your heart hardened, your conscience seared, your love chilled, your faith languid, your power for good gone, this is awful. This is the prospect now before you.

III. Let us seek to win them to a closer walk with the Lord.

1. "Do the first works." Say, "I *will* arise and go unto my Father." Go at once. Thoroughly search your heart and life, and lay all bare before God. Let the knife cut deeply, for you are in a dangerous condition.

2. When you get back to your Saviour's heart, take measures to stop there. See where you have failed, and there alter in a very determined way. Perhaps evil or worldly society may make it absolutely necessary that you should leave the neighbourhood. See that God be *first* in home, in office, in society. *Make* time for secret prayer and Bible-reading [34] [35].

3. Be sure that you read aright your Saviour's heart. Study John xxi. carefully. Peter—that is, you—three times the Master asks, "Lovest thou Me ?" Had Peter any doubt about the Master's love ? Let there be no doubt in your mind upon that point.

4. Get some work to do for Him. "Feed My lambs." You cannot keep your graces from languishing, except by using them. Beware of repentance evaporating in the pious sigh, "O for a closer walk with God !" Who would so walk *must work*.

March 19th.

The Monday before Easter.

Ep. Isa. lxiii. 1. *Gos.* Mark xiv. 1. *Pss.* xc. — ci.
Less. Lam. i. 1—15; John xiv. 1—15; Lam. ii. 13; John xiv. 15.

	A.	B.	C.	I.	M.
<i>Go to dark Gethsemane</i> (Gos.)	110	164	370	169	176
<i>Far from my heavenly home</i> (1st M. Less.)	284	135	358	278	
<i>Have mercy, Lord, on me</i> (1st M. Less.)	249			133	145
<i>Hark, my soul, it is the Lord</i> (2nd M. Less.)	260	297		314	
<i>Thou art the Way, to Thee alone</i> (2nd M. Less.)	199	306	526	200	189
<i>Our blest Redeemer, ere He breathed</i> (2nd E. Less.)	207	253	481	215	221

CONTEMPLATION OF DIVINE LOVE.

BY THE REV. W. W. TYLER, VICAR OF TANNINGTON AND BRUNDISH,
 SUFFOLK.

ISA. lxiii. 7—10. — “*I will mention the lovingkindnesses of the Lord,*” etc.

VERY remarkable chapter throughout. Full of imagery; scenes continually shifting, and personages changing. Note the persons speaking, and their attitudes.

1. *The Redeemer Himself* (ver. 1, 2). Who else could so describe His glorious person, His unique mission, His mightiness to save? Who else could understand the awful loneliness of Christ in His work of redemption? Who else could fathom the unutterable desolations of Edom and Bozrah, and the winepress, all alone, bearing the sins of the world?

2. *The prophet himself*, upon whose words we are about to meditate; and—

3. The *people*, for whom heaven and earth pleaded till the hardness gave way, and they cried out (ver. 15, 16).

We pause over the prophet’s words as—

I. A holy resolution (ver. 7, 8).

As God Himself once exclaimed, so now again for the Jews, and also for ourselves, we would remember Deut. v. 29. We also acknowledge that, while the text of Isaiah was specially applicable to the Jews, for to no other people could the names of Abraham and Moses have such a charm, and no national deliverance was ever so remarkable as the typical redemption out of Egypt; still these things are also for our benefit. Therefore, whether Jew or Gentile, we ought gladly to utter.

1. “*I will mention.*” An evident duty (Ps. xxxiv. 1—11. See also Isa. lxii. 6, marg., “the Lord’s remembrancers”). A holy resolution, an “*I will.*” This as much a duty as it is a pleasure to transfer a promise, a Divine “*I will,*” to ourselves.

2. "*The lovingkindnesses.*" What are these? The sum is great. A comprehensive answer is given in Ps. ciii. 1—14, cxvi. 1—19.

3. "*The praises.*" The Book of Psalms rehearses these (Ps. cxlv. 1—3, cxlvi. 1, 2, 5—10, cxlvii. 1—9, etc.).

4. "*The great goodness.*" The Jew could think of wilderness mercies, of deliverers in time of trouble, of typical persons, like Aaron, "the saint of the Lord," of Joshua the captain, of Joseph the tempted, etc.

All these overwhelming considerations are to be appraised, not from the needy human side, but by the light of the unsearchable riches (Rom. xi. 33).

(1.) "*According to His mercies*" (cf. Lam. iii. 19—26; Phil. iv. 19).

(2.) "*According to the multitude of His lovingkindnesses.*" From the first, Jer. xxxi. 3 has been true; then Hos. ii. 19; all through life Ps. xxiii. 6, and all by Jesus Christ (Titus iii. 4—7), till "*the cup runneth over*" [36] [37].

We must consider *why* all these favours were granted to His people, and see—

II. The heart of God revealing itself in love (ver. 8, 9) [38] [39] [40].

1. "*They are My people.*" His by creation, regeneration, redemption, calling, and by an universal claim (Isa. xliii. 1) [41].

2. "*He was their Saviour.*" Known as such by His name (Matt. i. 21); by His acts (Isa. liii.; Luke xxiii. 33—47, etc.).

3. "*In all their affliction He was afflicted.*" As certainly as Exod. iii. 7—10 is true, so certainly have the words of this verse been of infinite comfort to burdened hearts in all ages.

4. "*The angel of His presence saved them.*" The manifestation of the gracious presence by the Shechinah was a foreshadowing of still greater grace (John iii. 16).

5. "*In His love and in His pity,*" etc. (cf. Isa. xl. 10, 11; John x. 27, 28); and there is a special aspect of Divine love at this season, as expressed thus:—

"See from His head, His hands, His feet,
Sorrow and love flow mingling down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

III. The heart of man responding to these pleadings.

1. The answer is all too plain (ver. 10); "*they rebelled,*" "*they vexed His Holy Spirit,*" etc., which are the natural replies of the depraved heart.

How long this perversity withstood the long-suffering God we know not; but—

2. Again God pleads, and the heart is broken down and softened into prayer to Him (ver. 15, 16).

IV. Two unconditional necessities of the present day.

1. An absolute necessity for preaching Christ crucified (1 Cor. i. 18—24, ii. 2).

2. An unfeigned faith in Him, there being no alternative to Acts xvi. 31.

March 20th.

The Tuesday before Easter.

Ep. Isa. l. 5. *Gos.* Mark xv. i. *Pss.* cii.—civ.

Less. Lam. iii. 1—34; John xv. 1—14; Lam. iii. 34; John xv. 14.

	A.	B.	C.	I.	M.
<i>Sweet the moments, rich in blessing</i> (Gos.)	109	171	506	168	377
<i>As pants the hart for cooling streams</i> (Ep.)	238	126	334	299	575
<i>God of my life, to Thee I call</i> (1st Lessons)	374	457	258	443	278
<i>O happy band of pilgrims</i> (2nd M. Less.)	224	325	468	282	
<i>Lord, when we bend before Thy throne</i> (1st E. Less.)	244	123	429	51	48
<i>The sun is sinking fast</i>	17	20		20	

JESUS FACING THE CROSS.

BY THE REV. T. H. BARNETT, VICAR OF ST. MARK'S, EASTON, BRISTOL.

ISA. l. 7.—“*I have set My face like a flint.*”

TO-DAY'S Epistle is one in which the evangelic prophet depicts the suffering Messiah. Sundry expressions in it are distinct foreshadowings of the facts of the Gospel revelation.

Ver. 6 pourtrays a scene actually accomplished in the history of our Lord's Passion, and verses 5 and 7 suggest considerations bearing upon the same. The text, together with the last words of ver. 6, gives us the thought of our Lord's *steadfast purpose* in view of His Cross and Passion. Thus regarded, it connects itself with three groups of New Testament passages.

I. Those which speak of our Lord's anticipation of His death.

1. From the origin of the scheme of redemption, in the Divine counsels, He foresaw the cross. Heb. x. 7—10 implies this. The “will” of the Father was the world's salvation, but this was only to be secured by the sacrifice of the Son of God.

2. From the outset of His earthly career this consummation of it was never absent from His Divine mind.

(1) In His earlier Judæan ministry we have it coming as it were involuntarily to His lips. (See John ii. 19, iii. 14.) (2) Later on He seems to yearn for human sympathy, and discloses the great vision ever lying in His mind to His disciples. (See Mark viii. 31, ix. 12, 31, x. 33, 34.) (3) As the end drew near, He spoke more distinctly and publicly (John viii. 28, xii. 31). Thus was His "face" ever "set" towards the end for which He came into the world.

II. Those which speak of our Lord's shrinking from the cross.

1. St. Luke discloses a very remarkable instance of this dread. In ix. 51, we have a most distinct echo of the text. But later on in the same Gospel we have the journey to Jerusalem, apparently twice recommenced (xvii. 11, xviii. 31), from which it has been inferred that after He set out our Lord twice retraced His steps, as though the sufferings before Him were too great, ere He finally went up to the scene of His Passion.

2. St. John notes the same dread in the words of our Lord. (1) In xii. 27, the thought of His glorification, involving His passion, makes His "soul troubled." The depths of His human consciousness were stirred up by such emotions as are described (Ps. lv. 4, 5). He shrank from the vision called up in His mind, and from quivering human lips went up the cry, "Father, save Me from this hour." (2) The "if" in xii. 32 seems to indicate a human lingering hope that the sufferings of the cross might be yet averted.

3. The synoptists all note the earnest prayer in Gethsemane for the taking away of the bitter "cup" of His agony (Matt. xxvi. 39, etc.).

4. The mysterious words in Heb. v. 7 seem to confirm all the previous passages have shown of our Lord's human shrinking from the extreme anguish of His atoning sacrifice.

III. Those which speak of the Lord's steadfastness of will in the carrying out of His Divine mission.

1. This may be marked even in the last group of passages. Did He shrink from the cross? Yet His "face" was still "set steadfastly" in the way that led up to it. Did His human $\psi\upsilon\chi\eta$ bend down under the "trouble" of bearing the world's sin? He immediately expressed His determination to endure it to the end. Did He pray for the removal of His "cup"? His steadfast purpose triumphed, and He cried, "Thy will be done."

2. But St. Mark notes the expression of this in our Lord's demeanour, in x. 32, a passage which seems to bear upon the text. There was a something about our Lord's bearing, an awful calm, crushing perceptible

pain, a setting of His "face like a flint," which filled the disciples with awe and amaze.

3. Our Lord's directing His footsteps straight to the "garden" (John xviii. 1); His delivery of Himself into the hands of His impotent enemies (ver. 8); His refusal to have either earthly or heavenly succour (ver. 11, with Matt. xxvii. 53); all reveal His steadfastness of resolve in carrying out His mission, the will of God, that is, the redemption of mankind. As we follow Him this week in the way of the cross, we may learn from Him—

1. Entire devotion to the will of God.
2. Resolution in enduring the sufferings inseparable from any life of self-sacrifice and godliness.
3. The power of Divine grace to overcome human shrinking from hardship, from pain, and from death.
4. The consolatory lesson of Heb. ii. 18.

March 21st.

The Wednesday before Easter.

Ep. Heb. ix. 16. *Gos.* Luke xxii. 1. *Pss.* cv., cvi.

Less. Lam. iv. 1—21; John xvi. 1—16; Dan. ix. 20; John. xvi. 16.

	A.	B.	C.	I.	M.
<i>Where high the heavenly temple stands</i> . (Ep.)	201	223	552	209	214
<i>Here, O my Lord, I see Thee face to face</i> . (Gos.)		386	209	370	567
<i>Our blest Redeemer, ere He breathed</i> . (2nd M. Less.)	207	253	481	215	221
<i>Jesu, where'er Thy people meet</i> . (2nd E. Less.)		207	312	46	33
<i>O Thou from Whom all goodness flows</i> (2nd E. Less.)	283	124	459	143	142
<i>When wounded sore, the stricken soul (heart)</i> .	183	121		128	

THE LAST PASSOVER AND THE FIRST COMMUNION.

BY THE RIGHT REV. THE BISHOP OF OSSORY.

LUKE xxii. 15.—"*With desire I have desired to eat this passover with you, before I suffer.*"

GREAT depth in this expression of Christ's. His disciples could not realize its full meaning then. (Compare Luke xii. 50.)

I. The desire had reference to Himself.

1. He had been present at other passovers (see Luke ii. 41, 42; John ii. 13); doubtless had attended the feast in its yearly round, according to the law, and He saw in each passover hallowed memories of the past, solemn exhibitions of the future.

2. But never with so much distinctness as now—"this passover." The great type was on the eve of fulfilment; the great sacrifice and the great

deliverance were at hand (John xvii. 1—4). That night He was to be in Gethsemane, the next day upon the cross. The love which brought Him down from heaven, the joy set before Him, created that fervent "desire." So to the Christian the Lord's supper, which Christ engrafted upon the paschal feast, is the embodiment of Christ's love (1 Cor. xi. 26). No view of this ordinance is correct, which does not tend to Christ, and end in Christ. In proportion as we realize Christ's presence, His love, and the power of His atoning blood, we shall "desire" to eat this passover.

3. But He desired also to partake of the passover as a preparation for the morrow, with its shame and pain, with its desertion by man, with the hidings of God's face (Matt. xxvii. 46). We see something here of His human nature. He shrank as man from some things which as Divine Mediator He was fully resolved to do and suffer. (See ver. 42 and John xii. 27, 28.) And in this sacred ordinance He sought for strength—"before I suffer." A little later an angel came to strengthen Him. (See ver. 43.) Compare with this one design of the Lord's supper—"the strengthening and refreshing of our souls" (Catechism), "to our great and endless comfort" (Communion Service). If we realized this more fully, it would increase our "desire" to partake thereof (Ps. lxxiv. 7).

II. The desire had also reference to them. His *last passover* was their *first* communion; their *first* communion was on the *last* night that He was to be with them.

1. Last interviews are full of feeling: all the heart comes forth; the tongue utters secrets of love which perhaps had been long concealed. What intense love was connected with this last passover! (See John xiii. 1.) See how much Christ crowded into this last night—"the same night that He was betrayed;" washed the disciples' feet (John xiii. 4, 5); taught them the Divine lessons of chapters xiv., xv., xvi.; gave them the promise of the Comforter (xv. 26); offered up for them His wondrous mediatorial prayer (chap. xvii.).

2. Not all the weight of His own sorrows could lessen His consideration for them. He knew their weakness, and would strengthen them; their forgetfulness, and would forearm them against it; their sorrow, and would leave them a legacy of consolation. Therefore, He says, "With desire I have desired to eat this passover *with you*." He would identify Himself with them; He remembered them, and wished them to remember Him. (See Isa. xliii. 26.) The Lord's supper is a proof that He does not forget us, while it is a blessed help towards our remembering Him.

3. Does not Christ's earnest "*desire*" reprove our coldness in respect to Him and His feast of love? Might we not rather have expected such words to have come from the disciples?—"With desire we have desired," etc. (See Ps. lxxxiv. 2—5.)

Note some things which chill this desire of communion with Christ. (1) Loving other things more than Him. (2) Faint desires after heaven. (3) The attractions of the world around us. (4) Indulging some hidden sin.

Allude to occasions of a *first communion* after confirmation; young Christians enlisting in Christ's service; the *sacramentum* of allegiance; admission into full communion of His Church; a season full of hope and promise.

Note occasions when a *last communion* is very suitable and blessed. Surely not for those who have turned their backs upon it all their life, and only ask for it at the last, as a sort of charm; but for those who have loved their Saviour during life, have delighted to meet Him and His people at His table continually. For such, as the shadows of night are falling, or rather as the light of eternal day is dawning, what more natural or becoming than the "*desire*" to eat this passover for the last time? To such it is a "farewell" to the saints on earth, and a foretaste of fellowship with the saints in heaven. It is faith ripening into fruition, and grace merging into glory.

March 22nd.

The Thursday before Easter.

Ep. 1 Cor. xi. 17. *Gos.* Luke xxiii. 1. *Pss.* cvii.—cix.

Less. Hos. xiii. 1—15; John xvii.; Hos. xiv.; John xiii. 1—36.

	A.	B.	C.	I.	M.
<i>According to Thy gracious word</i> (Ep.)		377		360	450
<i>O God unseen, yet ever near</i> (Ep.)	320	384	213	363	573
<i>Go to dark Gethsemane</i> (Gos.)	110	164	370	169	176
<i>Glory be to Jesus</i>	107		369	173	555
<i>Saviour, when in dust to Thee</i> (1st Lessons)	251	35	494	152	178
<i>Gracious Spirit, Holy Ghost</i> (2nd Lessons)	210		374		139

THE FOOT-WASHING.

BY THE REV. WILLIAM MACDONALD SINCLAIR, CHAPLAIN TO THE BISHOP OF LONDON, AND VICAR OF ST. STEPHEN'S, WESTMINSTER.

JOHN xiii. 14.—"Ye ought also to wash one another's feet."

I. Introduction.

1. Extinct ecclesiastical ceremonies: "little flags, floating above the surface of the waters, showing where a richly freighted ship hath sunk."

2. Towels worn by the Lord Almoner and his assistants at the Queen's

Maunday at the Chapel Royal on this day, last relic of the old ceremonial foot-washing of Romish days. Discontinued by the English sovereigns about two hundred years ago. Till the middle of the last century, continued by the archbishops of York on their behalf. Old service: (a) Reconciliation of penitents. (β) Communion at vespers. (γ) Washing of altars with wine and water. (δ) Singing of five special psalms while the two highest clergy washed the feet of each other and the choir. (ε) The passing round of a loving cup. (θ) Special collect: Be present, O Lord, we beseech Thee, at our rendering of this servant's office; and forasmuch as Thou didst deign to wash the feet of Thy disciples, despise not Thou the works of Thine own hands which Thou hast commanded us to maintain; but, like as the outward stains of our bodies are here washed away, so may the inward sins of us all by Thee be cleansed. Be pleased of Thine own self to grant this, Who, with God the Father and the Holy Spirit, livest and reignest, one God, world without end. Amen.

3. This ceremony is as old as St. Augustine of Hippo at least. St. Bernard of Clairvaux tried to turn it into a sacrament. Popish sovereigns still perform the rite with great pomp on twelve old men. Luther counselled the substitution of a bath for the poor when they really needed it. The Moravians leave it to the governor of the choir whether the ceremony shall be done or no. So widely does the letter smother the spirit.

II. Reason of our Lord's act.

Because in the East, a country of sandals, heat, and dust, it was the most useful and the most humble of offices. By it He taught a humble abnegation of personal tastes, with a tender solicitude for the welfare of others in the meanest and least attractive aspects of their life. In icy regions He might have chosen to warm the feet. Elsewhere He might have chosen to provide shoes. The lesson, at any rate, none mistake.

III. Application.

1. Let the rich see that the poor have baths, wash-houses, every facility for keeping themselves clean.

2. Let them not allow them any longer to herd together in miserable swarms in damp, dark cellars and hopeless garrets in the town, in unwholesome, draughty, undrained cottages in the country.

3. But this act was meant to be emblematical of all its class. Prisons to visit. Hospitals to maintain, sick to cheer and console. Widows and orphans to make comfortable. The aged to rescue from rotting in underground kitchens. The needy and unfortunate to warm in winter. Impostors to detect. Religious schools to maintain. Children to care

for. Young men and young women to keep from vice and folly. Helpless servants to look after. Drunkenness to be counteracted in fifty different ways. All who come near us to try and win for Christ.

IV. Conclusion.

In this holiest time of the holy season of Lent, let us ask ourselves whom we have thus been serving, and whether we have tried to do anything at all to carry out this dying command of our Divine Saviour.

March 23rd.

Good Friday.

Ep. Heb. x. 1. *Gos.* John xix. 1. *Pss.* xxii., xl., liv., lxix., lxxxviii.
Less. Gen. xxii. 1—20; John xviii. ; Isa. lii. 13; 1 Pet. ii.

	A.	B.	C.	I.	M.
<i>See the destined day arise</i> (Ep.)	113	166		174	
<i>O come and mourn with me awhile</i> } (Gos.)	114	170	122	175	
<i>O come and mourn beside the cross</i> }					
<i>When I survey the wondrous cross</i> (Gos.)	108	167	547	166	171
<i>O sacred Head, surrounded</i> (Gos.)	111	172		176	
<i>Hail! Thou once despised Jesus</i> . (2nd M. Less.)		175	378	203	216
<i>We sing the praise of Him Who died</i> . (1st E. Less.)	200	168	542	179	
<i>Sweet the moments, rich in blessing</i> . (1st E. Less.)	109	171	506	168	377
<i>There is a fountain filled with blood</i> . (1st E. Less.)		275		171	154
<i>Glory be to Jesus</i> (2nd E. Less.)	107		369	173	555
<i>The sun is sinking fast</i>	17	20		20	

OFFERED FOR EVER.

BY THE REV. T. M. MACDONALD, M.A., PREBENDARY OF LINCOLN,
AND RECTOR OF KERSAL, MANCHESTER.

HEBREWS x. 12, 13.—“*But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool.*”

Christ's sacrifice complete. Not as former offerings, needing constant repetition for their purpose as foreshadows (ver. 1, 2); Christ's sacrifice puts them away, as the sun the light of stars. In contrast, His sacrifice is one, perfect, and of abiding efficacy. “One sacrifice for sins for ever.”

Immediate result of this perfected offering. “He sat down,” etc. For Himself, as man's Mediator and Forerunner, His sacrifice was “the way into the holiest” (ch. ix. 7, 8).

Final and yet future result, which He awaits. “From henceforth expecting,” etc.

I. The consummation which He expects; that “His enemies shall be made His footstool.”

1. *Christ has enemies* (John xv. 24), a fact monstrous beyond belief, if it had not been familiar. One who came from heaven on *such* an errand, attested by *such* evidence, and disinterested and self-sacrificing beyond all example. His enemies hate His followers as Himself. Nor in His own person only (John xv. 18, xvii. 14; Acts ix. 5).

2. *His enemies—who?* His mission was to establish a kingdom in the hearts of men. His enemies are they "who *will not* have Him to reign over them" (Luke xix. 27). His kingdom proclaims and offers sonship to His Father in union with Himself, as the true dignity of man (John i. 12); treasure in heaven, as man's true riches (Matt. vi. 20); His own friendship and the joy of self-denying love as His follower, as man's true happiness (Luke xii. 4; Matt. xix. 21).

They are His enemies who refuse or neglect the grace, and disown the authority of His kingdom (Heb. ii. 3), and who choose the world for their portion; "the enemies of the cross of Christ, who mind earthly things" (Phil. iii. 18, 19; cf. James iv. 4).

3. *His expectation respecting His enemies.* "That they shall be made His footstool;" *i.e.*, be subjugated to His will. "He must reign till all enemies shall be put under His feet" (1 Cor. xv. 25). To Him "every knee shall bow" (Phil. ii. 10), *either* (1) *in willing obedience* [conquered by love. This His gracious design for all (2 Cor. v. 19, 20), that His enemies may become His friends, as Saul of Tarsus (cf. Acts xxvi. 11, with 1 Tim. i. 14). "Exceedingly mad"—the *enmity*. "Exceeding abundant"—the *grace*. His case "a pattern" (1 Tim. i. 16; see also Col. i. 21)]; *or* (2) *in compelled subjection*. Every knee shall bow. Some *will*—others, who will not, *shall*. Woe waits for him who will not be won. "If a man will not turn, He will whet His sword" (Ps. vii. 13, Prayer Book version).

The serpent-foe of man Christ came not to win, but to destroy (Heb. ii. 14).

All who deliberately and finally take sides with Satan must with him be bruised by the woman's seed. (See Matt. xxv. 41.)

II. The position in which He awaits this consummation. "Sat down on the right hand of God" [42].

Reference to Psalm cx. 1, which is applied to our Lord by Himself (Matt. xxii. 44), by St. Peter (Acts ii. 34), and by St. Paul (1 Cor. xv. 25).

1. *Position of dignity and repose* (Ps. xlv. 9; cf. 1 Kings ii. 9).

A contrast in point of dignity with Moses (ch. iii. 5, 6). So here with Aaron; and no part of Aaron's work was ever complete: he must not sit; "standeth daily" (ver. 11). But now the work of sacrifice

"is finished." So "when He had by Himself purged our sins, He sat down at the right hand of the Majesty on high" (ch. i. 3).

2. "*Right hand of power*" (Matt. xxvi. 64, cf. xxviii. 18).

(1) *To conquer by agencies of love*: not mere omnipotence; this belonged to Him as God, but did not make Him "able to save." It is by moral forces acting through the understanding, the conscience, and the affections, that He seeks to win rebel man to Himself.

"For our sakes He became poor" (2 Cor. viii. 9). So when He returned in human nature to His throne, it was also *for our sakes*, with power as Mediator, derived from His sacrifice (Phil. ii. 8—10; Eph. iv. 8, etc.).

"We see Jesus crowned—that He, by the grace of God, might taste death for every man" (Heb. ii. 9). On His throne He lives to promote the purpose for which He died upon the cross, to win His enemies to Himself by

His intercession. "He is able to save . . . seeing He ever liveth," etc. (Heb. vii. 25).

His message of entreaty (2 Cor. v. 20).

The grace of His Holy Spirit (2 Cor. vi. 1; John xvi. 7).

(2) *To rule with a rod of iron those who will not be subdued by love* (Ps. ii. 9—12; Luke xix. 27; 2 Thess. i. 7—10; Matt. xxv. 41).

March 24th.

Easter Eve.

Ep. 1 Pet. iii. 17. *Gos.* Matt. xxvii. 57. *Pss.* cxvi.—cxix. 32.

Less. Zech. ix.; Luke xxiii. 50; Hos. v. 8—vi. 4; Rom. vi. 1—14.

	A.	B.	C.	I.	M.
<i>Lord, as to Thy dear cross we flee</i> (Coll.)	267	303		325	356
<i>Nearer, my God, to Thee</i> (Coll.)	277	312	437	285	361
<i>Rock of ages, cleft for me</i> (Gos.)	184	133	490	165	177
<i>Weary of earth, and laden with my sin</i> (1st E. Less.)	252	149	544	138	
<i>O for a heart to praise my God</i> (E. Lessons)		305	466	96	381
<i>Not all the blood of beasts</i>		134		170	296

THE LORD IN THE GRAVE.

BY THE REV. HANDLEY C. G. MOULE, M.A., PRINCIPAL OF RIDLEY HALL, CAMBRIDGE.

MATT. xxvii. 59, 60.—"When Joseph had taken the body, . . . he laid it in his own new tomb."

MATT. xxviii. 6.—"Come, see the place where the Lord lay."

I. WORDS of the angel at the open grave: let us look, as it were, into the still *sealed* grave, as the Lord lay in it those forty hours or so.

2. (a) There lay the blessed body, soul-less, motionless, dead, as truly as that of any dear one whom we ever wept.

Think often of this simple, marvellous fact, by grave or coffin.

(β) There was *not* the blessed human spirit. Perfectly separate, it—the true self of Jesus (“with *Me* in paradise”)—was gone forth, disembodied, into the unseen world.

Think often of this, when pondering the mystery of death. The soul is no mere function or harmony of the body. The soul of Jesus went forth, was delivered, given up; a separate thing.

3. Infer (a) the preciousness of the buried bodies of His saints. His grave has for ever consecrated their helpless state, as His resurrection pledges their glorified state to come [43] [44].

(β) The present conscious and social blessedness of their souls: “in the Father’s hand,” “with *Christ*,” in the garden of God, “which is far better.” (And is not the “garden” the “third heaven” of 2 Cor. xii. ?)

4. Quote Hankinson’s beautiful hymn in Scholefield’s “Passion Week;” or Watts’ “Why do we mourn departing friends?”

5. “Even so them also will God bring with Him.”

March 25th.

Easter Day.

Ep. Col. iii. 1. *Gos.* John xx. 1. *Pss.* li., lvii., cxi.; cxiii., cxiv., cxviii.

Less. Exod. xii. 1–29; Rev. i. 10–19; Exod. xii. 29, or xiv.;

John xx. 11–19, or Rev. v.

	A.	B.	C.	I.	M.
<i>Jesus lives! no longer now</i> . . . (Coll., Ep.)	140	185	405	190	559
<i>The strife is o'er, the battle done</i> . . . (Gos.)	135	180	139	185	
<i>Alleluia, alleluia, hearts to heaven</i> . . . (1st Less.)	137	187	127	186	
<i>Blow ye the trumpet, blow</i> . . . (1st Lessons)		181		191	330
<i>Jesus Christ is risen to-day</i> . . . (2nd Lessons)	134	183	136	183	186
<i>Rejoice, the Lord is King</i> . . . (2nd Lessons, Rev.)	202	517	488	198	329
<i>The Head that once was crowned</i> . . . (2nd M. Less.)	301	219		207	562
<i>All hail the power of Jesus's Name</i> . . . (2nd E. Less.)	300	499	330	252	309
<i>Christ the Lord is risen to-day</i>	131	182	134	184	191
<i>God, that madest earth and heaven</i>	26	26	22	13	19

RESURRECTION PRESENCE.

BY THE REV. EDWARD HOARE, M.A., HON. CANON OF CANTERBURY CATHEDRAL, VICAR OF HOLY TRINITY, TUNBRIDGE WELLS.

REV. i. 18.—“*I am alive for evermore.*”

THOSE who have entered on the Christian life know that they need a

living Saviour—a *Person*, and not a *system* only. In this passage the Lord Jesus assures His people of the power of His endless life. They were in great trouble. Over sixty years had passed since the ascension, and thirty since there had been any visible manifestation of a living Lord, when St. John, a prisoner at Patmos, heard the voice (Rev. i. 10, 11) and saw the person of Him on whose breast he had leaned, still living, and now in glory. Then the Lord cheered the old man's heart with the words (ver. 18). There was no reason therefore to be disheartened; the Lord was alive; all was safe in His keeping.

I. The Lord Jesus is alive as a Saviour.

The sting of death is taken away when a believer departs to be with Christ, but to those who are left there is the pain of separation. Inter-course and communion cease; death interposes a barrier which we cannot pass. If the Lord were thus dead, how dismal would be our position! We might read of Him, and admire Him, but He would be lost to us in our present life. Thanks be to God! we trust a living Lord. "I am He," etc. We may enjoy holy intercourse with Him, may shelter ourselves under His care, and trust His living power to preserve His own people till every barrier is removed.

II. In His present life there is no death.

"I am alive for evermore" (so Rom. vi. 9). There are some who teach that in the sacrament of the Lord's Supper, which they call the mass, the Lord Jesus is offered as a propitiatory sacrifice; but Scripture does not teach this. He "dieth no more." He has overcome death, and we gather round His table to hold communion with a living Redeemer, alive for evermore. We are "not suffered to continue by reason of death" (Heb. vii. 23). The clergyman must leave his flock, the husband the wife, and the father his children; but the Saviour leaves no orphans, no widows. His priesthood changes not; He never parts with those whom He has called.

III. His present life is a resurrection life.

He is a risen Saviour. Who "was dead." This gives us much more assurance than if He had never died. It teaches us that His sacrifice was accepted by the Father; also that His life is one of accomplished victory. Death has grappled with Him, and He has overcome it. Death gained a temporary success, and it is well it did so, and that it was attested by many witnesses; otherwise we should not have realized the victory and triumph. We have difficulties and trials in the Church; but He who overcame death can overcome them. So, in our personal religion, many hearts seem dead and cold, with no power to overcome; but He can

give life and victory. You may walk in newness of life, as one risen with Christ, and alive unto God.

IV. In His risen life He has the keys of hell and of death.

According to the Creed, He "descended into hell," *i.e.*, to the place of departed spirits. This passage refers to that place, not to the place of torment. He triumphed over death, and now holds the keys of it. Not one individual, therefore, can pass that solemn gateway without His permission. He watches at each deathbed to hear and answer prayer, to lead each servant through the valley. Some day He will throw the door open, proclaim liberty to the captives, and call His saints to rise and live. A little while, and the end will come. Think of all who have passed through the gate, whom you have seen going in; and then think of the re-opening, when they will return, never to die again, and, with you, will be ever with the Lord. Think of it, and bless God for a risen and living Saviour.

April 1st.

The First Sunday after Easter.

Ep. I John v. 4. *Gos.* John xx. 19. *Pss.* i.—viii.

Less. Numb. xvi. 1—36; I Cor. xv. 1—29; Numb. xvi. 36, or xvii. 1—12; John xx. 24—30.

		A.	B.	C.	I.	M.
<i>Spirit of mercy, truth, and love</i>	. . . (Coll.)	155	241	151		226
<i>Come, gracious Spirit, heavenly Dove</i>	. . . (Ep.)	209	245		219	228
<i>This is the day of light</i>	. . . (Gos.)	37	189	47		
<i>O day of rest and gladness</i>	. . . (2nd M. Less.)	36	191	45	32	515
<i>Songs of praise the angels sang</i>	. . . (2nd M. Less.)	297	513	503	268	82
<i>God moves in a mysterious way</i>	. . . (2nd E. Less.)	373	278	257	304	266
<i>My faith looks up to Thee</i>	. . . (2nd E. Less.)		266		177	242
<i>O for a thousand tongues to sing</i>			502	467	261	103
<i>The Church's one foundation</i>		215	285	509	335	578
<i>The day is past and over</i>		21	22	31	17	

THE LAST COMMAND OF JOSEPH.

BY THE REV. WILLIAM WALTERS, VICAR AND RURAL DEAN OF PERSHORE,
HON. CANON OF WORCESTER.

NUMB. xvi. 40.—"A memorial unto the children of Israel."

EASTER lessons give account of the departing of the children of Israel. Their history is a miniature of human race. We see ourselves in their bondage, redemption, failures, and final conquest of Canaan. As we regard them, so may the angels regard us. Throughout their national life they were ever reminded of the past and the future by a command

laid on them, by a *memorial* in their midst. "By faith Joseph gave commandment concerning his bones."

I. The commandment.

"Ye shall carry up my bones from hence" (Gen. l. 24—26). Joseph died in city of On, amid pagan dedications to sun god, and was buried in hope of a resurrection in another land. Faith was the motive of this command. Joseph was full of faith—in prison, and in power, and on his deathbed.

1. Faith in God's over-ruling providence and care for His servants.
2. Faith in the fulfilment of the promises to his ancestors.

Promises had been made to Abraham, Isaac, and Jacob, of an inheritance in Canaan, and of future blessings. None of them received the inheritance. They looked for a better country. Abraham saw the day of Christ, and was glad. The law teaches the resurrection of the dead (says the Talmud), where it is said, "I have established My covenant with *thee*, to give *thee* the land of Canaan."

"As touching the resurrection of the dead," etc. (Matt. xxii. 31, 32). The patriarchs believed that they had a personal interest in Canaan; hence the desire of Jacob and Joseph to be buried there. The last act of Joseph's life was an act of faith in the Divine promise.

II. The command obeyed.

A king arose who knew not Joseph, who had been buried two hundred years. Seventy Israelites had become six hundred thousand; but Joseph's grave still marked, and command remembered.

About 280 years after his death, the night came when Israel departed from Egypt. The redeemed of the Lord went out. A funeral procession marched forth; for they bore the coffin of Joseph in their midst; they did this in remembrance of his dying command.

A whole generation died in the wilderness; their bones were left in the sands. Another generation took up the bier of Joseph, and carried it on. The presence of that coffin amongst that pilgrim host was—

1. A memorial of the past; reminding them of him who gave bread to his countrymen, and who had faith in the fulfilment of the promise.
2. A continual witness to the murmuring multitude of the faithfulness of God, of the help in ages past, of the hope for years to come.
3. It was a silent preacher against unbelief.

The wanderings are over; Jordan is past; Joshua leads on the people to execute the command. They reach the lovely vale of Shechem, and there rehearse from the slopes of Ebal and Gerizim the curses and the blessings of the law. There, near to Jacob's well, they reverently laid

to rest the bones of the patriarch, to remain as a memorial, and to await the trumpet's sound in the great day of the Lord—unless the tradition be true, that once more the coffin was removed to the sepulchre at Hebron (Stanley's "Jewish Church"). Thus they honoured a father, and their days were long in the land that the Lord had given them.

Application.

Redeemed from the house of bondage, we are strangers and pilgrims ; we believe that a rest remaineth for the people of God, not in the unconscious possession of a grave in a promised land, but in the enjoyment of a heavenly country.

Memorials of the past are present with us ; we bear them in our turn. The graves of the silent dead, buried in sure and certain hope of the resurrection, are round us.

Our Sundays, whose observance we are to remember, speak of the first Easter day, of the worship and of the rest of the better land.

We have legacies handed down to us, of which we are stewards, and which we must reverently transmit to others—the Word of God, also our Book of Common Prayer; like Joseph's bones, they refer to the past, and point to the future.

A last dying command of a Saviour: "This do in remembrance of Me."

Reverence these memorials of the past. Obey the commands of Him whom Joseph resembled.

April 8th.

The Second Sunday after Easter.

Ep. I Pet. ii. 19. *Gos.* John x. 11. *Ps.* xxxviii.—xliii.

Less. Numb. xx. 1—14 ; Luke ix. 1—28 ; Numb. xx. 14—xxi. 10, or xxi. ;
2 Cor. xi. 30—xii. 14.

	A.	B.	C.	I.	M.
<i>Jesus calls us o'er the tumult</i> (Coll.)	403	318	404	327	538
<i>Take up thy cross, the Saviour said</i> (Ep.)	263	309	507		
<i>The King of love my Shepherd is</i> (Gos.)	197	395	512	295	
<i>I heard the voice of Jesus say</i> (M. Lessons)	257	267	388	265	
<i>Guide me, O Thou great Jehovah</i> (M. Lessons)		329	376	273	258
<i>The Lord my pasture shall prepare</i> (M. Lessons)		331		294	338
<i>Just as I am, without one plea</i> (1st E. Less. [alt.])	255	138	408	131	342
<i>Our blest Redeemer, ere He breathed</i> . (2nd E. Less.)	207	253	481	215	221
<i>Lead, kindly light amid the encircling gloom</i>	266	18	409	276	522
<i>Through the day Thy love has spared us</i>	25	27	34	12	8

THE SMITTEN ROCK.

BY THE REV. J. E. SAMPSON, VICAR OF BARROW-ON-HUMBER,
LINCOLNSHIRE.

NUMB. XX. 11.—“*And Moses lifted up his hand, and with his rod he smote the rock twice.*”

THE chapter begins and ends with death. All our days, honours, duties, opportunities, have an end. Let us live in prospect of that end. The journey of Israel begins and ends with Meribah, with sin and sin's remedy.

I. Notice the occasion of the sin.

After thirty-seven years in the wilderness, God suffered the water to fail, to test them. Are they better at the end than the beginning? Throughout we stand by faith. God reminds us that the spiritual mercies we rejoice in are not of earth, but of heaven. To the end we are still sinners; Christ only is our hope.

What should have brought them to God, turned them from God. It is often so with us.

But grace triumphs over sin. They are pointed to the rock; we are pointed ever to Christ.

II. Notice how they lost sight of God.

They looked to Moses and Aaron: “Ye made us” (ver. 5). Even so; but what about God's promises, presence?

III. Notice the conduct of Moses and Aaron (ver. 6).

In trouble and danger let us flee to God. They spoke, not to their assailants, but to God. They went from the presence of the assembly to the presence of God. Remember the prayer of forty years before (Exod. xxxiii. 15; James v. 13). They did not complain (Lev. x. 3; Ps. xxxix. 10).

IV. Notice the words of God.

“Take the rod”—of authority, of power, of the remembrance of former mercies. “Speak ye to the rock.” The rock is to be spoken to, not smitten. The benefits of Christ's death are not ours by a repetition of His sacrifice, but by the ministry of the Word.

V. Notice the sin of Moses (ver. 10).

Moses fails in that grace for which he was most remarkable. The best have their failings, and God takes notice of them.

“Hear now, ye rebels.” But Moses was now the rebel. How little we know ourselves!

“Must we fetch?” etc. As if *we* were the workers. So he spake

unadvisedly with his lips. This is rebellion, because this is disobedience. God was angry (chap. xxvii. 14).

1. He smote the rock. The rock had already been smitten. This is a type of a glorious truth. Christ once offered. Christ being risen dieth no more. Christ hath *once* suffered. "There is scarcely any point in connection with the death of Christ, on which the Spirit has laid greater stress than its solitary sufficiency" (J. Vaughan's "Sermons"). From the once smitten Christ the waters of life flow. We have not to repeat the sacrifice, but to preach the Word.

2. He spoke to the people. God had said, "to the rock." God requires implicit obedience.

VI. Notice the punishment of Moses and Aaron.

"Ye shall not," etc. (ver. 12). Seems it a small thing for which Moses was not suffered to enter the land? It is to teach us that it is no small thing to turn from the one single sufficiency that is in Christ.

Conclusion.

1. If we turn from Christ, there is no hope.
2. If these things were done in a tree so green, what shall be done in the dry?
3. If judgment begin at the house of God, where shall the ungodly and the sinner appear?

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

31. **Christian zeal.**—When the Spartans marched into battle, they advanced with cheerful songs, willing to fight; but when the Persians entered the conflict, you could hear, as the regiments came on, the crack of whips, by which the officers drove the cowards to the fray. You need not wonder that a few Spartans were more than a match for thousands of Persians; that, in fact, they were like lions in the midst of sheep. So let it be with the Church: never should she need to be forced to reluctant action; but, full of irrepressible life, she should long for conflict against everything which is contrary to God. Were we enthusiastic soldiers of the cross, we should be like lions in the midst of herds of enemies, and through God's help nothing would be able to stand against us.

Spurgeon.

32. Christian life, decay of.—So have I seen a fair structure begun with art and care, and raised to half its stature, and then it stood still by the misfortune or negligence of the owner, and the rain descended and dwelt in its joints, and supplanted the contexture of its pillars; and having stood awhile, like the antiquated temple of a deceased oracle, it fell into a hasty age, and sunk on its own knees, and so descended into a ruin. So is the imperfect, unfinished spirit of a man; it lays the foundation of a holy resolution, and strengthens it with vows and arts of prosecution; it raises up the walls—sacraments and prayers, reading and holy ordinances; and holy actions begin with a slow motion, and the building stays, and the spirit is weary, and the soul is naked and exposed to temptation, and in the days of storm takes in everything that can do it mischief; and it is faint and sick, listless and tired, and it stands till its own weight wearies the foundation, and then declines to death and sad disorder; being so much the worse because it has not only returned to its first follies, but has superadded unthankfulness and carelessness, a positive neglect and a despite of holy things, a setting a low price to the things of God, laziness and wretchedness; all which are evils superadded to the first state of coldness, whither he is with all these loads and circumstances of death easily revolved.

Jeremy Taylor.

33. Christian life, nurture of.—The fire may go out divers ways; first, by subtraction of fuel. If a man forbear his accustomed meals, will not his natural heat decay? The Levites that kept God's watch in the temple were charged expressly, morning and evening, if not oftener, to look to the lights and the fire. He that shall forget, at the least, with the curfew-bell in the morning to stir up and kindle the same, if not oftener, with Daniel, I cannot conceive how he can possibly keep fire in his heart. Will God bless such as bid Him not so much as good-morrow and good-even?

Ward.

34. Christian life, declension in.—The same care and providence which we take for our bodies let us also take for our souls, using wholesome spiritual food and diet to preserve them in their perfect health and strength; or if we so much as fear any declinations, let us withstand the first beginnings with timely physic, seeing small and sensible remissions will by degrees bring us into deep consumptions of all grace and goodness.

Downname.

35. Christian zeal, its maintenance.—When once it is come down upon Thine altar, though no water can quench it, yet must it be preserved fresh by ordinary fuel. Especially the priests' lips must keep

it alive. Sermons are bellows ordained for this purpose. The Word read is of Divine use, but does not with that motion stir these coals. When thou hast thus heated thyself, take heed of catching cold again, as many have done, and brought their zeal to death's door. *Ward.*

36. God, His infinite mercy.—He is rich in mercy, abundant in goodness and truth. Thy sins are like a spark of fire that falls into the ocean, it is quenched presently; so are all thy sins in the ocean of God's mercy. There is not more water in the sea than there is mercy in God.

Manton.

37. God revealed in Christ.—What is the atonement of Christ? It is Himself. It is the inherent and everlasting mercy of God made apparent to human eyes and ears. The everlasting love was disclosed by our Lord's life and death. It showed that God forgives because He loves to forgive. He rules, if possible, by smiles, and not by frowns. Pain is only a means of enforcing love.

Dr. Livingstone (Journal, August 5, 1873).

38. God, His liberality.—As the fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees in bursting into life and blossom in the springtide, so God feels it His joy to give liberally, and to give above all we ask, or think, or desire, for Christ's sake.

Cumming.

39. God's unfailing mercy.—In the dewdrops that top every spike of grass, sow the sward with orient pearl, and hang like pendent diamonds sparkling in the sun from all the leaves in the forest, you see the multitude of His mercies. He crowns the year with His bounty. We have seen other streams dried up by the heat of summer, and frozen by the cold of winter, but that of His mercies never. It has flowed on; day by day, night by night, ever flowing; and largely fed by heavenly showers, sometimes overflowing all its banks.

Guthrie.

40. God's lovingkindness.—So many are God's kindnesses to us, that, as drops of water, they run together; and it is not until we are borne up by the multitude of them, as by streams in deep channels, that we recognize them as coming from Him. We have walked amid His mercies as in a forest where we are tangled among ten thousand growths, and touched on every hand by leaves and buds which we notice not. We cannot recall all the things He hath done for us. They are so many, that they must needs crowd upon each other until they go down behind the horizon of memory like full hemispheres of stars that move in multitudes, and sink, not separate and distinguishable, but multitudinous, each

casting light into the other, and so clouding each other by common brightness.

41. God our Father.—A king is sitting with his council, deliberating on high affairs of state involving the destiny of nations, when suddenly he hears the sorrowful cry of his little child, who has fallen down, and is in danger; he rises and runs to his relief, assuages his sorrows, and relieves his fears. Is there anything unkingly here? Is it not most natural? Does it not even elevate the monarch in your esteem? Why then do we think it dishonourable to the King of kings, our heavenly Father, to consider the small matters of His children? It is infinitely condescending; but is it not also superlatively natural that, being a Father, He should act as such?

Spurgeon.

42. Christ, God's vicegerent.—As Pharaoh committed to Joseph the supreme management of his entire realm, taking off the ring which was upon his hand, and putting it upon Joseph's hand, and arraying him in vestures of fine linen, and putting a gold chain about his neck, and making him ride in the second chariot which he had, and saying, "See, I have set thee over all the land of Egypt; thou shalt be over my house, and according to thy word shall all my people be ruled;" so has God the Father delegated a similar power over His entire realm to the risen and glorified Mediator.

Dr. Goulburn.

43. Christ's resurrection, its importance.—"Can these dry bones live?" is still the unbeliever's sneer. The doctrine of the resurrection is a lamp kindled by the hand which once was pierced. It is, indeed, in some respects, the key-stone of the Christian arch. It is linked in our holy faith with the person of Jesus Christ, and is one of the brightest gems in His crown. What if I call it the signet on His finger, the seal by which He hath proven to a demonstration that He hath the King's authority, and hath come forth from God?

Spurgeon.

44. Grave, its terror removed.—

Come and deck the grave with flowers,
That is now a blessed bed,
Where the truest Friend of ours
Stooped to rest His holy head;
For the Saviour, in it lying,
Did its grief and gloom destroy,
Took from death the dread of dying,
Gave to life its crown and joy.

J. S. B. Monsell.

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

BY THE REV. GEORGE RAWLINSON, M.A., CAMDEN PROFESSOR OF ANCIENT HISTORY, OXFORD; CANON OF CANTERBURY CATHEDRAL.

III.

THE NOTICES IN THE BOOKS OF KINGS AND CHRONICLES. (*Continued.*)

THE numerous expeditions of the Babylonians against Jerusalem, subsequently to the first attack in B.C. 605, receive no direct confirmation from the cuneiform monuments, probably owing to the fact that no general historical inscription descriptive of the events of Nebuchadnezzar's reign has been as yet discovered. The records of his time which modern research has unearthed, consist almost entirely either of invocations addressed to the gods, or of descriptions and measurements connected with his great works.* Alexander Polyhistor, however, noticed an expedition of Nebuchadnezzar's into these parts, which appears to have been that conducted in the year B.C. 597, against Jehoiakim, whereof we have the following notice in the Second Book of Kings:—

“The Lord sent against him” (*i.e.* Jehoiakim) “bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which He spake by His servants the prophets.”—2 KINGS xxiv. 2.

Polyhistor tells us† that the expedition was one in which Nebuchadnezzar called in the aid of his allies, among others, of the Median king called by him Astibaras, who seems to represent Cyaxares. The number of troops employed was

* Until the year 1878, no historical inscription of Nebuchadnezzar's had come to light. In that year a small and mutilated cylinder, giving an account of some events belonging to his thirty-seventh year, was purchased by the British Museum. Further reference will be made to this cylinder in a future paper.

† *Fragm. Hist. Gr.*, vol. iii., p. 229, Fr. 24.

unusually great, amounting, according to the same authority, to ten thousand chariots, one hundred and twenty thousand horsemen, and one hundred and eighty thousand infantry. These numbers imply an army gathered from many nations, and account for the expressions, "bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon," in the passage of Kings, as well as for the following in Ezekiel :—

"Then *the nations* set against him on every side from the provinces, and spread their net over him : he was taken in their pit."—EZEK. xix. 8.

The context of this passage shows that the monarch intended is Jehoiakim.

On passing from the reign of Jehoiakim to that of Jehoiachin, the author of Kings makes the following remark :—

"And the king of Egypt came not again any more out of his land : for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt."—2 KINGS xxiv. 7.

This remark, though interposed at this point, belongs, so far as it bears on Babylon, to an anterior time. The king of Egypt, the writer intends to say, did not at this time lend any help to Jehoiakim against Nebuchadnezzar, did not even set foot beyond his borders, because some years previously the Egyptians had been worsted in an encounter with the Babylonians, and had lost to them the whole of their Asiatic dominions—the entire tract between the torrent (*nakhal*) of Egypt, or the Wady el Arish, and the Euphrates. The event glanced at is among the most important in the history of the East. When Necho, king of Egypt, in B.C. 608, carried the Egyptian arms triumphantly from the Nile valley to the Upper Euphrates, it seemed as if the old glories of the Thothmeses and Amenhoteps were about to be renewed, as if Egypt was about to become once more the dominant power in western Asia, and to throw the hordes of Asiatic invaders back upon their own continent. A permanent advance of Egypt, and retrocession of Babylon, at this time would greatly have complicated the political problem, and might seriously have checked that aggressive spirit which was already moving Asia to attempt the conquest of Europe. When Nabopolassar, therefore, in the last year of his reign, sent his son Nebuchadnezzar to challenge Necho to a trial

of strength, and the hosts of Africa and Asia met in battle array at the great frontier fortress of Carchemish (Jer. xlv. 2), the issue raised was of no small importance, being nothing less than the question whether African power and influence should or should not maintain itself in Syria and the adjoining regions, should or should not establish its superiority over the power of Asia, should or should not step into a position which would have brought it shortly into direct contact with the civilization of the Greeks. The battle of Carchemish, as it is called, decided these questions. The armies of Nebuchadnezzar and Pharaoh-Necho met in the vicinity of Carchemish (now Jerablus), in the fourth year of Jehoiakim, king of Judah, which was the accession year of Nebuchadnezzar, and contended in a great battle, wherein ultimately the Babylonians were victorious. The battle is prophetically, but very graphically, described by the prophet Jeremiah :—

“Order ye the buckler and shield, and draw near to battle,” he says ; “harness the horses, and get up, ye horsemen ” (or rather, “mount, ye chariotmen”), “and stand forth with your helmets ; furbish the spears ; put on the brigandines. Wherefore have I seen them dismayed and turned away back ? Their mighty men are beaten down, and are fled apace, and look not back ; for fear was round about, saith the Lord. Let not the swift flee away, nor the mighty man escape ; they shall stumble and fall toward the north by the river Euphrates. Who is this that cometh up as a flood, whose waters toss to and fro as the rivers ? Egypt riseth up like a flood, and his waters are tossed to and fro like the rivers ; and he saith, I will go up, and will cover the earth ; I will destroy the city and the inhabitants thereof. Come up, ye horses ; and rage, ye chariots ; and let the mighty men come forth, Cush and Phut that handle the shield, and Lud that handle and bend the bow. For this is the day of the Lord God of hosts, a day of vengeance, that He may avenge Him of His adversaries : and the sword shall devour, and it shall be satiate and made drunk with their blood ; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin, the daughter of Egypt : in vain shalt thou use many medicines ; for thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land : for the mighty man hath stumbled against the mighty, and they are fallen both together.”—JER. xlv. 3—12.

A fierce struggle is here indicated, a hardly contested battle, terminating in a complete defeat. Egypt is not surprised—not taken at disadvantage. She has ample time to call together her armed force of natives and auxiliaries, Cush and Phut and Lud. Her chariots are marshalled in their gallant array, together with her horsemen and her footmen : she “rises up like a flood,” bent on conquest rather than on

mere resistance. But all is in vain. "It is the day of the Lord God of hosts, a day of vengeance." By the river Euphrates the mighty men stumble and fall—they are dismayed and beaten down; in a short time they are compelled to fly—they "flee apace, and look not back." The mighty man hath met a mightier; the forces of Asia have proved too strong for those of Africa; the Nile flood is swept back on its own land.

Profane history, while touching the struggle itself only in a single sentence,* amply signalizes the result. With the battle of Carchemish, Babylon, for long ages oppressed and held in subjection, springs up to notice as an empire. Syria, Phœnicia, Palestine, hitherto threatened alternately by Egypt and Assyria, now find a new foe in the great city on the Lower Euphrates, and become fiefs of the Babylonian crown. Egypt's attempt to recover, under the Psamatiks, the Asiatic dominion which had been hers under the Thothmeses and Amenhoteps, is rudely checked. Her own territory is invaded, and she becomes for a time a "base kingdom," the subjectally and tributary of another. Babylon is recognized as one of the "great powers" of Asia, sends her armies within the Cilician gates, wastes Tyre, destroys Jerusalem, makes alliances with Media and Lydia. The general position of affairs in Western Asia for the next sixty years was determined by the events of that campaign, wherein "the king of Babylon took from the river of Egypt unto the river Euphrates all that pertained unto the king of Egypt."

"They burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof: and them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia."—2 CHRON. xxxvi. 19, 20.

The complete destruction of Jerusalem, and transfer of its inhabitants from Palestine to Babylonia, momentous events as they were in the history of the Jewish nation, and in that discipline of severity which was to purge out its dross from the people of God, and fit them to hold up the torch of truth to the nations for another half millennium, did not greatly attract the attention of the world at large, or even

* Beros, ap. Joseph., *Contr. Ap.* i. 19, § 2.

obtain record generally at the hands of the historiographers who were engaged in chronicling the events of the time. In Babylon, indeed, it must have been otherwise. There, if nowhere else, the final capture and ruin of so great, so renowned, so ancient a city, after a siege which lasted eighteen months, must beyond a doubt have been entered upon the records, with the view of its being handed down to posterity. But, unfortunately, it happens that at present, as already observed, Nebuchadnezzar's historical inscriptions remain undiscovered; and consequently we are still deprived of such light as a Babylonian account of the capture of Jerusalem would naturally have thrown on the whole subject. The fragments of Berosus might have been expected to supply the deficiency; but, at the best, they are scanty, and for the time of Nebuchadnezzar they furnish nothing but a bare outline. They do just state that Nebuchadnezzar made an expedition into Palestine and Egypt, carried all before him, and, after burning the temple at Jerusalem, bore away into captivity the whole Jewish people, and settled them in different places in Babylonia; but they give no further particulars. Not even is the name of the Jewish king mentioned, nor that of the general to whom Nebuchadnezzar entrusted the execution of his orders for the destruction of the city.

Direct illustration of the destruction of Jerusalem, and captivity of the Jewish people, is therefore at present impossible. Still history may be said to illustrate *indirectly* this portion of the sacred records by the examples which it sets forth of parallel instances. The complete destruction of a great city by the powers which conquer it is a rare event, requiring as it does a dogged determination on the part of the conqueror, and a postponement of immediate gain to prospective advantage. But the complete destruction of Nineveh, which is abundantly attested, had taken place not very long before, and must have been fresh in the minds of men at the time, furnishing a precedent for such extreme severity, while a sufficient motive may be discerned in the important position of Jerusalem, and the persistency of the rebellious spirit in its inhabitants.

Transplantations of conquered nations are unknown in modern warfare, and scarcely belong to the history of the West. But in the East they were common anciently, and are still not

wholly unknown. The Kurds, who protect the north-eastern frontier of Persia against the raids of the Turkomans, were transported thither by Nadir Shah, after a revolt in Kurdistan, being thus transferred from the extreme west almost to the extreme east of his empire. Sargon transported the Samaritans to Gozan and Media; Sennacherib carried off 200,000 Jews from Judæa; Esar-haddon placed Elamites, Susianians, and Babylonians in Samaria. Darius Hystaspis brought the nation of the Pæonians from Europe into Asia Minor,* removed the Barcæans to Bactria† and the Eretrians to Ardericca, near Susa.‡ The forcible removal of large populations from their native countries to a remote region was a portion of the system under which great empires were administered in the oriental world from the time of Sargon downwards, and was regarded as especially suited for the case where a race distinguished itself by persistence in revolt.

“It came to pass *in the seven and thirtieth year of the captivity of Jehoiachin*, king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-Merodach, king of Babylon, *in the year that he began to reign*, did lift up the head of Jehoiachin, king of Judah, out of prison; and he spake kindly to him, and set his throne above the thrones of the kings that were with him in Babylon; and changed his prison garments: and he did eat bread continually before him all the days of his life.”—2 KINGS xxv. 27—29.

Evil-Merodach was mentioned as the son and successor of Nebuchadnezzar by Berosus and Abydenus. His name has also been found in no fewer than eleven Babylonian contract tablets, and is transliterated by the best authorities, “Avil-Marduk.” There can be no doubt of the position of this king in the Babylonian list between Nebuchadnezzar and Neriglissar, or Nergal-sar-uzur. As Jehoiachin was carried captive to Babylon by Nebuchadnezzar in the eighth year of his reign (2 Kings xxiv. 12), and Nebuchadnezzar reigned forty-three years, according to Berosus, Ptolemy, and the tablets—commencing his reign in B.C. 605, and ending it in B.C. 562—the “seven and thirtieth year of the captivity of Jehoiachin” would exactly coincide with the first regnal year of Evil-Merodach, which was B.C. 561.

The mild treatment of a rebel, whom Nebuchadnezzar had kept in durance for so many years, was perhaps regarded by the Babylonians as a wrongful departure from their customs.

* Herod. v. 17.

† Ibid. iv. 204.

‡ Ibid. vi. 119.

At any rate, we learn from Berosus that within two years of his accession Evil-Merodach was put to death by his subjects, on the charge of ruling in a *lawless* and intemperate fashion. As Jehoiachin "did eat bread continually before Evil-Merodach all the days of his (*i.e.* Jehoiachin's) life," we must suppose that he died within less than two years from his release. He would have been at the time between fifty and sixty years of age.

"Those that had escaped from the sword carried he" (*i.e.*, Nebuchadnezzar) "away to Babylon, where they were servants to him *and his sons* until the reign of the kingdom of Persia; to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil *threescore and ten years*."—2 CHRON. xxxvi. 20, 21.

The statement that the Israelites "were servants to Nebuchadnezzar *and his sons*" is at first sight contradictory to the Babylonian history, as delivered to us by profane authors. According to them, Nebuchadnezzar was succeeded by one son only, viz., Evil-Merodach, after whom the crown fell to a certain Neriglissar, or Nergal-sar-uzur, who was not a blood relation. Neriglissar, however, had married a daughter of Nebuchadnezzar, and having thus become a son-in-law, may conceivably be termed a "son." He was succeeded by his own son, Laborosoarchod, probably a grandson of Nebuchadnezzar, who would come under the term "son" by the ordinary Hebrew usage. The successor of Laborosoarchod was, we are told, "in no way related" to the family of Nebuchadnezzar. There are some reasons, however, for believing that he, too, married a daughter of the great monarch; so that he, too, may have been regarded as "a son" in the same sense with Neriglissar.

The seventy years of the captivity, during which the land lay waste, and "enjoyed its sabbaths," may be counted from different dates. In this place the year of the final destruction of Jerusalem seems to be taken as the *terminus a quo*. This was B.C. 586, the nineteenth year of Nebuchadnezzar (2 Kings xxv. 3—8; Jer. lii. 6—12), and the passage would therefore seem to point to B.C. 516 as the termination of the captivity period. Now B.C. 516, the sixth of Darius Hystaspis, was, in fact, the close of the period of depression and desolation, so far as the temple was concerned (Ezra vi. 15). But the personal captivity, the desolation of the *land* through loss of inhabitants, both began and ended earlier. Jeremiah evidently intended his

"seventy years" to count from the first capture of Jerusalem by Nebuchadnezzar (Jer. xxv. 1—12), which was in B.C. 605; and Daniel must have counted from the same date when he felt, in B.C. 538, that the time of release was approaching (Dan. ix. 2). It is questionable, however, whether the full term of the prophetic announcement, thus understood, was actually reached. If Nebuchadnezzar carried away his first captives from Jerusalem in B.C. 605, and Cyrus issued his edict for the return in his first year (2 Chron. xxxvi. 22; Ezra i. 1), which was B.C. 538, the seventieth year had certainly not then commenced. Even if the captives did not take immediate advantage of the edict, but made the journey from Babylonia to Palestine in the year following the proclamation, B.C. 537, which is not improbable, still the captivity had not endured seventy years, but only sixty-eight. It is usual to meet the difficulty by the supposition that the first year of Cyrus *in Scripture* is really the third year from his conquest of Babylon, Darius the Mede having been made viceroy of Babylon under Cyrus during the first two years after the conquest. This is, no doubt, a possible explanation. But it is perhaps as probable that the *round* number "seventy," in the prophecy of Jeremiah, was not intended to be exact, but approximate, and that the actual duration of the captivity fell short by a year or two of the threatened period.

That "the reign of the kingdom of Persia" immediately succeeded to that of Babylon, which was swallowed up by the great Aryan power within seventy years of the accession of Nebuchadnezzar, is declared with one voice by the classical historians, and has been recently confirmed by more than one native document. Two inscriptions, brought from Babylonia within the last decade, describe the circumstances under which the great empire of Babylon collapsed before the arms of Cyrus the Great, and was absorbed into his dominions. The details of the subjection will have to be considered hereafter, when we comment on those passages of Scripture which treat directly of the fall of the city. At present we desire simply to note the confirmation by the monuments of the Persian conquest, effected by Cyrus the Great, in the seventeenth year of Nabonidus, which was the sixty-eighth year after the accession of Nebuchadnezzar and his first capture of Jerusalem.*

* See the *Transactions of the Society of Biblical Archæology*, vol. vi., pp. 47—61.

Letters to a Divinity Student.

BY THE REV. FREDERICK R. WYNNE, M.A., CANON OF CHRIST CHURCH, AND INCUMBENT OF ST. MATTHIAS, DUBLIN.

VI. WORK ON THE KNEES.

WE are now leaving the quiet study, and about to sally forth on the practical work of our parish. This is the best time, therefore, to speak of the great tie that binds together the outside and the inside work. I do not know whether it is itself carried on most out of doors or indoors. I do not know whether there is most real prayer under the vault of heaven, in the momentary pauses during the anxious work of life, or when we enter into our closet, and shut the door, and there pour out the yearnings of our hearts to the Father which seeth in secret.

The work of our ministry is a tremendously arduous work. Its sphere is that region so difficult of access from without, the human spirit, the human will. How hard it is for one man to make another man better!

"Each in his hidden sphere of joy and woe,
Our hermit spirits dwell, and range apart."

The solemn, lonely, separate individuality of each soul is such that even the Omnipotent One was obliged to say, "How often would I, . . . but ye would not." Miserably powerless we feel at the door of this impregnable citadel—another human being. It is one of the disappointments of ministerial life to find out this powerlessness of words. We feel deeply ourselves, our convictions are strong and intense; we think that our enthusiasm must carry all before it: If I can but speak to that man, if I can tell him what is in my heart, if I can plead with him face to face, and talk to him of the baseness and misery of sin, and the glory of righteousness, and the mercy of the Saviour; if I can beseech him with the passion of love and longing for his salvation that I feel within me, he must yield—it would be impossible for him to resist. I make my attempt full of triumphant anticipation. The man stares at me stolidly—he does not understand me—or he moves uneasily away. He gives a polite assent that means nothing. I see that I have not moved

him in the least. Though I were to speak to him with the tongues of men and angels, it would not divert for a moment his interest in the odds on the Derby, or in the rise or fall of the price of bullocks.

And it is not only my stolid friend that is unmoved by my eloquence. I begin to find, as I go about among men and women, how hard it is, in the press and hurry of life, amidst its thousand interests, and pleasures, and pains, and eager desires, and daily companionships, and habitual setting of the thoughts into time-worn channels—how hard it is to get any practical influence on any one. And emotions change so fast, and other influences come so quickly, that for my influence to be a permanent power in changing the current of a life seems almost impossible. And truly, to any large or decisive extent, “with men it is impossible.” Therefore, he who would carry out ministerial work with any effect is driven to *prayer*. His experience of powerlessness sends him to the Omnipotent Power.

In order to have praying and working effectively combined, it is of paramount importance to believe in the reality of prayer. It is easy to believe in the reality of work. We see it. We see it, in spite of many a failure, still manifestly a real power. Self-complacency sometimes, perhaps, leads us to exaggerate the value and effectiveness of our own work. But prayer—it is an invisible mysterious agency. I cannot conceive how it works. Nothing can enable me to be certain that it is a reality, except that faith which is the “evidence of things not seen.” If I am to pray, I must believe that there is a power above and beyond human will and thought that works on human will and thought. I must believe that my will can reach and influence Him, and that His will can reach and influence others. But that is only another way of saying that I must be a believer in God. And unless I am, unless I know Him to be as real as my own soul, I have nothing to teach mankind, and am as little capable of working as I am of praying. And I need not rely less in the reality of prayer, because the more I think of it the more inconceivable it seems. The same is true as to all the phenomena of that mystery of mysteries—life. The connection between my volition and the substances of which my bodily nerves and joints are composed defies explanation. That a desire in my heart should “move the arm that moves the

world" is indeed an inscrutable mystery, but that it should move the muscles and bones of my own arm is in reality as entirely beyond explanation.

Let me then believe, as a matter of faith, that I have a God that heareth prayer. Let it be a deeply felt conviction underlying all my life, that every whisper of my heart to Him reaches His ear, and becomes an infinite power; so I shall feel that when I am praying I am employing the mightiest conceivable agency. In proportion as by faith, by standing face to face with the unseen, I realize this great truth—in that proportion shall I become a man of prayer, a man who holds free and loving intercourse with the King of kings, a man whose poor human efforts produce effects beyond what could have been thought of or dreamed of, because they are accompanied by the power and blessing of the Omnipotent One.

With this conviction as to the reality of prayer strong on our hearts, we shall endeavour always to make our praying keep pace with our working. It has been said that a good sermon is always prepared "on the knees." I believe it is the same with all our work. It is only well done "on the knees." Before the work is undertaken, it is commended to God for His blessing. While it is being carried out, though the body may be active, and the mind with all its energies at full stretch, yet the spirit is in the attitude of prayer. And when the work is done, it is followed with renewed beseechings that its weakness and faults may be pardoned, and that through its stumbling efforts a real benefaction may be conveyed.

Thus the daily parochial round becomes a walk with God. Before we start, as we lay out the programme of duty in our minds, we spread it before Him in prayer. We tell Him what we are going to do, whom we are going to see. As we knock at each door, the heart is knocking at heaven's gate, that it may be given to us what to say. As we kneel by the bedside of the sick and dying, we speak for them with happy confidence to the known and trusted Friend who is standing between us and them. As we mount the pulpit stairs, the hand may cling to the railing with a tremble of natural nervousness, but the heart clings in childlike trust to the hand stretched out from on high, and strong in His strength we speak to the few or the many, the learned or the unlearned, the great or the humble, the message He

bids us speak for Him. And then, when the evening comes, and we kneel in the solitude of our chamber, we tell Him the story of our work, and one by one we bring Him the names of those whom we have seen and spoken to; and those whom we have toiled for in the day we pray for now; and we tell our Father of our hopes for them and our fears for them; and believing that He loves us, and hears our prayer, we lay out their cases before Him, and plead for them, that they may be pardoned, strengthened, and comforted. And so the sacred bond between pastor and people grows closer and dearer as it is embodied in the golden link of sweet communion between the pastor and his God.

But nowhere probably is the strength and sacredness of that bond between people and pastor and Father in heaven brought into greater prominence than in the place where pastor and people generally meet first, and meet most often. If prayer is the golden link, where does it flash and shine so vividly as in the "house of prayer"? Wearing the vestments that mark him out as a minister of the sanctuary, the pastor takes his place there among the people to whose help his life is to be dedicated. There, in that building hallowed by so many associations—where the bride and bridegroom have been joined together in holy union, and the young mothers have brought their babes to the font, and the mourners have laid down their dead for a little while, to let the solemn hush of sorrow be broken by the words of Christian hope and triumph; there, where those whom God entrusts to his keeping are so often to meet in prayer and praise to the Father in heaven, he kneels with them now to lead them in worship. Much of his ministerial work will have to be carried on in the same place. Henceforth the solemn worship of the people, and their reception of the sacraments of the Lord Jesus, and the most sacred epochs of their lives, will be associated with him in that church. Is it not well then that we should dwell for a little while upon the tone in which this part of our praying work should be carried on?

I think that the principal notes in the chord of feeling which should be struck in those sanctuary ministrations are Reverence, Love, and Joy. God is everywhere; every spot in heaven and earth is holy with His presence. Reverent God's child should strive to be wherever he is; so reverent as to crush

every feeling, and to silence every word, that would be dishonouring to the glorious Being who is ever by his side. But He who said, "I am with you always," said also, "Where two or three are gathered together in My name, there am I in the midst." He meant something real by this saying. Therefore the reverence which we should strive to have in our hearts wherever we are we should strive specially to express in voice and look and manner when we come into the house consecrated to the purpose of meeting together in the name of our Lord. We need not puzzle ourselves with the question, in what sense is He with us here more than elsewhere? We want to worship Him in a very solemn way here; we want together to lift up heart and voice, and express our homage and devotion to Him; we want to make our reverence and loyalty known to our brethren and to the world. He surely sympathizes with our wish, and meets us as we come to Him. In all our demeanour, then, we, as the leaders of our brethren's worship, should show that we believe our God is in our midst. Prayer to Him is a very sacred act; voice and gesture should show that we feel it. We are gathering round a King; we are speaking to a King, even the King of kings. Are lounging attitudes and gabbled words and careless glances suitable expressions of our approach to His majesty? Reverent then, with a simple but humble reverence, should be every posture, every word, every look. Reverent, not with slavish awe, but with sweet, filial respect. We are in the presence of a King; but the King is our dear Father in Christ Jesus. We are not afraid of Him; we do not want to propitiate Him. We know He accepts and loves us. Prostrations and grovelling upon the ground are not suitable to our mutual relation. We and our brothers and sisters are joining together to hold communion with our royal and honoured Father. We do so in a spirit hushed and subdued, but with the calmest confidence, and without any burden of awe or fear upon our consciences.

And *love* should be very present too. We are a company of brethren joined together by the closest and dearest bonds. Our united worship is one of the means by which we express our fellowship one with another; and as we speak together to our Father, we learn more and more what a sacred companionship and identity of interests we have together. The

Father whom we address is very dear to us. Dear to us also should be the brethren who are speaking to Him with us. The clergyman is not a functionary doing something *for* the people. He is their elder brother leading them to the common Father's presence, and saying aloud in their names what they are saying in their hearts. Sometimes they join with their voices ; sometimes they speak, and he is silent. But always it is the company of brethren with one brother solemnly ordained and appointed to be the leader of the rest. A certain tenderness and unction there should be in the way he leads his brethren. A dry, hard, official tone is miserably unseemly for one who is not a mere clerk paid for his reading, but a brother praying with his brothers. I say there should be a certain loving unction in his manner. But great care must be taken that it should not degenerate into *unctuousness*. A greasy, hypocritical, vulgar unctuousness, with drawling of voice and rolling of eyes, is most detestable. Whatever else we are, we must be simple and unaffected. Let us not try for affectionate manners and affectionate looks, but let us try to remember we are in the presence of a Father whom we love and honour, and of brethren with whom we sympathise. Unconsciously, and without effort, this outward manner will reflect what is within.

And *joy* is to be our other note. Our worship of our Father is a glad and happy employment. We must try to feel this too, and make it be felt. Some young clergymen seem to think it pious to be dismal : they read in a slow, mournful, moaning tone ; the more slow, the more pompous, the more unnatural they are, the more reverent they suppose themselves to be. There is no reverence in being either slow or sad. It makes some of the congregation sleepy ; it drives some of them wild with impatience ; it makes others, I fear, titter at the "drony manner" of their "solemn and stupid parson." Very slow reading is tiresome and difficult to follow. The operations of the mind are instantaneous, and your fellow-worshippers have mentally run to the end of your sentence while you are still drawling on in the middle of it. They have to stop and wait for you to begin the next. If reading is too quick, the ear cannot catch it. The hearing of poor people and aged people is sometimes a little blunt. But more time should never be spent in reading a sentence than is necessary to make it dis-

tinctly heard : any slowness beyond what is needful for this distinct utterance produces fatigue. If you try to appear reverent by your slow manner of conducting service, you will really be only tiresome.

Let us be "glad to go into the house of the Lord." Let us feel it to be good and pleasant to praise Him ; and then, though we have to bow in humble confession, and pour out eager beseechings and cries for help in trial, and for comfort in sorrow ; still in our Father's presence, believing that He forgives all our sins, and remembers them no more, and believing that He knows our wants, and will give us more than we ask or think ; believing that our brethren are around us, and sharing our feelings, the predominant tone in our hearts will be the happiness and spiritual refreshment of our service ; and this inward note will reflect itself in a certain calm brightness of manner and tone even in the midst of our deepest reverence.

The Voice of Nature.

BY THE REV. J. H. BARKER, M.A.

IT may safely be affirmed that no human being, who possesses a mind capable of observing and reflecting and reasoning upon the phenomena of the natural world, can (without at least the greatest difficulty) escape from the conclusion that the whole is the work of an unseen intelligent Designer, and that not only in its organized and animate, but also in its inorganic departments. To deny this truth is virtually to be false to our own rational nature ; for we invariably argue from effects to causes, and from evident design to an intelligent designer. But in the present day so many attempts are made, not seldom openly, but oftener covertly, to set aside or weaken the force of this intuitive conviction, as untrustworthy as well as old-fashioned, that it may not be superfluous to endeavour to furnish ordinary thinkers who may be confronted with the arguments of the atheistic or agnostic school, with some simple trains of reasoning, based upon physical and logical principles alone, which seem to lead to the conclusion that "Jehovah ruleth over all."

I propose, therefore, to take a few natural phenomena and physical productions, and to trace in a retrograde order the steps by which they have been brought into their actual condition, and what agencies can be reasonably supposed to have borne a part in these processes. Such a mode of reasoning seems to be specially demanded by the following well-known facts: (1) that many writers upon natural science purposely and avowedly abstain from tracing up phenomena to their legitimate origin, sheltering themselves under the supposed authority of Lord Bacon, as to the barrenness of the search after final causes; and (2) because physicists still more frequently content themselves with ascribing to the abstraction which they term "nature," all the attributes and prerogatives of a living and intelligent agent, without condescending to offer any explanation of the sense in which they employ that familiar word. Were the term confessedly used as a synonym for God, and not a vague substitute, no objection could reasonably be made. I fear, however, that it is often used to hide the God of nature from the reader's view; and that this is the actual result in a multitude of instances is only too evident. It is not too much to say that the confused and confusing manner in which this term is used is responsible for much of the agnostic scepticism of too many students of the present day, who, it is to be feared, do not wish "to retain God in their knowledge."

The clergy, especially those labouring in the chief centres of intellectual activity, are deeply concerned to meet and counteract these insidious arguments; and it is with an earnest desire to aid them in doing so, that I venture to indicate in the present article how solid a logical ground exists upon which the Christian philosopher may take his stand in contending for truths which are alike natural and scriptural.

If there is one way in which Nature's voice speaks to "savage, saint, and sage," in "every land and every tongue," more loudly, more plainly, and more clearly than another, it certainly is in the Sunbeam; that glorious effulgence which has (I had almost said pardonably) been idolized alike by ancient, popular, and philosophic homage, as well as by modern science, as the god of this lower world, to whose action all life and energy is directly ascribed. Let this voice then first be heard, and let us understand what it testifies to the ear of reason.

THE SUNBEAM.

The Natural Phenomenon.—When our English bard sang, in strains which have become household words—

“The unwearied sun, from day to day,
Doth his Creator's power display,”

was he using only a poet's license? I think not. And it shall be my object to show that his language was literally and philosophically true. Nor should I be far wrong if I added that his words were also *scientifically* correct. For although science can hardly be said as yet to have advanced beyond the mere threshold of solar physics (and every successive total eclipse may be expected to add to our knowledge of the constitution of our great central luminary), yet the line which I propose to take in these remarks will run entirely clear of all speculations respecting the wonderful photosphere upon whose activity all the life and energy which we see in us and around us depend.

What, then, is the sunbeam? To describe it is needless, and, except in the language of poetry, little better than a superfluity. All I need say is, that it is used here, not for solar light alone, but to embrace all the wonderful and vivifying influences which emanate from the sun, as far as concerns our own globe.

The Scientific Interpretation.—Was our great English philosopher, Sir Isaac Newton, or his German opponents, nearer to the truth in their opinions with regard to this matter?*. It is now all but universally admitted that the objections to the undulatory theory, which appeared to the mind of Newton insuperable, have been successfully and completely removed by later discoveries, while those which beset the corpuscular or emission theory are as strong as ever. It is, indeed, almost impossible to believe that solar light is an increasing emission of solid atoms, however minute, from the body of the sun into

* Although Newton combated the undulatory theory of light on account of its supposed inconsistency with certain optical phenomena (which, however, have since his time been satisfactorily explained in accordance with that hypothesis), he fully admitted the probability of the existence of the æther, as is shown by the following observations in the *Principia*:—

“I might add something concerning a very subtle spirit which pervades dense bodies, and lies hid in them, by the power of which bodies at very small distances attract each other, and when brought close together cohere; and electrical bodies act at greater distances, attracting and repelling neighbouring bodies; and light is emitted, refracted, and reflected, and warms bodies; and sensation is excited; and the limbs of animals

boundless space, projected with a velocity of 186,000 miles per second; for had such corpuscles *any* magnitude or solidity whatever, their momentum with such a velocity would drive before them every material body they met with, to say nothing of the effect upon our exquisitely delicate visual organs.

The undulatory theory, which was then advocated by Huyghens, Leibnitz, and other eminent mathematicians, supposes a universally diffused medium of excessive tenuity, whose atoms are set in vibratory motion in a direction transverse to that of the wave itself. The velocity and intensity of these motions will be referred to presently. This motion of the æthereal medium is generally termed light; but as it is now known that the sunbeam has *dark* as well as luminous rays, we must be somewhat more precise. In fact, light is a subjective phenomenon—a sensation produced in our optic nerve by a particular range of *æther* motion.

The relation of the *æther** to other forms of matter is such that in certain states the latter set it in vibration; and certain rates of this motion affecting us with the sensation of light, we call objects which initiate this motion *self-luminous*, in contradistinction to those which only *reflect* light.

Although there are many terrestrial and artificial sources of this light motion, yet the sun is to our globe the most important source; and to that my remarks shall now be confined.

With the exception of the sun, the fixed stars are by far the most important of these self-luminous bodies; but as they are believed to be of the same nature as our own sun, they demand no separate notice here. Their light, though travelling through distances almost inconceivable, is similar to the sunbeam.

are moved at will, through vibrations of this spirit, propagated through the nerves to the brain, and from the brain to the muscles."

Again, we have the following queries in his "Treatise on Optics":—

"Is not heat conveyed through a vacuum by the vibrations of a much more subtle medium than air? Is not this medium the same by which light is refracted and reflected, and communicates heat to bodies, and is put into fits of easy reflexion and transmission? Do not hot bodies communicate their heat to cold ones by the vibrations of this medium? and is it not exceedingly more rare and subtle than the air, and exceedingly more elastic and active? Does it not readily pervade all bodies? and is it not, by its elastic force, expanded throughout all the heavens?" (See Birks' "Matter and Ether," p. 10.)

* I prefer to adopt this mode of spelling, as well for correspondence with the Greek original as to distinguish it from the ether of the pharmacopœia.

These æther motions, then, in contact with, or within other matter, both affect and are affected by it. They set its molecules in vibration, and are themselves variously modified thereby.

When a ray impinges obliquely on the surface of a transparent substance (as glass), coming out of another transparent medium of a different density (as air or water), its course is not only deviated, but dispersed in a fan-like form; and if it emerges from another face of the transparent substance which is inclined at an angle (say of 60°) to the first surface, a further dispersion ensues; and the emerging ray, if received and reflected by an opaque white surface, forms the solar spectrum, a beautifully coloured band of light, in sevenfold tints, according to Newton—but threefold in the opinion of Brewster and other physicists—and which has laid the foundation of one of the most attractive, and not the least important, of the natural sciences, viz., spectrum analysis. It will be sufficient for my present purpose to accept the results of that science which relate to the solar rays, and to call to mind the words of that eminent philosopher, Dr. Thomas Young, which have been so remarkably fulfilled by the general results of spectrum analysis.

Speaking of the undulatory theory, he says: "If it be fully established, we may expect an ample extension of our views of the operations of nature, by means of our acquaintance with a medium so powerful and so universal as that to which the propagation of light must be attributed." ("Philosophy," p. 370.)

The sunbeam was thus decomposed into seven different rays, according to Newton, or, according to others, was a *mixture* of three primary colours, viz., red, yellow, and blue. All such divisions, however, are in fact artificial and arbitrary. The only natural divisions in the spectrum are made by Fraunhofer's dark lines, which maintain the same relative position, and are now universally adopted instead of the colours.

These, however, as well as the colours themselves, vary greatly, according to the source from which the light emanates. But be the source what it may, the *light*, as it acts upon the human eye, is nothing but *different rates of motion* in the æther which is in *actual contact* with the optic nerve.

The ordinary human eye is sensitive to the colours from dark red at one end of the spectrum to violet at the other. These various tints are the result of æthereal undulations,

which range in width from thirty-seven to sixty thousand in an inch, produced by transverse vibrations of the molecules or monads of the æther, ranging from 458 to 727 billions per second. It must be observed that these gigantic numbers are not peculiar to the undulatory theory. They were first calculated by Newton himself, from the phenomena of his celebrated "rings." Being, however, combined in the natural ray, they have all one velocity in coming from the sun to us, viz., 186,000 miles per second. But beside these *luminous* effects, the solar ray conveys two other influences—heat and actinism—which are partially separated from the luminous rays by the prism, the spectrum being altogether twice as long as its luminous portion. Vibrations slower than those of the red rays extend far beyond them on one side, and vibrations quicker than those of the violet extend at least as far from the other end; the former producing only the effect of heat, and the latter only chemical action, each gradually fading away towards the middle of the luminous portion. The intensity of these effects is in proportion, not to their wave-lengths or the rapidity of their vibrations, but to the length or amplitude of the excursions of the vibrating molecules; their practical effects are also greatly modified by the peculiarities of the substances upon which they act, upon the distance of the object from their source, the angle of incidence, and last, but not least, upon the activity of the cause, whether chemical or otherwise, at the origin of the æthereal motion. Moreover, by refraction or reflexion, waves may be heaped upon waves emanating from the same point, so as to multiply the intensity indefinitely, as is illustrated by mirrors and burning lenses; the point of concentration being termed the focus of rays. I am, of course, now referring only to the solar energies.

A few words may here be added upon the subject of the elasticity of the æther, to which is attributed physically its inconceivable rapidity of vibration. Reasoning from analogies presented by elastic gases, which are the subjects of experimental science, and assuming that the elasticity is due to repulsive forces inherent in their molecules, Sir J. Herschel shows that the force of repulsion among the monads of the æther (supposing it to be atomic) may be compared with the force which produces the vibrations of the air which we call

sound, and has proved that, upon the established principle that the elastic force is proportionate to the square of the velocity of the undulation produced by it, the elastic force acting in the æther must be more than 811,801,000,000 times as great as that which produces the vibrations of sounds, or about seventeen billions of pounds (see "Popular Lectures," p. 282). And he adds, "Do what we will, adopt what hypothesis we please, there is no escape, in dealing with the phenomena of light, from these gigantic numbers, or from the conception of *enormous physical force in perpetual exertion at every point through the immensity of space.*"

As to the proximate cause of the æthereal motions thus emanating from the solar orb, various conjectures and hypotheses have been advanced. From the analogy of the chemical process called combustion in terrestrial substances, some choose to compare the sun to a huge reverberatory furnace; others regard it as electrical; others as due to the mechanical impact of material atoms or masses upon its surface, or to the perpetual condensation of the atmospheres supposed to surround it. Upon these topics it is unnecessary for me to enter. None of these are ultimate causes, while my object is to reach that upon which the last link of the chain of material causation depends. If the proximate cause be the motion of material atoms, in whatever way they may be supposed to act, it is to this point that our attention must be directed.

The Logical Conclusion.—I assume, as already stated, the existence of a material æther, and the reality of the vibratory and undulatory motions which science predicates as the basis of the accepted theory of light. No one, surely, will affirm that these molecular motions, however complex, are random or undirected movements. We can only prove their *existence* by the definite regularity of their recurrence. The very constancy of their repetition implies the presence of a constant cause. They are movements of a special kind in the most subtle form of matter, which we know anything of, or can even imagine.

In their apparent reluctance to take the critical step from *matter* to *mind*, from phenomena to their living cause, some physicists alluded to by Tait and Stewart in "The Unseen Universe" have suggested the possible existence of a second æther within the first, as the cause of its phenomena. But it is evident that

if this second æther be material, it will still require something behind it as the cause of *its* action, which is very different from itself, and that different thing we call *mind*; so that the arbitrary hypothesis here referred to only removes the solution one step further back. How many æthers soever we may imagine, if they are *matter* of any kind, we MUST come at last to a cause of motion which is non-material, and possesses will as well as power. And seeing that the luminiferous æther is (as far as we know) co-extensive with the universe, any supposed second æther must be at least equally universal, and equally universal must be the cause of its activities. The notion, therefore, is useless, as well as gratuitous. The acutest logician, who does not take refuge in agnosticism, must be at last shut up to the conclusion that there is a mind immanent in, behind, and above all mere *matter*; there must exist a living and active *cause*: or, to use the words of his Grace of Argyle ("Reign of Law," p. 309), "The forces which work in nature are themselves non-material, and can be traced running up into regions where they are lost in the light of mind."

Such a universal cause cannot but exist, and must be co-ordinate with all the effects produced by it in this wonderful medium; effects which most plainly testify that their cause is at once infinitely intelligent and omnipotent, nor can it possibly be anything but a Supreme Mind. This Being, then, we call God Almighty—the Originator and Prime Mover of all things, and who, if He saw fit, might surely manifest His presence in any way either to man, or to any other being whom He had brought into existence. Nothing which does not involve self-contradiction can be impossible to Him. What then remains for man but to employ the reason with which his Creator has endowed him, to trace out the various ways in which He *has* revealed Himself, in humble but assured confidence that those revelations can never really conflict with one another, or, when rightly understood, cause intellectual confusion?

May I not then justly claim assent to the logical conclusion that "the sun doth his Creator's *power* display," when I recall to the reader's recollection the striking words of Sir J. Herschel, previously quoted in reference to the *force* requisite, upon physical principles, to produce the astonishing and never-ceasing effects of "THE SUNBEAM"?

Passover Wine.

BY NORMAN KERR, M.D., F.L.S.

WHETHER the wine first used at the Jewish passover was fermented or unfermented has for some time past been a fruitful topic of discussion. On one side are now ranged the authors of the "Temperance Bible Commentary," and on the other an article in the last number of the *Church Quarterly Review*, the latter supported by Canon Bright, Dr. Edersheim, and others.

Drs. Lees and Burns contend that the prohibition of ferment and of the use of all fermented articles was explicit and emphatic, and that the fermented juice of the grape was included in this prohibition.* The *Church Quarterly* reviewer contends that all fermented substances—vinegar, to wit—were not excluded from the passover, and that the use of liquids which had undergone only "the true vinous fermentation" was what was designed to be secured at this sacred festival. The reviewer alleges in support that water was mixed with the wine at the passover, in order to avoid intoxication.

I have inquired of many learned Jews, both of the orthodox and of the reformed schools, as to which is the right side in this contention, and I have received conflicting answers. One great scholar tells me that, in his opinion, all fermented things, as well as ferment, were prohibited. Another scholar, equally great, whom I consult, assures me that the best interpreters of Jewish law interpret the prohibition as applying only to the fermentation of grain, and flour produced therefrom.

I dipped into the Talmud, with its wondrous code, or rather cyclopædia, of Divine and human laws, and I had not read far in that wilderness of logical and imaginative wealth before I saw that it was difficult, if not impossible, to arrive at the truth as to the original prohibition or non-prohibition of fermented wine. Whether שָׂאֵר (*seor*) signified leaven or ferment of every kind, including the *torula cerevisiæ*, or yeast plant, which sets up alcoholic fermentation, and חָמֵץ (*khametz*), every leavened or fermented substance, including fermented wine, I could not determine. Whether Jewish law was at first interpreted to

* This opinion was held by the well-known Oriental scholar, Professor Moses Stuart.

exclude fermented grape juice from the law of prohibition of ferment, and if so, whether the early Rabbis adopted this view because they did not believe that the juice of fruits was capable of fermentation, I could not decide. The more I studied the recondite work of the ancient writers and compilers of the Mishna, and the elaborate productions of the commentators, whose labour is recorded in the Gemarah, the more intricate and perplexing did the problem seem to become. I was therefore constrained to look upon this particular controversy as mere profitless speculation, which, however interesting as a literary and polemical recreation, could lead to no definite and satisfactory conclusion. Laying aside, then, all obscure points of controversy and conjecture for the delectation of the curious and unbusied, let me now enter upon a consideration of a more practical character, and present a statement, hitherto unadvanced, so far as I know, of the truth concerning the facts of Jewish law and practice in the matter of passover wine.

As I read the ancient Jewish records, intoxicating wine was in use at the passover as far back as we can learn the facts with any approach to reasonable certainty. In the course of my research I have met with no facts or opinions weighty enough to induce me to question the general belief that, all along the ages, fermented intoxicating wine has been recognized as a lawful paschal element by the Jews, and as a lawful sacramental element by the greater part of the Christian Church. But the evidence seems to me conclusive, that by the Jews unfermented, unintoxicating wine has been as fully allowed. That the use of unfermented grape juice and unintoxicating raisin wine has been recognized as an allowable practice by the Christian Church has been established by evidence adduced in my lecture to the Church Homiletical Society on "Wines, Scriptural and Ecclesiastical,"* which no one has attempted to dispute, though the Church Quarterly reviewer has striven hard to limit the extent of the recognition. He accepts the testimony, as he cannot help doing after the production of my evidence, but limits the recognition to "a case of necessity." I have no objection to this limitation, as the recognition in a single special case would be sufficient to establish my point. I might go further, and

* Published by the National Temperance Publication League, 337, Strand. See also *Clergyman's Magazine* for December, 1881, and January, 1882.

urge that as the unfermented juice of the grape and palm, as well as the fermented juice, has been called WINE, by Eastern travellers, in dictionaries, lexicons, and cyclopedias, and in general literature, unfermented wine of the vine, *Vinum vitis*, is an authorized sacramental element.

As regards the Jewish Church, no one has as yet correctly stated the position. Rigidly eschewing all disputation and supposition as to when the use of wine was introduced at the passover feast, as to whether fermented wine was or ought to have been prohibited, as coming under the category of the forbidden leaven, and as to the reason why the wine was directed to be mixed with water,* let me address myself to the elucidation of the truth, to the correct answering of the query, "What has been the practice of the Jewish Church?"

I am thankful to be enabled at last to set this important matter at rest, to resolve the doubt as to the facts, and to clear up the uncertainty as to the lawfulness of unfermented wine. All who up to this have written on the subject have fallen into the error of limiting this inquiry to fermented wine. That fermented intoxicating wine was used in the infancy of this ancient religious people, I have always frankly conceded. From the Talmud we learn that intoxication did occur, so that intoxicating drink of some kind must have been in use. But, on the other hand, at no period in Jewish history have I been able to detect traces of any disallowance or prohibition of unfermented unintoxicating wine. Accordingly, I find that, in some places, the Jews have scrupulously confined themselves to the unfermented, believing that they were forbidden to use anything leavened or fermented;"† while in other places the wine, though fermented, has been too weak in alcohol to be intoxi-

* It is only just for me to note that the mixing with water may have been to thin the wine, and make it more drinkable. From the Talmud we learn that boiled wine, which is too thick to be drunk undiluted, was used and actually recommended by Rabbi Judah. Neither ought it to be forgotten that many of the ancient Greek and Roman wines were thick and heavy from having been boiled, and were drunk diluted with five to twenty-five parts of water.

† "The modern Jews, being forbidden to drink any fermented liquor at the passover, drink either pure water or a wine prepared by themselves from raisins." ("Intro. to the Scriptures," T. Hartwell Horne, Lond., 1846, iii. 322; "Modern Judaism," John Allen, 2nd ed., Lond., 1830, p. 423. See also Encyc. Britann., art. Passover, 8th ed.; *Echo*, 17th April, 1878.)

cating.* Patients of my own, who are Jews, regularly prepare this wine every week; which wine, from its mode of preparation, cannot be intoxicating. This wine is prepared from raisins. Many make it by simply putting a handful of raisins (dried grapes) into water, and simmering this on the fire for two or three hours. The liquor is then decanted, leaving the sediment or lees behind. Some make the wine in this way after separating the stalks, others let stalks and all simmer together. Some families are more particular; these cut up the raisins, pour water hot to boiling over them, and let this stand one, two, or more nights, simmering all the while. They then express the juice from the mass, sometimes colouring with some harmless colorant. By some spice is added.

From an extended investigation among the Jews in London, I am in a position to state that this home preparation of a perfectly harmless non-intoxicating wine is extensively followed by the poorer brethren, and in some instances by those better off. Whenever I have tasted and examined samples of this wine, I have found it wholly free from alcohol, and consequently devoid of intoxicating properties.

Among the wealthier Jews there is a general, though not universal, custom to dispense with the home preparation, and to purchase their wine for religious purposes from duly authorized vendors, the wine having been sanctioned as fitting for so solemn a use by an official appointed for the discharge of this duty. It is only right, however, to add that intoxicating wine is also authorized in this way.

Through the kindness of my accomplished friend, Dr. Hermann Adler, Delegate Chief Rabbi of England, I was recently favoured with a bottle of passover wine. The cork in the bottle containing the wine was stamped with a seal in these characters:—

פסח
וספצני
דיננער
אבר

* Wine may be fermented, though not strong enough in spirit to have the power to intoxicate. Bread is fermented, yet no one will contend that it makes drunken. Ginger-beer, made by the old process, is fermented; but who ever heard of even a child being intoxicated by this pleasant beverage? Mahomet, while prohibiting the use of intoxicating drinks, drank himself, and commanded his followers to drink, a fermented liquor too weak to produce any symptoms of drunkenness.

I have experimented with raisin wine, and have never succeeded in getting, by

This inscription (*Pcsach Yosephitzevi Dinnar Abed*) attested that the wine had been sanctioned for passover use in April by the Chief Rabbi of Holland, Dr. Joseph Dinnar. I still possess the cork and seal *in situ*, the bottle having been broken off at the neck; and I have reserved a portion of the wine. On smelling the wine, there is no odour of alcohol; on tasting it, there is no taste of alcohol. Yet the bottle was opened, with free access to yeast germs, two months ago, the wine being then eight months old. On analysis, it has been found to contain only 1.61 per cent. of alcohol; an alcoholic strength only slightly greater than I have found in some specimens of ginger-beer. This authorized passover wine is therefore NOT INTOXICATING. It is simply impossible to conceive of any one drinking enough of it to produce symptoms of inebriety. I have no doubt that if I had received and examined this wine the day on which it was made, I should have found no alcohol; and that if I had examined it on any day during the passover season (when it was designed to be used), I should have found only a minute proportion of alcohol present.

The following is the method in which the wine is prepared for the celebration of the passover at one of the most influential synagogues in this country: Boil old Malaga or Muscatel raisins in water, in the proportion of one pound of the former to one quart of the latter, gently down to one pint; strain off the wine, and bottle. This wine, corked and sealed, will keep for a week. In fact, properly corked and sealed, so as to exclude the air, it will keep for an unlimited time.*

It is quite unnecessary for me to add that this wine, prepared for the passover, and immediately prior to it, CONTAINS NO ALCOHOL when used.

So much for the facts. Let me now seek from an accredited representative of the Jewish community, an authoritative declaration of the law. I turn at once to the man of all others whose authority none will dispute, and whose right to speak is beyond challenge. I refer to the Delegate Chief Rabbi, Dr.

natural fermentation alone, as much as one per cent. of alcohol. Such fermented, non-intoxicating wine is safe for the weakest of mankind.

* Though I am not at liberty to mention any circumstances that might lead to an identification of the synagogue referred to, I shall be happy, in proof of the authenticity of my statement, to furnish full particulars to either of our archbishops.

Hermann Adler, who is held in much respect far beyond the pale of his own community. The question till now has never, I believe, been fairly put to those who, from their high office in the Jewish Church, and the esteem in which they are held by the community, are entitled and qualified to give accurate information. Dr. Adler's respected and highly esteemed father was asked certain questions, and returned, as was his wont, courteous and full replies. But these questions covered only half the field. Nor is it remarkable that the clerical field of vision should have been so contracted, when we see a similar limitation in scientific volumes. Take, for example, the most recent of my friend Dr. Wynter Blyth's books, "*The Chemistry of Foods.*" You will find in that learned and most interesting work a definition of wine as the fermented juice of the grape, and a vast amount of reliable information about fermented wine; the existence of unfermented wine is, on the other hand, completely ignored. Yet unfermented wines are an article of commerce with us; and not only have there been various adulterations and falsifications of them, but there has been a trial of some note, and a well-known borough analyst, Mr. Carter Bell, of Salford, has published an exhaustive analysis of a considerable number of them.

On explaining to the Delegate Chief Rabbi why as a medical man, with some little experience in the treatment of dipsomania, I could not allow those of my patients, who were reformed inebriates, to take the sacrament in churches which declined to provide unintoxicating wine,* he at once asked me with surprise, "What can be the objection if the wine be the pure juice of the grape?" This candid and apposite question showed me the truth,

* This line of treatment is followed by Dr. B. W. Richardson, F.R.S.; Surgeon-General C. R. Francis, M.B., F.R.C.S.; Dr. A. Fergus, President of the Faculty of Physicians and Surgeons, and Member of the General Medical Council; Dr. Ainley, of Halifax; Dr. T. D. Crother, Hon. Sec. to the American Association for the Cure of Inebriates; and other experts. The reason for this prohibition of intoxicating drink in all circumstances is because, in dipsomania, body and brain are in a diseased condition from alcohol. At the first sip of the weakest intoxicant the old appetite may be lit up. This is the resuscitation of a physical crave which may be resisted by spiritual aid, but can be prevented only by abstinence. As the great temperance orator, himself a brand plucked from the burning, John B. Gough, says, "If you think the appetite is gone, beware how you tamper with the devil that lies there quiet and dormant; for he demon will be ready to rouse into fury at the first drop." (*Orations*, copyright ed., London, 1878. "Who are responsible?" p. 14.)

viz., that while fermented wine is lawful, unfermented wine is as lawful, only the wine must be the genuine unsophisticated juice of the grape, or a pure wine made from dried grapes (raisins).

Thus good UNFERMENTED UNINTOXICATING wine is by Jewish law a fit element for passover use. To put the matter beyond all possible cavil, I asked the Delegate Chief Rabbi in writing if this interpretation of Jewish law was correct, and I have much pleasure in making known, with his kind permission, the following letter:—

(*Copy.*) “Office of the Chief Rabbi,
“16, Finsbury Square,
“London, Jan. 10th, 1883.”

“MY DEAR DR. KERR,—I have read with much interest the report on raisin wine which you were good enough to send me. In reply to your question, I beg to state that during the passover festival the use of fermented and unfermented wine is equally lawful, whether prepared from the grape or from raisins; but the greatest possible care must be used that there be no admixture of any juice or other substance prepared from corn or grain, whether beer or spirit.

“With kind regards,

“Yours very faithfully,

“Dr. Norman Kerr.

(Signed) “H. ADLER.”

This testimony would seem to be decisive; but lest any one should hereafter object that it refers only to the orthodox Jews, it appeared to me an imperative duty to inquire into the law and practice of the reformed Jewish Church.

Accordingly, I consulted the head of that school in England, the Rev. D. W. Marks, the learned and widely respected Goldsmid Professor of Hebrew in the London University. Professor Marks, after an expression of amazement that any one could have any doubt as to the facts, and of incredulity that any clergyman could object to the use of pure unfermented wine at the sacrament, authorized me to state that unfermented wine, prepared from fresh grapes or raisins, is unquestionably lawful at the passover. He added that at this and every other festival where the sanctification is pronounced over wine, the custom is to use wine prepared from raisins for the occasion, and immediately before the celebration. All who are acquainted with organic chemistry will at once understand that this wine

could be neither fermented nor intoxicating. Professor Marks further authorized me to refer any one to him, in confirmation of the accuracy of my statement of his testimony.

Thus the heads of the two great sections of the Jews in England, those who closely follow the rabbinical traditions, and those who are more liberal in thought and practice, unite in the testimony that the use of UNFERMENTED WINE, prepared from fresh grapes and raisins, is LAWFUL at the passover.

It would be unpardonable and unmanly if I were to leave the subject of passover wine without the expression of a hope that the reputed excess of a few rabbis in the far distant past will lead no one to suppose that the Jews are an intemperate race. Quite the opposite is the fact. I blush to own it, but the truth cannot be gainsayed, that they are infinitely more temperate than we are. I attend a number belonging to that persuasion, and I can bear witness that, though I have many imtemperate Christian patients, I have not one Jew who is so. For a very honourable reason, there are few reformed drunkards among the Jews, and yet their highest ecclesiastical authority has anticipated the action of the bishops* and clergy† of our National Church, by recognizing that kind of wine, which alone is safe for the reformed inebriate, as a lawful element at their most sacred feast.

By medical men, interested in the public health and in vital statistics, the less amount of disease and the greater longevity of the Jewish race are attributed, in no small part, to their more temperate habits. Dr. Richardson, in his elaborate research into the mortality of the Jewish, as compared with other races, testified in unequivocal terms to the influence of temperance in the formation of the superior vitality of that great people. One respected clergyman of the Church, the Rev. R. C. Billing, rector of Spitalfields and rural dean, who lives amidst a dense Jewish population, said at the Church Congress at Derby: "Although I have been labouring in my parish for several years, I have never seen a Jew intoxicated."‡ I might with equal truth speak in as emphatic terms of those Jews who, over nearly all, if not all the habitable globe, may safely be credited with a considerably higher degree of temperance

* With a few exceptions.

† With many exceptions.

‡ Church Congress Report, p. 73. Derby, 1882.

than their Christian brethren. Nor need we grudge this well-merited tribute. We owe a special debt of gratitude to the Jews. In every religion there is an element of goodness and of truth. The human heart beats its daily tale of pulsations, no matter what the creed of its living possessor. The virtue of one is the heritage of all. We are all children of one common Father, for "He hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts xvii. 26).

Editorial and Church Homiletical Society's Notices.

A third and cheaper edition of "Through Siberia," in one volume, is now issued at fifteen shillings, and a few copies of the best two-volume edition (published at thirty shillings), still remain. Any member of the Church Homiletical Society who would like to have a copy of the latter may do so by sending address, with postal order for fifteen shillings, to Mr. JOHN A. PORTER, Eyre Cottage, The Grove, Blackheath, S.E.

Members joining the Society during the present month will be supplied with the back numbers of the Magazine from January.

All Literary communications to be addressed to the Editor, "Clergyman's Magazine," 27, Paternoster Row, London, E.C.

Any Clergyman of the Church of England, or other Episcopal Church in communion therewith, or any candidate for Holy Orders, wishing to become a member of the Society, is requested to apply to the Hon. Secretary, the Rev. HENRY LANSDELL, D.D., Eyre Cottage, the Grove, Blackheath, S.E., enclosing his subscription of 10s., and sending his name, address, ecclesiastical designation or cure, or in the case of a candidate for Holy Orders, his College.

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THE CLERGYMAN'S MAGAZINE.

APRIL, 1883.

A Study of the Apocryphal Gospels.

I.

AS Mishna to Gemara, or, in more explicit phrase, the Old Testament text to the Jewish Commentary, so are the false Gospels and their congeners to the inspired writings. Yet to the Biblical student they present many interesting features; nor can the historian of art afford to ignore them; for they are the key to many subjects pictured by early Italian and German painters. They were the story books of mediæval readers. In later days they have been used by sceptic writers to discredit the four canonical Gospels, and therefore their careful translation and editing by Mr. B. Harris Cowper is a matter of interest and obligation, for which we are highly indebted to him. But nevertheless, as his work, though easily accessible both in form and price, may not yet be in the possession of all our readers, it is here endeavoured to present them with a succinct account of these curious and ancient writings, which constitute indeed, in a very real sense, what may be fairly styled the mythology of the Christian religion.

But first of all we must not be misled into any suspicion of their possible genuineness; although they may, and doubtless do, embody current and possibly authentic tradition, *one* character brands them all, viz., untruth. They are the efforts made by human imagination to supplement in some fashion or other the silence of the holy Evangelists on many matters

relating to our Lord and His ministry. Some of them are undoubtedly forgeries too clumsy, for the most part, to impose on any save the credulous and the unlearned. Yet, on the other hand, some of them *may* represent to us authentic tradition; for this reason, that certain early writers quote certain things from them as being true. They all profess to increase our knowledge by minutely detailing all omitted circumstances—by particularizing all that is left unrecorded—by giving a warmth of colouring which is seldom inspired by any local knowledge, and which is royally inexact in all matters of history, detail, or chronology. The genesis and growth of legend is alike in every age. Stories which are untrue cluster about real personages. Myths grow rapidly, and are dearer to the popular mind than the sobrieties of truth. Amongst the Jews, certain writings were styled *Hagadah*, or legendary. They are, in fact, pleasant tales told in illustration of Scripture. The false Gospels are the Christian Hagadah. They are based upon the sacred canon, but differ from it, in that most of the incidents they record are imaginary, and the miracles they invent are both repulsive and blasphemous, as we shall presently see. Some of the fathers, *e.g.*, Justin, Irenæus, Clement Alex., and Eusebius, agree in stating circumstances only extant in this apocryphal collection, and which therefore doubtless represent a current or oral tradition; while much later writers, such as S. John Damascenus, Nicephorus, and others, are inclined to assign to their testimony an exaggerated importance. The Roman Breviary is heavily indebted to them. The stories of Anna and Joachim, parents of the blessed Virgin, tales of her infancy and presentation in the Temple, and many other legends, all notoriously derived from these untrustworthy sources, are thus embodied in the service books of the Roman Church; and this in spite of the explicit condemnation of these documents by popes and councils and orthodoxy generally. The early Church, we repeat, recognizes them *not at all*. No Church writer of any authority has ever said a civil word for any of them. That they were and are extensively read, in spite of the reprobation lavished on them, is an incontestable and unpleasing fact. That some of the heretical sects received them, and leant upon them to support their heresies, is not exactly a testimony in their favour. Nay, a list is said to have

been compiled, under the learned Pope Gelasius (A.D. 490 *circa*), of books canonical and uncanonical, amongst which are cited, *expliciter*, several extant to this hour. Their very early date will not save them, though some of them are of the second century. They must not either be placed on a level, or confounded with, such writings as the Shepherd of Hermas, the Clementine and Ignatian Epistles, or those Syriac documents relating to the history of the Church of Edessa, of which some were highly esteemed, and some were ordered to be publicly read in the churches.

The fact seems to be, that the demand infallibly created the supply. People longed to know more than was written, and the pious novelists of the day were fully equal to the insatiable curiosity they sought to gratify. Even now, recent "revelations," such as those of Marie d'Agripa, owe their popularity greatly to the very free use made in them of this Apocrypha. In the middle ages they were widely read, greedily accepted, and carefully reproduced in art and song. Upon them Jacob à Voragine based his famous "Golden Legend." So great was the reputation achieved by these compositions, that in song, or legend, or gipsy tale, we still find their traces, east and west, nay, as far north as the frozen shores of Iceland. Mediæval sermons and devotions teem with citations and allusions to them. The "mysteries," or miracle plays, specially in their earlier Celtic forms, as in Brittany, Wales, and Cornwall, embodied them to the popular apprehension in the most realistic form. Our own carols, broadsheets, and folk songs are hewn from the same quarry, such as that of the "Cherry Tree," the "Three Ships," and the "Holy Well," with its pathetic old-world ring.

"As it fell out one May morning,
And on a bright holy day,
Sweet Jesu asked of His dear mother
If He might go and play."

The Holy Child goes to the Holy Well, and asks the children gathered there to play with Him.

"But they jointly answered no!
They were lords' and ladies' sons,
And He, the meanest of them all,
Was born in an ox's stall."

He weeps, and returns to His lowly home, and repeats their

scornful words to His mother, and she bids Him remember that He is Lord of earth and heaven, and then the earthly tinge of these legends betrays itself in the words—

“Go, take away those sinful souls,
And dip them deep in hell.

Nay, nay, sweet Jesus mildly said,
Nay, nay, that must not be ;
There are too many sinful souls
Crying out for help for Me.”

This sheet (quoted by Mr. Harris Cowper) is printed at Birmingham, and dated 1843. Another old ballad he likewise mentions, called “Carnal and Crane,” is a kind of cento of these legends in thirty verses. It tells us how, on a day when Herod pursues the holy family to slay the Babe of Bethlehem—

“Then Jesus, ah, and Joseph,
And Mary that was unknown,
They travelled by a husbandman,
Just while his seed was sown.

God speed thee, man, says Jesus ;
Go fetch thy ox and wain,
And carry home thy corn again,
Which thou this day hast sown.”

King Herod comes thundering by in full pursuit, and is told by the husbandman that Jesus had passed that way while he was sowing his corn, which now was ripe in the ear.

The ballad writer concludes triumphantly—

“So Herod was deceived
By the work of God's own hand,
And further he proceeded
Into the Holy Land.”

The Church of Rome, in regard to this matter, stands in the strange position of having condemned the books and accepted their contents ; of declaring them spurious, and canonizing their saints ; nay, even, of founding certain rites and observances upon their apocryphal *legenda*, while the originals stand condemned as such by the councils of the universal and undivided Church. In every Roman church, incidents of the spurious Gospels are recorded in painting together with the true. It is incontestable certainly that the middle ages were not critical. To the popular apprehension these legends

completed and rounded off the brief narratives of the Evangelists. If not exactly true—why they might be—at any rate, they seemed likely. What tickled the fancy of folks so much, they were readily pleased to believe; while to the learned they seemed to embody an authentic tradition. The carelessness with which they are compiled, their many lapses and chronological inaccuracies, were not visible so plainly until modern scholars, such as Tischendorf in our own day, Fabricius in the last century, and Philo more recently, carefully collated the various texts, pointed out the curious blunders, and with patient German accuracy demonstrated that these writings, whatever else, were clumsy and grotesque imitations, clenched by forgeries of honoured and reverend names. Unquestionable antiquity must, however, be conceded to many of these compilations. Thus modern critics pretty generally assign the proto-Evangelium, the pseudo-Matthew, the History of Joseph the Carpenter, the Gospel of Thomas, and that of Nicodemus, to the first four centuries of the Christian era. Tischendorf dates Joseph the Carpenter to the fourth century. The death of Mary, as related in chap. v., is curiously inconsistent with the later legend of her Assumption, adopted by the Church of Rome, but which did not begin to obtain till the following century.

The Docetic Gospel of Thomas is mentioned by Origen, quoted by Irenæus and Cyril of Jerusalem, and was held in high estimation by the Manichæans. The Gospel of Nicodemus is dated by Maury to A.D. 405-20 (*circa*), as also by M. Renan, though some assign it to the end of the third century. We will not proceed to give a detailed account of these writings, of which the proto-evangelium perhaps ranks as earliest and most important. It is otherwise styled the Gospel of James, and is based largely upon two of the Gospels. It appears to contain much popular tradition, both Jewish and Christian; and has probably, in the form it descends to us, passed through many revisions. The writer, though fairly acquainted with the Old Testament, cannot have been a Jew, as he speaks of the twelve tribes as then existing, and mentions the names of three high priests, Reuben, Joachim, and Samuel, all equally ignored by history. He cites also the Mosaic "water of jealousy" as given to Joseph, an egregious blunder possible

to no Jewish student of the law. His strange geographical mistakes demonstrate his utter ignorance of the topography of Palestine. The original writing was Greek, fairly free from errors and corruptions. This proto-evangel is the basis of most of the later compilations. It consists of twenty-five chapters, and concludes with an ascription to St. James of Jerusalem, as glorifying God who "gave the gift and wisdom to write this history."

The name of protevangel was given to this document by Postel, in his Latin version of 1552. Here we find the names of Joachim* and Anna boldly given to the parents of the blessed Virgin, though St. Jerome, Doctor of the Church, and greatly lettered, supposed the name to have been Cleophas; but both Greek and Latin Church adopted the names into their office books, and embodied the legend, which is therefore received by multitudes with unquestioning belief as to its accuracy. And yet it is but a clumsy adaptation of Old and New Testament incidents to fictitious names. Thus it relates the childlessness of Anna; the annunciation of Mary's birth by an angel; her dedication in the temple, and reception by the high priest. And here the writer, by a curious *lapsus*, describes the Urim of the breastplate as still in use, and Zacharias as high priest. When a spouse is to be chosen for her, the bare rods of the suitors and the flowering of Joseph's are all thefts from the Pentateuch narrative of Aaron's rod. She is affianced to Joseph, and is chosen by the priests to spin the veil of the temple. She is sixteen years old when she receives the annunciation of the angel; though even in this point the copies vary from fourteen to eighteen. Annas is figured as the "scribe," and Samuel as high priest, who gives the "water of jealousy" to both of them. St. James the Apostle is supposed to father this precious composition, though in the account of the nativity Joseph becomes the narrator. He goes in search of a nurse, and returns with Salome, who, laying her hand upon the virgin mother, is palsied for her unbelief, and healed by a miracle; the whole incident being borrowed from the history of Jeroboam. The slaughter of the innocents follows, with a further relation of Elizabeth's

* In the Koran, cap. 3, we find Anna as the name of the mother, but Imran as that of the father of the blessed Virgin Mary.

withdrawal into a mountain, with the Baptist, where a miraculous light shines through the rock to illuminate them! And here we are fairly launched upon the wide waters of fable, as there is next detailed the murder of Zacharias in the temple by Herod, evidently assumed by the writer to be the "son of Barachias, slain between the temple and the altar," and how his blood congealed upon the pavement cried aloud, and "the wainscots of the temple shrieked out, and were cleft from top to bottom." Simeon then is chosen high priest, with that sublime disregard for historical accuracy, which, as an illustrious person has observed, "is so much the worse for history."

Nor is the pseudo-Gospel of Matthew much less remarkable in its way than the protevangel. It is probably later in date, and of the fifth century. No Greek copy of it is extant. It is based upon its predecessor, Arabic traditions, and the Gospel of Thomas. Some of the quotations are from the Septuagint. Here we have Abiathar as high priest. Its superscription varies: some copies assign it to "James, son of Joseph;" others to Matthew, by which title it is best known; but the writer is equally ignorant of the Jewish rites and ceremonial law. St. Jerome alludes to some of the legends contained in this book; indeed, some copies boldly aver themselves translated into Latin by "the blessed presbyter, Jerome." The high priest is represented as sacrificing in the Holy of Holies! Simeon's age is stated as 112, and the widowhood of Anna as lasting eighty-four years. Salome the nurse becomes Zelomi. To this Gospel we owe the adoration of the ox and the ass, so familiar in sacred art, where the prophecy cited, of Isaiah (i. 3), itself suggested the incident to the somewhat unfertile imagination of the writer—"The ox knoweth his owner, and the ass his master's crib;" while the 148th Psalm, "Praise the Lord, . . . ye dragons," brings in the bodily adoration of some dragons living in a cave, together with that of lions, bears, and wolves (Isa. xi. 6, 9), which the words, "a sucking child shall lead them," in like manner inspired. Here also we have the "bowing of the palm," which the popular imagination has ever since retained in carol and broadsheet to the present day.

The selection of Hermopolis in the Thebaid, or *Upper Egypt*, as the "certain city" chosen by the holy family on *entering* Egypt, is unfortunate (see Sozomen, Ecc. Hist. v. 20); but the

scribe reckoned securely on the complete ignorance of his readers. Then we have the story of the birds made of clay by the Holy Child, and bidden to fly; "and this was published among the twelve tribes of Israel." The series of malignant miracles worked by the infant Saviour, which are related in this work, form an almost invariable element of the apocryphal Gospels of the infancy; for thus it pleased the fabulists to fill up what they considered as the *lacunæ* of the sacred writers. We will cite one as a sample. The Christ child makes seven pools in the clay, supplied by seven channels of water; a boy, "son of the devil," stops them up for mischief. "Then said Jesus unto him, Woe unto thee, son of death, son of Satan!" and the child is struck dead. His mother remonstrates with Him, as He spurns the body with His foot. He then bids it arise, crying, "O son of iniquity, unworthy to enter into my Father's rest, who has destroyed the works that I have wrought!" And the event occurs so often, that it is related how the parents of the children beseech Joseph to take away from them this wonder-working but cruel child; and He is put to school with one Zaccheus, who bids Him answer "what follows aleph?" "Say what tau is," returns the pupil, "and I will tell thee what aleph is. Let the teacher of the law say what the first letter is." We give the passage in its entirety in the note, to show the stuff palmed off upon an undiscerning public by these pseudo-evangelists.*

Nothing, we observe, is too extravagant for these writers. Other incidents relate that the child Jesus plays unharmed with lions; that He carries water in His cloak; that the wood with which Joseph is working proving too short, the child Jesus pulls the planks into equal lengths. While He heals James, the son of Joseph, of a viper's bite, He slays the schoolmaster, who would teach Him His letters. Capricious, passionate, revengeful, petulant, it is thus the apocryphal writers fill up the outlines of the

* "Why it is *gradatos, subacutos, mediatos, obductos, productos, erectos, stratos.*"

The Gospel of Thomas has, "Observe how it hath two lines in the middle, advancing, remaining, giving, scattering, threefold and doubly mingling with the mind, having all things common." The passage is much simplified in the Arabic Gospel of the infancy, the *cabbala* then having lost its attraction to the ordinary reader. The fact of the above passages being utter nonsense did not perhaps discredit their supposed mystical meaning, any more than it would do so now.

Evangelists as to the Sacred Child, and that recorded growth in wisdom and in stature, and in favour with God and man.

"The Nativity of Mary" betrays its late origin by quotations from the Vulgate. The substance of it is embodied and adopted in the "Golden Legend," which gave it a wide and lasting circulation. In this writing we find the blessed Virgin no longer the secondary, but the chief figure. The compiler of the "Legenda Aurea" stamped some portions of it as "truth infallible, not to be denied on pain of heresy." Issachar makes an agreeable variety as high priest. The style is simpler and more elegant than most of the other compilations. Little is added to the older apocrypha; the scene of the annunciation is, however, largely paraphrased.

In the pseudo-Gospel of Thomas we light upon a much earlier compilation; known, indeed, to St. Irenæus before the end of the second century. The MS. exists in Greek, which is rude and inferior, in Syriac, and in Latin. Heresy is plainly stamped on this collection of malignant fables. Irenæus gives the story of the child Jesus and the schoolmaster much as we find it here; while he dilates on "the unspeakable number in his day of apocryphal and spurious writings."

Origen, Eusebius, and Cyril quote from a Gospel of Thomas, known to them, but the citations they give are not to be found in the text as we have it. Tischendorf supposes the writer to have been a Gnostic; others consider him as one of the Docetic heretics. Although condemned by the second Council of Nice, yet it found favour among the orthodox. Bishop Ellicott considers it full of "disguised heresy and pious fraud." Mr. Harris Cowper inclines to think that, in its present form, it has been much expurgated in the interest of Catholic dogma. The Greek text is headed, "Sayings of Thomas, the Israelite Philosopher, on the Infant Acts of the Lord;" while the Syriac version omits the Thomas, and styles itself simply, "The Boyhood of our Lord Jesus." The events it records are the same, with a recapitulation of the malevolent and capricious miraculous acts. The Arabic Gospel of the infancy, of much later date, is probably of Egyptian origin. Critics incline to assign it to the ninth century, from the farrago of scientific terms employed in it. The malignant miracles are softened in character. The high priest's name becomes Joseph. The circumcision, in absolute

contradiction of the sacred text, takes place in the Cave of Nativity. The coming of the magi is said to have been as "Zerdusht (Zoroaster) had predicted." An old Christian notion had confounded him oddly with Balaam and his prophecy of the "Star of Jacob." The mythology of this writing is of a later form; *e.g.*, the swaddling band, preserved as a relic by the wise men, proves incombustible by fire; the water in which the Holy Child bathes works miracles. There is a curious tale embodied in it of a man transformed into a mule by a charm, and fed and tended by his family, who is restored to his own shape by the Holy Child. Readers of the "Arabian Nights" will remember a similar transformation; and a recent traveller met with such a tale of a man, known to the person who addressed him, as having been changed into an ass under a spell. "The lady Mary" is, throughout this work, the prime agent, using her Son's miraculous powers at her will; occupying, in fact, the exact position which southern fancy accords her to-day in the Latin communion; viz., mediatrix and intercessor with her capricious and inexorable Son. Familiarity with these gross legends, and hopeless ignorance of the inspired text, doubtless cause the fact that amongst the Italians of the south and other Latin races the name of Christ is reserved for curse and blasphemy and imprecation; while to His mother prayers are addressed of a tender and imploring kind, entreating her, as it were, to mitigate the fierce and condemnatory character they are pleased to attribute to the divine and benignant Son of God.

A tale told in this Gospel of the Infancy has still a wide currency in the East. It comes to pass on a day that the child Jesus is pleased to enter a dyer's shop, and to cast the stuffs into the vat of indigo. When the dyer reproves Him, He draws out every cloth the exact colour each was intended to be. He transforms children into kids, and again into their proper form. He is assaulted by a child demoniac, who is afterwards Iscariot. He expounds to the learned their respective sciences. The allusions in the Koran* to the birth and infancy of Christ seem to be drawn from this spurious evangel. Thus the clay birds are referred to, and the speaking in the cradle, and Jalalo'ddin further adds that He raised Shem from the dead, who, as Al Shalabi improves on the story, came out of his

* Koran, cap. iii., Imran.

grave with his head half grey, and immediately died again! The silence of Scripture concerning the decease of Joseph produced the so-called "History of Joseph the Carpenter," dating possibly to the sixth century, and extant in Arabic, Coptic, and Latin. The speaker is first Christ, and then the Apostles, without any break to account for the abrupt change of narrator. The object of the book is to glorify Joseph, who is dignified as a priest, though of the tribe of Judah, "of which no man gave attendance at the altar;" but this was a trifle beneath the attention of the compiler. We find in this record the early Christian belief that the two witnesses of the Apocalypse were Enoch and Elijah, who should be slain of Antichrist in the latter days. More need not be said of this puerile composition. Such are the apocrypha of the Holy Infancy. As literary productions they do not rank very high, harmonizing neither with each other, nor with the sacred text. The traditions they profess to embody are embedded in a tissue of worthless legend. While making unscrupulous use of their predecessor's inventions, each scribe in turn makes such additions to the narrative and ascription as his own vagrant fancy and imagination suggested.

But some of the incidents they relate are exceedingly picturesque, and the painters have freely drawn from these abounding sources for their subjects. Indeed, a considerable knowledge of these writings is needed to give us the clue to much of the pictorial art of the thirteenth and fourteenth centuries. While these wild legends shock a devout spirit or a cultivated taste, they yet retain a firm hold upon the popular mind, even as the imperishable nursery tales told in the twilight of the world's infancy are listened to now with the same undying interest. The taste they inspired was appealed to in the middle ages by the yet grosser marvels of the Hagio-graphers, and to this day the illiterate Roman Catholic turns readily from the austere simplicity of the inspired Gospel to the nature myths of a heathen age transferred bodily into his favourite lives of saints.

(To be continued.)

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The suggested hymns will be found in the following books, Ancient and Modern, Bickersteth's Hymnal Companion, Church Hymns, Irish Church Hymnal, Mercer's Hymns.

April 15th.

The Third Sunday after Easter.

Ep. I Pet. ii. 11. *Gos.* John xvi. 16. *Pss.* lxxv.—lxxviii.
Less. Numb. xxii. ; Luke xii. 35 ; Numb. xxiii. or xxiv. ; Gal. v. 13.

	A.	B.	C.	I.	M.
<i>Bless'd are the pure in heart</i> . . . (Coll., Ep.)	261	349	339	346	
<i>Oft in danger, oft in woe</i> . . . (Ep.)	291	327	464	378	
<i>Christian, seek not yet repose</i> . . . (Ep.)	269	321	345		
<i>Ye servants of the Lord</i> . . . (2nd M. Less.)	268	57	562		299
<i>The roseate hues of early dawn</i> . . . (2nd E. Less.)	229	313	514	333	402
<i>Who are these like stars appearing</i> . . . (2nd E. Less.)	427	360	554	352	
<i>In the hour of trial</i> . . . (M. Less., 2nd E. Less.)		143	391	162	283
<i>Nearer, my God, to Thee</i> . . . (2nd E. Less.)	277	312	437	285	361
<i>Brief life is here our portion</i> . . .	225	239	341	343	407
<i>Now the day is over</i> . . .	346	412	24	453	

CHANGED FORM OF UNCHANGED WILL.

BY THE REV. JOHN GRITTON, D.D., MINISTER OF CHRIST CHURCH,
SIDCUP.

NUMB. xxii. 12, 20.—“*Thou shalt not go with them. . . . Rise up, and go with them.*”

BALAK, king of Moab, is at variance with Divine purpose. He thinks to counteract the Divine determination by calling Balaam to his assistance, and for this end despatches messengers and offers rewards. Balaam asks of God permission, and is refused.

I. The Divine refusal.

God has no intention that Balak should alter His purpose, or that Balaam should help in the vain attempt. “Thou shalt not go with them.” This is the set purpose of God. He will bless, and none shall curse. Balaam has no doubt touching either speaker or words. He says, “The word of the Lord my God.” “The Lord refuseth to give me leave to go with you.” God has spoken: the matter is ended.

II. Repeated applications.

1. Of Balak to Balaam. The king of Moab has entered on a course of rebellion against Jehovah, the God of the Israelites, and he will not go back. He despatches more honourable messengers, and more in number, appealing thereby to the pride and ambition of the prophet. He makes more profuse promises of richer rewards, appealing to the prophet's greed of gain [45].

2. Of Balaam to Jehovah. Moved thereto by covetousness, the prophet re-opens with God a matter settled and determined. "Who loved the wages of unrighteousness" (2 Pet. ii. 15). "The error of Balaam for reward" (Jude 11). Under this influence the prophet (1) treats the unchanging God as if He were a man who would repent, or lie, or change; (2) confounds Jehovah with the vacillating idols of the heathen; (3) comes to the heart-searching God in the gossamer cloke of hypocritical pretension. "He would none of His counsel" (Prov. i. 30).

III. The Divine permission.

"If the men come to call thee, rise up and go with them." Thus God deals with the iniquity in Balaam's heart (Ezek. xiv. 2—4).

1. Israel shall not be cursed, but Balaam may go and do his worst.

2. The prophet *will* not be saved from sin and ruin, and he may now go his way. He is joined to his idols, "let him alone." "The turning away of the simple shall slay them." "They shall eat of the fruit of their own ways, and be filled with their own devices" (Prov. i. 29—32).

3. The way of the transgressor is hard. Fresh warning by voices angelical and assinine, by crushed foot and vengeful sword (2 Pet. ii. 16).

4. Too late. Balaam would even now return in body (his lust and heart going forward to the camp of Moab), but grace is at an end, and the self-chosen path must be followed to its bitter conclusion of loss, and shame, and death. "The Lord hath kept thee back from honour" (chap. xxiv. 11). "Balaam the son of Bosor they slew with the sword" (chap. xxxi. 8).

IV. Written for our learning.

The history is also a parable. The fact once wrought, the parable being often enacted.

1. Balaam's part is daily acted by many who know God's will, only to controvert it; who hear God's Word, only to disobey it; and who, impelled by greed, or lust, or thirst, or passion, *will* do the wrong they meditate [46] [47] [48].

2. The Lord's changed utterance of unchanged will is also daily enacted. (1) "Go, I will hinder thee no longer; preventing grace and

much patience touch not thy moral nature ; thou *will* run down with the incurable filth of the city to Gehenna, and to Gehenna thou shalt go." (2) Hindrances to evil are withdrawn ; the desired end becomes possible ; restraints are taken away ; and the wilful sinner in his hypocrisy rushes on to his final undoing. (3) The providential actings of God are as real as could be any miraculous interposition.

Learn, 1. The power of a nourished sin.

2. The danger of dealing deceitfully with the heart-searching God.

3. The folly of sinning away the day of grace, the patience of God, and the possibility of repentance.

April 22nd.

The Fourth Sunday after Easter.

Ep. Jas. i. 17. *Gos.* John xvi. 5. *Pss.* cvii.—cix.

Less. Deut. iv. 1—23 ; Luke xvii. 1—20 ; Deut. iv. 23—41, or v. ;

Eph. v. 22—vi. 10.

	A.	B.	C.	I.	M.
<i>Lord, when we bend before Thy throne</i> (Coll.)	244	123	429	51	48
<i>Lord, as to Thy dear cross we flee</i> (Ep.)	267	303		325	356
<i>Our blest Redeemer, ere He breathed</i> (Gos.)	207	253	481	215	221
<i>Come, gracious Spirit, heavenly Dove</i> (Gos., 1st Less.)	209	245		219	228
<i>Gracious Spirit, Holy Ghost</i> (2nd M. Less.)	210		374		139
<i>When God of old came down from heaven</i> (1st E. Less.)	154	243	153		
<i>As pants the hart for cooling streams</i>	238	126	334	299	575
<i>Before Jehovah's awful throne</i>		45		40	29
<i>Praise, O praise our God and King</i> (M. Psalm)	381	48		430	
<i>Abide with me, fast falls the eventide</i>	27	13	329	14	26

THE MISSION OF THE HOLY SPIRIT.

BY THE REV. NORMAN D. J. STRATON, M.A., VICAR OF WAKEFIELD,
AND RURAL DEAN.

JOHN xvi. 7—12.

JOHN xvi. has been aptly described as "the text-book of the Holy Spirit's work." It is a record of truths disclosed by our Lord to His disciples immediately before His death, in order that they might be the better prepared for events which would quickly follow upon His resurrection and ascension into heaven.

In the passage before us our Lord teaches us three things.

I. The expediency of His own departure.

Notice here, first, the remarkable language of our Lord, "Nevertheless I tell you the truth." Everything Christ had ever said was true. Why then did He so speak ? Because, notwithstanding all their implicit trust

in Him, His disciples found it so hard to believe that the departure of their beloved Master would really be for their good. It was needful thus to fortify their minds for the reception of an unpalatable truth. Even for us it may prove helpful to consider the reasons which rendered Christ's departure from His Church expedient.

1. To complete His work. As our great High Priest it was needful for Him to present His sacrifice of Himself, and to prepare for our reception above.

2. Because His bodily presence, had He remained, must have been confined to one place at a time, and this would have given rise to envy.

3. To teach His Church to walk by faith, and not by sight. Faith in one we see with the bodily eye is faith made easy. The Church needed to be trained to harder things.

4. As stated in the text, to secure the gift of the Holy Spirit: "If I go not away," etc.

II. The object of the Holy Spirit's mission, which would follow.

Let us always recollect the Bible treats of two great divisions of the Holy Spirit's work. (1) His convincing work, and (2) His edifying work; in other words, His work on a thoughtless, godless, careless world, and His work on those He has gathered out of such a state to Christ.

The work referred to in the text is His work on the world. His work on the Church (those who are no longer counted as belonging to a godless world) is treated of in ver. 13, and demands separate consideration. "Reprove" means to convince (see Greek, chap. viii., ver. 46). What our Lord tells us, then, is this: the Holy Spirit makes His presence felt in the world by convincing or pressing home on the consciences of the thoughtless and careless three facts—sin, righteousness, and judgment; and hence the great danger of men stifling and neglecting the thoughts on these subjects which arise in their minds [49].

Men are apt to think of sin, righteousness, and judgment, as matters unimportant—mere creations of the preacher's fancy. It is the office of the Holy Spirit to force the conviction upon them that these things are facts. Sin, with all its condemning power, is a fact; a perfect righteousness required of men, and revealed in the gospel, this too is a fact; and lastly, judgment to come, this is a fact also.

If men ask, how does the Holy Spirit convince the thoughtless of these things, we reply, by ordinary rather than by extraordinary means; by the faithful preaching of His ministers; by the solemn events of life; by the voice of conscience; by the growing hardness of those who continue in impenitence [50]. In a thousand ways does He make His influence felt;

and so essential is this work, that, though a Felix may tremble at the reasoning of a Paul, yet, unless the impressions are, so to speak, stereotyped by the power of the Holy Spirit, the matter will be put off till a more convenient season.

III. The arguments by which the Holy Spirit's convictions are enforced.

1. "*Of sin, because they believe not on Me.*" For the effect of forcing home a charge of unbelief, in the power of the Spirit, see Acts ii. 22—47. And of all sins, unbelief of Christ is perhaps the most heinous; for not only does it make Him a liar (1 John v. 10), but nothing can be pleaded in extenuation. Passion may plead the desire for momentary gratification. But what excuse can we make for the naked repugnance of the rebellious heart to trust and believe in a Saviour, when He seeks to meet it in mercy and in love?

2. "*Of righteousness, because I go to the Father, and ye see Me no more.*" There are many proofs to be offered of Christ's righteousness. Prophets predicted it (Isa. liii. 11; Jer. xxiii. 6). His enemies bore testimony to it (Luke xxiii. 4, 47). But this is the great proof. Why? Because, just as banishment from God is a proof of sin, so acceptance with God is a proof of righteousness; and therefore, when we say, "He ascended into heaven, and sitteth on the right hand of God," we are stating our belief in that which is the best proof that Jesus Christ is the Righteous One, and that His righteousness is accepted as our title to heaven.

3. "*Of judgment, because the prince of this world is judged.*" Mark, there is a great difference between judgment, the passing of the sentence, and punishment, or its execution. Satan is judged already (Gen. iii. 14, 15; John xii. 31; Heb. ii. 14), but the time for the infliction of the sentence is not yet come (Matt. viii. 29). And just as the Holy Spirit convinces a man that Satan's kingdom is a doomed kingdom, He urges him to separate himself from it; and just as He convinces him of the certainty of his punishment, He warns him to flee from the everlasting fire prepared for the devil and his angels.

Conclusion.

What know we of this convincing work of the Holy Ghost? It is a humbling work, but it is only the digging deep and low in nature's soil, that the foundation of the spiritual building may be securely laid, which the Holy Spirit will Himself build up, and that the plant may take deep root, which shall presently bring forth abundant fruit to our own happiness and to God's praise and glory.

April 25th.

Saint Mark's Day.

Ep. Eph. iv. 7. *Gos.* John xv. 1. *Ps.* cxix. 33—104.
Less. Isa. lxii. 6; Luke xviii. 31—xix. 11; Ezek. i. 1—15; Philip. ii.

	A.	B.	C.	I.	M.
<i>For all Thy saints, O Lord</i> (Ep.)	351	197	344	411	
<i>How beauteous are their feet</i> (Ep.)	97		116	126	
<i>O Love Divine, how sweet Thou art</i> (Gos.)	195	296	455	321	528
<i>For all the saints, who from their labours rest</i> (Ep.)	437	354	196	347	591
<i>I heard the voice of Jesus say</i> (2nd M. Less.)	257	267	388	265	
<i>The Head that once was crowned</i> (2nd E. Less.)	301	219		207	562

FRUIT-BEARING.

BY THE REV. T. H. BARNETT, VICAR OF ST. MARK'S, EASTON, BRISTOL.

JOHN xv. 8.—“*Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples.*”

Introduction.

The image of a vine and its branches to represent the covenant people of God is found in the Old Testament. Psalm lxxx. seems a starting-point of this illustration, often repeated in the prophets. Isaiah v. brings out the meaning of the fruit of the vine, in the contrast between good and bad grapes. Our Lord, in the text, shows us another lesson to be learned from the fruitfulness of the vine, in the contrast between much and little fruit-bearing.

There is a point of contact here with the parable of the sower. The seed falling into “good ground” brought forth fruit, “some thirty-fold, some sixty, and some an hundred.” In the case of true disciples there are degrees in fruitfulness; some are deficient, some abound.

I. Fruit-bearing is a necessary evidence of Christian discipleship.

1. Our Lord chose and commissioned His first disciples to this end (ver. 16).

2. Later scriptures explain the meaning of the “fruit” of which He spoke.

(1) Gal. v. 22, 23, gives us the produce of the Holy Spirit’s working in the inner life, the will, emotions, and conduct.

(2) Col. i. 10 speaks of “being fruitful in every good work” (comp. the “good works” of 1 Tim. v. 10); that is, the produce of the self-same Spirit’s working in the outer life of word and action. (See also James iii. 17.)

3. It is only by the evidence of such “fruits” that we can approve

ourselves the "disciples" [followers] of Him whose whole life was, in its every part, and in its every hour, abundantly bearing rich fruits of holiness, love, and "doing good."

II. Fruit-bearing is, according to its degree, a measure of Christian discipleship.

1. Three degrees of it may be noted—

(1) The worldly disciple is marked by deficiency in spiritual fruitfulness.

(2) The ordinary typical disciple is content with but a moderate experience and show of "the precious fruit" of "good living."

(3) The saintly disciple alone is ever "plenteously bringing" it "forth."

2. Our Lord rebukes half-heartedness and lukewarm content with a scanty evidence of godliness. He "purgeth" the living "branch" (ver. 3) that has any evidence of fruit-bearing. In affliction He teaches His disciples to follow Him, and makes "the tree good, and his fruit good" [51] [52].

3. All true disciples need to measure their religion by this text. Are they "rich toward God"? In giving time, substance, life to Him, it is too often, "How little *must* I give." Christian duty is pared down to the barest limits of necessity; it ought to be piled up with the abounding fruits of willing sacrifice (1 Tim. vi. 18).

III. Fruit-bearing is, in bringing glory to God, the end of Christian discipleship.

1. The end of all things is the glory of God (Isa. xliii. 7). In the Christian life this is particularly true, and of fruit-bearing in that life (Phil. i. 11; Ps. cxv. 1).

2. Our Lord Himself, in His earthly life, was no exception (Heb. v. 5).

3. But God's glory is manifested in the *perfection* of His creatures. Hence we must "bear *much* fruit" to bring glory to His name [53]. In a defective, grudging life, deficient in inward piety and outward devotion and holiness, He cannot be "glorified" [54] [55].

4. Jesus was the obedient *Son* of God. In active life and in suffering, His one thought was, "*Father*, glorify Thy name" (John viii. 49, 50). Christians are, as *children*, to remember their "*Father*" in heaven, and seek His glory (1 Cor. x. 31). To such, in the highest sense, does the Master say, "So shall ye be My disciples" [56].

April 29th.

The Fifth Sunday after Easter.

Ep. Jas. i. 22. *Gos.* John xvi. 23. *Pss.* cxxxix.—cxliii.
Less. Deut. vi. ; Luke xx. 27—xxi. 5 ; Deut. ix. or x. ; Col. i. 21—ii. 8.

	A.	B.	C.	I.	M.
<i>O Thou, to Whose all-searching sight.</i> (Coll.)		130	460		277
<i>Lord, Thy Word abideth</i> (Ep.)	243		426	237	
<i>Come, my soul, thy suit prepare</i> (Gos.)		203		49	43
<i>Lord, teach us how to pray aright</i> (Gos.)	247	5	424		47
<i>O Jesu, I have promised</i> (1st Less.)	271	451	450	382	
<i>Guide me, O Thou great Jehovah</i> (1st Less.)	196	329	376	273	258
<i>The Church's one foundation</i> (2nd E. Less.)	215	285	509	335	578
<i>Lord, in Thy Name Thy servants plead</i> (Rogation)	143		141	427	509
<i>Jesu, with Thy Church abide</i> (Rogation)	471	550	591		
<i>Saviour, again to Thy dear Name we raise</i>	31	214	27	35	

PRACTICAL RELIGION.

BY REV. W. SAUMAREZ SMITH, B.D., HONORARY CANON OF CHESTER, AND
 PRINCIPAL OF ST. AIDAN'S COLLEGE, BIRKENHEAD.

JAMES i. 22.—“*Be ye doers of the word.*”

IN to-day's collect we pray for *inspiration*, that we may *think* and *do* “the things that be good;” *i.e.*, that our religion may be divinely taught, inwardly real, and manifestly practical. Now this PRACTICAL RELIGION is just what St. James speaks of in my text.

The epistle was written to warn Christians (especially richer and self-complacent ones) against the dangers of a barren profession of faith [57]. An orthodox creed, without holy, watchful, Christian living, is neither pleasing to God nor profitable to man. We have in the text a contrast between mere “professors” and true “believers.”

Consider—

I. The Divine message.

It is “the word” of, and from, God. The “*word of truth*” (ver. 18). Not a human invention; not false, nor fictitious, nor misleading.

It is the “*implanted word*” (ver. 21, R. V.). It is good seed, to produce in us new life, and make us fruitful. Not a mere dead, outward letter.

It is “*the perfect law.*” Authoritative, with constraining motives and restraining penalties. Yet also “*a law of liberty,*” teaching a service which is perfect freedom.

II. The forgetful hearers [58].

Like people who carelessly look in a mirror, and forget what they

see [59]. The Bible does not flatter human nature; it is a humbling revelation, and so those who are not in earnest soon forget.

Such careless hearers are like the seed sown on the wayside (superficial), or like that thrown on the rock (shallow); and they deceive themselves, thinking that they are the better for their profession of religion, whereas this is only adding to their condemnation.

They are THOUGHTLESS, and have not felt the convincing power of God's truth. They do not take the trouble to think. They do not pray for the correcting and guiding influences of the Holy Spirit. Their house is built on a sandy foundation, and will not stand.

III. The faithful doers.

Practical religion is not a doctrineless morality, any more than it is a fruitless faith. It comes from the true reception of the teaching of the Lord Jesus Christ, and is the result of earnest, patient contemplation of "the word of truth" which God has given to us. They *look into* the revelation. They do not take a hasty glance at the mirror, but consult it, so that they may correct the faults which it discloses, and grow into that image of the glory of the Lord which it reflects [60]. (See 2 Cor. iii. 18.)

Blessed are those who have God's Word for their "lamp" and "light," and use it.

They who not only hear, but obey, God's Word, test its truth, acknowledge its authority, rest upon its promises [61] [62].

"Talk, it is easy; dreams are sloth;

Mere wishes idler still;

Thy heart and hand, God wants them both,

To love, and do, His will."

May 1st.

Saint Philip and Saint James's Day.

Ep. Jas. i. 1. *Gos.* John xiv. 1. *Pss.* i.—viii.

Less. Isa. lxi.; John i. 43; Zech. iv.; Col. iii. 1—18.

	A.	B.	C.	I.	M.
<i>Thou art the way, to Thee alone</i> . (Coll., Gos.)	199	306	526	200	189
<i>In the hour of trial</i> (Ep.)		143	391	162	283
<i>From all Thy saints in warfare</i> [with special stanza] (2nd M. Less.)		353	157	348	
<i>The Son of God goes forth to war</i> . (1st E. Less.)	439	352	201	345	99
<i>How bright those glorious spirits shine</i>	438	359	384	353	412
<i>Let saints on earth in concert sing</i> }					
<i>Come, let us join our friends above</i> }	221	369		349	403

GOD REVEALED IN CHRIST.

BY THE RIGHT REV. W. PAKENHAM WALSH, D.D., BISHOP OF OSSORY.

ST. JOHN xiv. 8, 9.—“*Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?*”

THE request of St. Philip expresses the longing of the human heart. It is re-echoed in the saying of Augustine, “O God, Thou hast made us for Thyself, and the heart never resteth till it find rest in Thee.” (See Acts xvii. 27.)

The reply of Christ gives the only true response to this seeking after God. God is revealed in Christ (John i. 18), and this is the one and only source of life and satisfaction (John xvii. 3).

But His reply implies wonder—“Not known Me!” It implies regret and reproof—“So long time with you, and yet,” etc. (See Isa. v. 4.)

I. The only way to see God as “our Father” is through Christ.

“*Show us the Father.*” To whom shall we address this request? Nature tells us of His power, wisdom, majesty. Philosophy enforces these lessons. But conscience asks, “How am I to meet Him? How am I to know Him? How may I look to Him as to a Father?”

None of these can give us the answer. Christ alone does this (see Matt. xi. 27). He gives the answer here to Philip, “He that hath seen Me hath seen the Father.” How?

1. *In the incarnation.* God revealed to us in our nature. Drawing near to us in Christ (Heb. i. 1—3). “The Son of God became the Son of man, that we, the sons of men, might become the sons of God” (Bp. Beveridge).

2. *In the atonement.* Here the love of God fully revealed (John iii. 16; see chap. xvi. 27). “Not sparing His own Son” (Rom. viii. 32). In order to reconciliation (2 Cor. v. 19). No other way to the Father (2 Tim. ii. 5). “The way, the truth, the life” (John xiv. 6).

The incarnation answers one question, Who and what is God to us. The atonement answers another, How shall we come to Him. The prodigal’s resolve, “I will arise;” “I will go;” “I will say unto Him, Father,” etc. When we thus learn to know His love and grace and tenderness, “it sufficeth us.” What peace! what satisfaction! (Rom. v. 1, viii. 15; 1 John ii. 12, 13.)

And yet how slow we are to learn this. “How long time have I been with you,” etc. Christ has been with us, in our streets, at our very doors,

in His Word, in His ordinances. How long? How often? And yet we may not have known Him! We may still be strangers to God, because we are strangers to Christ. Shall this continue so? Shall it go on for ever?

Christ says to each, "Look at Me, and in Me see the Father." "Look unto Me, and be ye saved."

What blessing there is in thus seeing and knowing God as our Father! What confidence and trust it is calculated to produce! what help and comfort it is fitted to impart! And yet how little even His own children know of Him! How poor at best their conceptions of His love! How small and ungrateful their returns for His goodness!

How is this to be corrected? By seeing and knowing more of Christ (Matt. xi. 29; 2 Cor. iv. 6). By comprehending more of His love (Eph. iii. 17—19). By holding fuller and closer communion with Him in all the means of grace (1 John i. 1—3). By seeking more of the indwelling of His Holy Spirit (Gal. iv. 6).

Let our prayer to the Holy Spirit be, "Show us Christ" (see John xvi. 14). Let our prayer to Christ be that of Philip, "Show us the Father;" and when these are answered, the glad response of our soul's experience shall be his, "It sufficeth us" (Ps. lxxiv. 25).

May 3rd.

The Ascension Day.

Ep. Acts i. 1. *Gos.* Mark xvi. 14. *Pss.* viii., xv., xxi.; xxiv., xlvii., cviii.

Less. Dan. vii. 9—15; Luke xxiv. 44; 2 Kings ii. 1—16; Heb. iv.

	A.	B.	C.	I.	M.
<i>Let me be with Thee where Thou art</i> (Coll.)		227	412	332	
<i>Hail the day that sees Him rise</i> (for the Ep.)	147	217	143		206
<i>See the Conqueror mounts in triumph</i> (for the Ep.)	148	222	147		564
<i>Thou art gone up on high</i> (M. Lessons)	149	224	525	210	
<i>Our Lord is risen from the dead</i> (1st E. Less., E. Pss.)		221		202	204
<i>Crown Him with many crowns</i> (E. Pss.)	304	225	354		

THE CHARIOT OF ISRAEL, AND THE HORSEMEN THEREOF.

BY THE REV. JOHN W. MILLS, M.A., RECTOR OF SAINT LAWRENCE, ESSEX,
AND DIOCESAN INSPECTOR.

2 KINGS ii. 12.—"And Elisha saw it, and cried, *My father, my father, the chariot of Israel, and the horsemen thereof*" (cf. also 2 Kings xiii. 14).

THE Ascension is a magnificent subject for sermons, as there are so many lights in which to view it. Let us notice, in connection with the text—

I. The ascension of the Saviour.

1. The event was foretold.

(1) By *David* (Ps. xlvii. 5, lxviii. 18; cf. Ps. viii., xxi., xxiv.).

(2) By *Daniel* (Dan. vii. 13).

(3) By *the Saviour Himself* (John vi. 62, vii. 33, xiv. 28, xvi. 5, etc.).

2. The Old Testament economy was full of types prefiguring it, *e.g.*—

(1) *Enoch* walked, like Jesus, in favour with God, and “God took him.”

(2) *Joseph* was despised by his own, sold, cast into prison, yet received royal power.

(3) *Moses*, patient, prayerful, went up on high, and “received gifts (the law) for men.”

(4) *Aaron* entered the holy of holies with blood of sprinkling (cf. Heb. ix.).

(5) *David*, after his anointing, endured persecution; but at last mounted his throne.

(6) *Elijah* boldly rebuked sin, worked miracles, and went up to heaven.

3. The facts attending it are full of teaching. Notice—

(1) The *Person who was ascending*.

One who, like Elijah, had been “the chariot of Israel, and the horsemen thereof”—their “horsemen” in His battles with demons, disease, death, sins, etc.—their “chariot” in bringing forgiveness to their hearts, and conveying their souls to bliss.

(2) The *place whence He ascended*.

The mount of Olives, previously the scene of His prayers, His agony and bloody sweat.

(3) The *place whither He was ascending*.

It was to *His Father* (John xx. 17).

It was *into heaven* (John iii. 13).

Cf. “Our Father who art in heaven.”

(4) The *persons who witnessed His ascent*.

Not Pharisees, or chief priests, etc., but *believers* soon to be endued with a firstborn’s portion of His Spirit.

4. The results attending it must not be forgotten.

(1) He *received gifts for men* (Ps. lxviii. 18).

(a) Heavenly mansions. “I go to prepare a place for you” (John xiv. 2).

(b) The position of Advocate above. “Who also maketh intercession for us” (Rom. viii. 34).

(c) The dwelling of God with men. “That the Lord God might dwell among them” (Ps. lxviii. 18).

(2) *He gave gifts unto men* (Eph. iv. 8).

(a) The Holy Spirit (cf. Acts ii. 33).

(b) The certainty of a future state. Cf. "We know," etc. (2 Cor. v. 1).

(c) The hope of following our "Forerunner" into heaven (Heb. vi. 19).

(d) Power (Acts i. 8; cf. Eph. i. 19, 20).

And many more.—Amplify, if necessary.

II. The ascension of the saved.

1. It is to be like that of the Saviour.

(1) *To start from earth and on earth* [63].

Cf. "Who shall ascend to the hill? . . . He that hath clean hands" (Ps. xxiv. 3; cf. John iii. 8).

"Set your affection on things above, where Christ sitteth (Col. iii. 2).

(2) *It is to be from a mount of prayer.*

Cf. of St. Paul, "He prayeth" (Acts ix. 11).

"A broken and a contrite heart . . . not despise" (Ps. li. 17; cf. Philippian gaoler, Cornelius, etc.).

(3) *It is to be into heaven.*

"I will come again, and receive you unto Myself" (John xiv. 3).

(4) *It will be in the company of the "firstborn."*

(Cf. Heb. xii. 23): "The general assembly and church of the first-born."

2. It is to be with Christ.

I care not where heaven may be, nor what the enjoyments of the saved and ransomed ones in glory may be; enough for me to be "with Christ" for ever. He is "the horsemen" of His people on earth, their strength, their defender, their preserver. He is their "chariot," whereby alone souls are brought into grace, and at length carried into glory. The Church's joy will be "complete in Him."

III. The Church's duty to her absent Lord.

Though the Master has gone, His mantle has fallen on His Church, and His Spirit is with us still. Let us, like Elisha after Elijah's departure, be bold against evil, yet dependent, not on ourselves, but on "the Lord God of Elijah." And when we pass away, can we wish for a grander testimony from our parish and neighbourhood than was that pronounced by the king on the dying prophet, "My father, my father, the chariot of Israel, and the horsemen thereof"? (2 Kings xiii. 4.)

May 6th.

Sunday after Ascension Day.

Ep. 1 Pet. iv. 7. *Gos.* John xv. 26—xvi. part of 4. *Pss.* xxx.—xxxiv.
Less. Deut. xxx. ; Luke xxiii. 26—50 ; Deut. xxxiv., or Josh. i. ; 1 Thess. iii.

	A.	B.	C.	I.	M.
<i>The Head that once was crowned with thorns</i> (Coll.)	301	219		207	562
<i>Love Divine, all love excelling.</i> . . . (Ep.)		295	430	71	79
<i>Come, Holy Spirit, come</i> . . . (Gos.)		250		220	148
<i>There is a land of pure delight</i> . . . (1st Lessons)		232	519	338	401
<i>Jerusalem the golden</i> . . . (1st E. Less.)	228	239	395	343	407
<i>Brief life is here our portion</i> . . . (1st E. Less. [alt.])	225	239	341	343	407
<i>O Paradise, O Paradise</i> . . . (1st Lessons)	234	475	473	398	
<i>For ever with the Lord</i> . . . (1st E. Less.)	231	237	363	400	
<i>Lead, kindly light</i> . . .	266	18	409	276	522
<i>Through the day Thy love has spared us</i> . . .	25	27	34	12	8

THE SPIRIT'S WITNESS OF CHRIST.

BY THE REV. HANDLEY C. G. MOULE, M.A., PRINCIPAL OF RIDLEY
 HALL, CAMBRIDGE.

JOHN xv. 26.—“*He shall testify of Me.*”

1. Words from the great passage (John xiv.—xvi.) in which the Saviour teaches the doctrine of the Spirit, who was Himself in turn to teach the doctrine of the Saviour.

2. From this special utterance learn—

- (1) The personality of the Spirit.
- (2) The chief line of this Holy Person's teaching.
- (3) The glory and preciousness of Christ.
3. (1) “HE shall testify.”

It is “He,” not “it;” and so throughout this discourse. (See this, in preparing for the pulpit, fully in the *Greek* of the three chapters.) The Holy Ghost is as truly a Person as the Lord Jesus Himself. He “wills,” He can be “grieved,” He can be “blasphemed.” (This last awful statement, *in its context*, is specially strong as evidence.)

(2) “He shall TESTIFY OF ME.”

Here is His great work : to teach, bear witness, bring home to consciences and wills the nature, work, and reality of Christ.

As a Person, having personal access to human souls, and in ways of His own, He does this.

Illustrate from, *e.g.*, Rom. v. 5 with viii. 39 ; 1 Cor. xii. 3 ; 2 Cor. iii. 16—18 ; Eph. iii. 16, 17 ; 1 John ii. 27, iii. 24, v. 1 with John iii. 8.

(3) “OF ME.”

Jesus Christ is this sacred Teacher's great theme. To manifest Him to the soul is His mission.

What then must be the "unsearchable riches" of the Theme!

"No man knoweth the Son, but the Father;" but, in measure, the soul, taught by the personal Spirit, "knows WHOM it has believed" as its Lord, its righteousness, its justification, its peace, its hope, its way, its end. Act, then, on Luke xi. 13.

May 13th.

Whit-Sunday.

Ep. Acts ii. 1. *Gos.* John xiv. 15. *Pss.* xlviii., lxviii.; civ., cxlv.
Less. Deut. xvi. 1—18; Rom. viii. 1—18; Isa. xi., or Ezek. xxxvi. 25;
 Gal. v. 16, or Acts xviii. 24.

	A.	B.	C.	I.	M.
<i>Spirit of mercy, truth, and love</i> (Coll.)	155	241	151		226
<i>When God of old came down from heaven</i> (for the Ep.)	154	243	153		
<i>Our blest Redeemer, ere He breathed</i> (Gos.)	207	253	481	215	221
<i>Come, gracious Spirit, heavenly Dove</i> . (2nd M. Less.)	209	245		219	228
<i>O Thou, to Whose all-searching sight</i> . (2nd M. Less.)		130	460		277
<i>Come, Holy Ghost, our souls inspire</i> (1st E. Less. [alt.])	157	537	346	216	433
<i>Gracious Spirit, Holy Ghost</i> (2nd E. Less.)	210		374		139
<i>Come, Holy Spirit, Heavenly Dove</i> . . . (E. Lessons)		247		218	224
<i>The roseate hues of early dawn</i>	229	313	514	333	402
<i>Sweet Saviour, bless us ere we go</i>	28	25	30		

ANOTHER COMFORTER.

BY THE REV. JOHN GRITTON, D.D., MINISTER OF CHRIST'S CHURCH,
 SIDCUP.

JOHN xiv. 16.—"He shall give you another Comforter."

FOR more than three years the Lord Jesus had been all to His faithful followers, and increasingly all to them as time went on. As they loved Him more, and knew Him better, they had been more and more weaned from other persons and things. "We have left all, and followed Thee." And now having separated them from all else, He declares His purpose of separating Himself from them. "I go to My Father." This being accomplished, they would be indeed desolate. Not so. His going to the Father will make it possible for the dispensation of the Spirit to be inaugurated. "I will ask the Father, and He shall give you another Comforter."

Consider—

I. His character.

1. He is the Spirit of truth. Knowing, teaching, working truth (Mark

xii. 36 and xiii. 11; Acts v. 32, vi. 3, xv. 28; 1 Cor. ii. 13; Heb. ix. 8; 2 Pet. i. 21; John xvi. 13).

2. He is the Spirit of holiness. Possessing, revealing, communicating holiness. Called holy more than eighty times (Rom. xv. 16; 1 Cor. vi. 19; Titus iii. 5; Jude 20).

3. He is the indwelling Spirit (John xiv. 17; Rom. viii. 9; 1 John ii. 27).

4. He is the abiding Spirit (John xiv. 16; 1 John ii. 27, iii. 24).

II. His mission.

1. Sent by the Father (John xiv. 16, 26, xv. 26).

2. Sent in the Son's name (John xv. 26, xiv. 26).

III. His office. Not the whole, but points indicated in this passage.

1. Remembrancer. "He shall bring all things to your remembrance."

2. Teacher. "Shall teach you all things" (John xiv. 16).

3. Paraclete. A far fuller word than Comforter, as *Jesus* is more full than *Saviour*.

(1) Pleader (Mark xiii. 11; Rom. viii. 23).

(2) Consoler (Acts vii. 55, ix. 31; Rom. v. 5; 1 Thess. i. 6).

Learn—

1. To forsake all, to hold all, to be related to all, in the conviction that Christ is all, and all for ever.

2. Fear no dispensation of Christ. He can guide, supply, satisfy under all circumstances of loss, deprivation, bereavement.

3. Do not think of Him as absent. He is with you. You are not an orphan.

4. Living in the dispensation of the Holy Spirit, make much of that Divine, personal, and ever-present Friend.

5. Remember! "If any man have not the Spirit of Christ, he is none of His."

May 14th.

Monday in Whitsun-Week.

Ep. Acts x. 34.

Gos. John iii. 16.

Pss. lxxi.—lxxiv.

Less. Gen. xi. 1—10; 1 Cor. xii. 1—14; Numb. xi. 16—31; 1 Cor. xii. 27 and xiii.

	A.	B.	C.	I.	M.
Saviour, sprinkle many nations . . . (for the Ep.)	359		294	115	
Rock of ages, cleft for me . . . (Gos.)	184	133	490	165	177
I heard the voice of Jesus say . . . (2nd M. Less.)	257	267	388	265	
Lord, teach us how to pray aright . . . (2nd M. Less.)	247	5	424		47
Through the night of doubt and sorrow (2nd E. Less.)	274	341	532	283	
Oft in danger, oft in woe . . . (2nd E. Less.)	291	327	464	378	

THE EXCELLENCE OF CHARITY.

BY THE REV. T. M. MACDONALD, M.A., PREBENDARY OF LINCOLN,
RECTOR OF KERSAL, MANCHESTER.

1 COR. xii. 31.—“*A more excellent way.*”

THE word for love in the New Testament is a Christian word. That used in the Greek-speaking world before Christ had been steeped in earthly and sensual passion. It therefore finds no place in the New Testament. God cast it away as soiled and degraded, and sent a new word into the language from the Divine mint, with His own image and superscription upon it, for “God is love.”

In chap. xiii. this word is used throughout. It means the love of God in the heart of man, and its manifestation in opposition to our natural selfishness is described in the beautiful verses 4—7.

The excellence of charity as thus described is illustrated by the Apostle by three comparisons.

I. With gifts (xii. 28—31, xiii. 1, 2).

The Corinthians were proud of them. Love excels gifts, because—

1. *The end of religion is secured by love* (see John v. 24, comp. with 1 John iii. 14). This is never said of gifts. Warning that gifts avail nothing if love be absent (Matt. viii. 22). All depends on “Thou shalt love,” not “thou shalt be learned, accomplished, or rich.”

2. *Gifts are but the means of which love is the end.* The purpose of “gifts” is the “edifying of the body of Christ” (Eph. iv. 8, 12); but this edifying consists in *love* (ver. 16). He who cultivates the gifts, and is negligent of love, is as he who expends all his care on the scaffolding, but has no care to build.

3. *Gifts pass away, but love endures.* Necessary as credentials at the opening of a Divine mission (John xiv. 11; 1 Cor. xiv. 22), they became unnecessary when the better witness, the living “Epistle of Christ” (2 Cor. iii. 2, 3), was found everywhere, as the effect of Christianity.

Miraculous gifts passed away from the Church before the end of the second century; so all gifts shall disappear as scaffolding, when the building, the fabric of love, is complete; but "charity never faileth" (ver. 8).

II. With outward duties (xiii. 1, 3).

Such demand our care (Eph. ii. 10). Their performance ought not to be separated from love, but the attempt is often made. Either way, see how love excels.

1. *When love is present.* God is the fountain of all authority, all duty is *due* to Him. But it is not the *act*, it is the *motive* that He approves. The motive which He approves is love. This is the first and great commandment (Mark xii. 30). So the Saviour describes all duty as the outcome of love (John xiv. 21—24; cf. Rom. xiii. 11). It was this which gave value to the box of ointment at Bethany (Matt. xxvi. 6—13; cf. John xii. 3). It was love that made the two mites weigh down the scales against the gifts of many rich (Luke xxi. 1—4). Because its presence gives value to duty, it is seen to be "more excellent."

2. *When love is absent.* Our tongues, our purses, our lives are claimed for God; but if, without love, I speak or sing in His service, though with the tongues of men and angels, or like Ananias and Jehu, pretend great love for the poor, or great zeal for God, I am less than nothing in His sight. Many have been honoured and canonized by man as saints or martyrs, whose service, as wanting love, was but a carcass upon God's altar, an abomination. The rejection of outward duties, if love be absent, proclaims its excellence.

III. With virtues (xiii. 10—13).

These three co-exist in the Christian character, but the greatest is charity, because—

1. *Faith and hope are temporary, but love never faileth.* They are means of communication with the spiritual and eternal adapted to our probationary life, which is as our childhood (ver. 11); or as a mirror in which the distant realities are dimly seen (ver. 12). But the childish views give place to those of manhood, and the glass is laid aside, when the home is gained, and "face to face," and perfect knowledge is reached (ver. 9—12). So faith and hope cease; not so love; it is not temporary. Here in its beginnings, transplanted to that soil, it will live and grow for ever.

2. *Faith and hope die in the presence of their objects, but love grows.* What a man seeth, he does not *believe*, he *knows*. So, "what a man seeth, why doth he yet hope for?" Sight and possession will supersede

and terminate faith and hope; but love will live and abound in the presence of its objects, God and His saints, for ever.

3. *The greatest of these is love, for God is love.* Man was made in God's image. Love in man is God's likeness, which will improve eternally, in nearness and fellowship with Him. "We shall be like Him, for we shall see Him as He is" (1 John iii. 2). "We." Who? They who can say, as the beloved disciple, "Now are we the sons of God!" Are *we*?

May 15th.

Tuesday in Whitsun-Week.

Ep. Acts viii. 14. *Gos.* John x. 1. *Pss.* lxxv.—lxxviii.

Less. Joel ii. 21; 1 Thess. v. 12—24; Micah iv. 1—8; 1 John iv. 1—14.

		A.	B.	C.	I.	M.
<i>Thou, Whose almighty word</i>	(for the Ep.)	360	118	528	109	243
<i>Thou art the Way, to Thee alone</i>	(Gos.)	199	306	526	200	189
<i>I gave My life for thee</i>	(1st M. Less.)	259	304	286		
<i>Come, my soul, thy suit prepare</i>	(1st E. Less.)		203		49	43
<i>Lord, Thy Word abideth</i>	(2nd E. Less.)	243		426	237	
<i>Come, gracious Spirit, heavenly Dove</i>		209	245		219	228

THE HUMAN WILL IN CONFORMITY WITH THE DIVINE WILL.

BY THE REV. W. W. TYLER, VICAR OF TANNINGTON AND BRUNDISH,
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MICAH iv. 2.—"*He will teach us of His ways. We will walk in His paths.*"

Introductory notes.

1. Note the Scripture records of contrasts and discordances between God's dealings, offers, promises, etc., and man's responses, rejections, performances, etc.

2. But note also in nature and providence, where "the Lord reigneth," the correlatives and agreements. Then in the text we have an exceptional correspondence between God and man, a human "we will" being in accordance with the Divine "I will." This, of course, is as it always should be. It has been so in individual cases—*e.g.*, Noah, Abraham, Moses, John the Baptist, Paul, etc.

3. This chapter indicates prophetically that this will occur again on an extensive scale, that God's thoughts and ways will be acknowledged by His people. In the prophet Micah's day it was all different; rulers and people are charged in the preceding chapters with idolatry and oppression, with hatred of good and love of evil, with crying "peace"

while building Zion with blood, and with other crimes which would terminate in Zion becoming a ploughed field, and Jerusalem "heaps" (Micah iii. 12).

4. Few contrasts could be more marked which are introduced with the word "but" in ch. iv. 1, and which exhibit the glory, peace, kingdom, and victory of the Church.

5. Opinions are not unanimous as to the time meant by "*the last days*," or, as Calvin interprets them, "in the extremity of the days." Some refer it to the present dispensation, others to millennial glory. It is evident that the whole is not yet fulfilled. By comparing Isa. lxii. 10—12 with many other passages and Micah iv., there is an obviously synchronal development of national history as well as spiritual blessing, which is not yet accomplished.

6. The text points out two distinct and absolute characteristics of "many nations."

I. Divine instruction.

"*He will teach us of His ways.*" These words are very definite, and of specific application.

1. *The Teacher.* "He." The New Testament reveals abundance of particulars relative to the teaching of the Holy Spirit (Luke xii. 12; John xvi. 13, etc.).

2. *His method.* Contrast the legal method, "Do this," "Thou shalt not," etc., with the grace and favour imparted by the presence of the Spirit.

3. *The subject.* *Of (i.e., about) His ways.* "His ways" are altogether different from ours (Isa. lv. 8, 9; Ezek. xviii. 25, etc.). The ways of the Lord are mercy and judgment. The impenitent are confronted with the one; the contrite and submissive with that mercy which the others reject.

II. Willing discipleship.

"*We will walk in His paths.*" These words indicate, amongst other things—

1. *An intelligent acquiescence;* "for the ways of the Lord are right, and rejoice the heart" (cf. Ps. xxv., xxvii., etc.).

2. *A trusting docility.* "*Many nations shall come and say.*" And it is ever true that the meek will He guide." (See Exod. xxxiii.) But the greatest effective power in "turning the hearts of the disobedient" Godward is the preaching Christ, "obedient unto death." (See John vii. 17, xiv. 21, 23, etc.)

3. *A healthy activity.* "*We will walk.*" If the first mark of faith is

obedience, then obedience must be manifested in good works. See the fruits of the Spirit (Gal. v. 22, 23) even comprehending the "provoking one another" to good deeds.

Application.

1. We pray, "Thy kingdom come, Thy will be done on earth," evidently referring to the present time.
2. We need the power of the Holy Ghost for these blessings to be realized in all their intensity; therefore Luke xi. 13.
3. The teaching of our Church, at this season, peculiarly sets forth the honour which is due to the Holy Ghost. (*Specify particulars.*)
4. The collect is unusually beautiful, appropriate, and suggestive: "*God, Who as at this time didst teach the hearts of Thy faithful people,*" etc.

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

45. Money, inordinate love of.—A young man once picked up a sovereign lying in the road. Ever afterwards, in walking along, he kept his eyes fixed steadily upon the ground in hopes to find another. And in the course of a long life he did pick up, at different times, a goodly number of coins, gold and silver. But all these years, while he was looking for them, he saw not that the heavens were bright above him, and nature beautiful around. He never once allowed his eyes to look up from the mud and filth, in which he sought his treasure; and when he died—a rich old man—he only knew this fair earth as a dirty road to pick up money as you walk along.

Dr. Jeffrey.

46. Covetousness, spiritual.—He is a covetous man whom Christ cannot satisfy.

47. Covetousness, illustrated.—If you should see a man that had a large pond of water, yet living in continual thirst, not suffering himself to drink half a draught for fear of lessening his pond; if you should see him wasting his time and strength in fetching more water to his pond, always thirsty, yet always carrying a bucket of water to it, watching every drop of rain, gaping after every cloud. If you should see him grow grey in these anxious labours, and at last end by falling into his own pond, would you not say that such a one

“was not only the author of his own disquiet, but foolish enough to be reckoned among madmen”? But this does not half represent the character of the covetous man.

Law.

48. Covetousness, unworthy of Christians.—Plutarch saith of Themistocles, that he accounted it below his state to stoop to take up the spoils (though chains of gold) which the enemy had scattered in the way, but said to one of his followers, “Thou mayest, for thou art not Themistocles.” It is for worldly spirits; it is below the state of heaven-born spirits to stoop to worldly things. Worldlings may; they are not Themistocles, they are not saints.

Venning.

49. Conscience, how silenced.—In times when vile men held the high places of the land, a roll of drums was employed to drown the martyr’s voice, lest the testimony of truth from the scaffold should reach the ears of the people—an illustration of how men deal with their own consciences, and seek to put to silence the truth-telling voice of the Holy Spirit.

Arnot.

50. Spirit, resisting the.—Take heed of resisting the Spirit when He makes His approach to thee in the Word. He knocks, and meeting a repulse, goes from the sinner’s door. He that hath promised to come in if we open, hath not promised to come again if we unkindly send Him away.

Gurnall.

51. Providences, their uses.—As God makes use of all the seasons of the year for the harvest, the frost of winter as well as the heat of summer; so doth He of fair and foul, pleasing and unpleasing providences, for promoting holiness. Winter providences kill the weeds of lusts, and summer providences ripen and mellow the fruits of righteousness. When He deals gently in His providences, and lets His people sit under the sunny bank of comforts and enjoyments, fencing them from the cold blasts of affliction, ’tis to draw forth the sap of grace, and hasten their growth in holiness.

Gurnall.

52. Fruit-bearing, pruning necessary to.—A gentleman showed me a fine-looking tree in his grounds, which he said he had resolved to cut down; for although for years it had produced a finer blossom than any other tree in the garden, yet it never bore fruit. He mentioned it to a friend, who said, “The fact is, the tree spends itself in blossoms; I advise you to cut the rind off it nearly half-way round, and it will probably have less blossoms, but it will bear fruit.” He did so, and the result was, that it afterwards produced more and better fruit than any other tree in the garden.

53. Fruit-bearing, conditions of.—The fruits Christians bear are not in every case, at all times, the same. The plant of prosperity stands in the garden, and yields the rich fruit of thankfulness, whilst adversity brings forth sweet patience, suspense gently blossoms into hope, and service ripens into happiness. But every kind is beautiful in its season.

54. Christians unproductive.—There is a counterfeit olive tree in Palestine. It is called the wild olive, or the oleaster. It is in all points like the genuine tree, *except* that it yields no fruit. Alas! how many wild olives are there in the Church! when I see a man taking up a large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil, and yielding no real fruit, I say, Ah! there is an oleaster.

55. Christian fruit-bearing.—Generous olive, munificent to the lofty and the lowly—yielding thy grateful fruit to prince and peasant. One generation cometh, and another goeth; but still the olive berries fall. Thou bearest fruit with all thy might; never stinting thyself, and never robbing thy owner of his score of brimming jars. Even when thou standest on the most barren, desolate stone-bed, thou canst bring “oil out of the flinty rock,” and pour down fatness on the very spot that is mocked with dreariness and desolation. Here is an emblem of Christian fruitfulness worthy of study in these cold, unproductive days.

Cuyler.

56. Adversity, its fruit.—It is not at all unusual for God to make a complete shipwreck of that vessel in which His people sail, although He fulfils His promise that not a hair of their head shall perish. I should not wonder if He would cause two seas to meet around your barque, so that there should not be more than a few boards and broken pieces of the ship left to you; but oh! if you have faith in Christ, He will certainly bring you safe to shore.

Spurgeon.

57. Holy living.—We have not put on Christ to live any more to ourselves, in the vanities, delights, and pleasures of the world and the flesh, suffering the concupiscence and carnality of the flesh to have its full swing; for we must walk after the Spirit, and not after the flesh. I would that all Christians, like as they have professed Christ, would so endeavour themselves to follow Him in godly living.

Queen Catherine Parr.

58. Hearers, listless.—A poor old woman, who was so deaf that she could not hear a word, was remarkable, notwithstanding, for her

constant attendance at the house of God ; and very forcible was her frequent exclamation of pity and true sorrow when she saw the carelessness and indifference of the great mass of hearers, " Oh ! to think that they *can* hear, and *won't* ! "

59. Hearing, yet heedless.—All this, and more than this, you have been told, and told again, even till you are weary of hearing it, and till you could make the lighter of it because you had so often heard it ; like the smith's dog, that is brought by custom to sleep under the noise of the hammers, and when the sparks do fly about his ears. *Baxter.*

60. Holiness in every-day life.—Grace is of a stirring nature. It will show itself in holiness and good works ; it will walk with you, and talk with you, in all places and companies ; it will buy with you, and sell with you, and have a hand in all your actions. It is a sad thing when believers are off their guard—when they profess to have been on the mount, as Moses really was, and yet, like him, they no sooner come down than they turn and break the commandments.

61. Grace in the heart.—A Christian should let us see his graces walking abroad in his daily conversation ; and if such guests are in the house, they will often look out of the windows, and be publicly seen abroad in all duties and holy actions. *Gurner.*

62. Sin in believers.—You may shake the magnetic needle from its position, but it returns again the moment you leave it to itself. In like manner believers may fall into sin, and deviate from the line of duty ; but no sooner have they leisure for reflection, than they endeavour to amend, and resume a life of godliness. *Gotthold.*

63. Christians' desire for heaven.—See that dove just taken from the cage to be set free. Tempt it to remain with you, cast down the seeds it loves to feed upon ; no, it will not dwell with you ; it mounts, it makes a few circles in the air, and then, having turned its eye upon the dear familiar dovecote, it is all wing for home. Even so is it with the believer's soul ; let him but go free, unbind him from his corruptions, strip him of his cares, liberate him from his unbelief, let him have his freedom, and he will fly at once to his Lord Jesus, nor will anything tempt him to linger or find solace, save in that bosom of infinite love.

Spurgeon.

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

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IV.

NOTICES IN DANIEL.

THE history of the chosen people during the period of the Babylonian captivity is carried on in a book which we are accustomed to regard as prophetic, but in which the historical element decidedly preponderates. The first six chapters of Daniel contain a continuous and most important narrative. The scene of the history has been transferred from Jerusalem to Babylon. We are introduced into the court of the great King Nebuchadnezzar, and shown his grandeur, his pride, his cruelty, his relentings, his self-glorification, his punishment. We find the Jews his captives, scattered in various parts of his territories (ch. ix. 7), without organization or national life, a mere herd of slaves, down-trodden and oppressed for the most part. At the court, however, it is different. There four Jews, of royal, or at any rate noble blood, occupy a position of some importance, take rank among the courtiers, hold communication with the monarch, and are called upon to advise him in circumstances of difficulty (ch. i. 17—20). After a time they rise still higher in the king's favour, and are promoted to some of the chief governmental offices in the kingdom (ch. ii. 48, 49). One, the writer of great part of the book, if not even of the whole, becomes the very first person in the kingdom next to the king, and lives and prospers under four monarchs, called respectively, Nebuchadnezzar, Belshazzar, Cyrus, and Darius. We have thus a considerable body of Babylonian history in this (so-called) prophetic book; and numerous points present themselves on which some illustration of the history from profane sources is possible.

Let us take, first, the character of Nebuchadnezzar's court. It is vast and complicated, elaborate in its organization, careful in its etiquette, magnificent in its ceremonial. Among the most important personages in it are a class who profess to have the power of expounding dreams, and generally foretelling future events by means of magic, sorcery, and astrology (ch. ii. 2, 10, 27, etc.). Next to these are the civil administrators, "princes, governors, captains, judges, treasurers, councillors, sheriffs, and rulers of provinces" (ch. iii. 2), who are specially summoned to attend in full numbers on certain grand occasions. The king is waited on by eunuchs, sometimes of royal descent, who are subjected to a three years' careful training, and are under the superintendence of a "master of the eunuchs," who is an officer of high position (ch. i. 3—5). The monarch has, of course, a "body-guard," which is under the command of a "captain" (ch. ii. 14), another high official. Music is used at the court in ceremonials, and is apparently of an advanced kind, the bands comprising performers on at least six different musical instruments (ch. iii. 5, 7, 10, etc.).

The Babylonian and Assyrian remains amply illustrate most of these particulars. Magic holds a most important place in both nations, and the monarchs set a special value on it. Their libraries contained hundreds of tablets, copied with the utmost care, on which were recorded the exorcisms, the charms, the talismans and the astronomical prognostics, which had come down from a remote antiquity, and which were implicitly believed in. The celestial phenomena were constantly observed, and reports sent to the court from the observatories, which formed the groundwork of confident predictions.* Eclipses were especially noted, and, according to the month and day of their occurrence, were regarded as portending events, political, social, or meteorological.† We give a specimen from an astronomical calendar:—

"In the month of Elul (August), the 14th day, an eclipse happens; in the north it begins, and in the south and east it ends; in the evening watch it begins, and in the night watch it ends. To the king of Mullias a crown is given. . . . There are rains in heaven, and in the channels of the rivers floods. A famine is in the country, and men sell their sons for silver.

* "Records of the Past," vol. i., pp. 153—157. † Ibid., pp. 158—161.

"An eclipse happens on the 15th day. The king's son murders his father, and seizes on the throne. The enemy plunders and devours the land.

"An eclipse happens on the 16th day. The king of the Hittites plunders the land, and on the throne seizes. There is rain in heaven, and a flood descends in the channels of the rivers.

"An eclipse happens on the 20th day. There are rains in heaven, and floods in the rivers. Country makes peace with country, and keeps festival.

"An eclipse happens on the 21st day. The enemy's throne does not endure. A self-appointed king rules in the land. After a year the Air god causes an inundation. After a year the king does not remain. His country is made small."*

The application of the ethnic term "Chaldæan" (Kasdim) to the learned caste, or class, which occupied itself with the subjects of magic and astrology, so frequent in Daniel (ch. ii. 2, 4, 5, 10, v. 11), is found also in profane writers, as Strabo, Diodorus, Cicero, and others,† who distinguish between Chaldæans and Babylonians, making the latter term the ethnic appellative of the nation at large, while they reserve the former for a small section of the nation, distinguished by the possession of abstruse and recondite learning. The distinction seems to have originated in the later period of the empire, and to have been grounded on an identification of the Chaldæans with the Akkad, and on the fact that the old Akkadian language and learning was in the later times the special possession of a literary class, who furnished to the nation its priests, astrologers, magicians, and men of science. What the real connection was between the Chaldæans and the Akkad is still uncertain; but some ethnic affinity may be regarded as probable.

The division of the learned class into three distinct bodies, devoted to different branches of the mystic lore in which all participated, receives illustration from the native remains, where the literature of magic comes under three principal heads: (1) written charms or talismans, which were to be placed on the bodies of sick persons, or on the doorposts of afflicted houses; ‡ (2) formulæ of incantation, which had to be recited by the learned man in order to produce their proper effect; § and (3) records of observations, intended to serve as grounds for the prediction of particular events, together with collections of

* "Records of the Past," vol. i., p. 160.

† Diod. Sic. ii. 29; Strab. xvi. i. § 6; Cic. *De Div.* i. i. § 2; 42, § 93; Plin. *H. N.* vi. 30, § 123, etc.

‡ See "Records of the Past," vol. iii., p. 142.

§ *ibid.*, vol. iii., pp. 147—152, and xi., 128—138.

prognostics from eclipses or other celestial phenomena, regarded as having a general applicability.* The preparation of the written charms or talismans was probably the special task of the "magicians" or *khertummim*, whose name is formed from the root *kheret*, which signifies "an engraving tool," or "stylus." The composition and recitation of the formulæ of incantation belonged to the *ashshaphim* or *mecashaphim*, the "astrologers" and "sorcerers" of our version, whose names are derived from the root *ashaph* or *cashaph*, which means "to mutter."† The taking of observations and framing of tables of prognostics is probably to be assigned to the *gâzerim* or "dividers," in our version "soothsayers," who *divided* the heavens into constellations or "houses" for astronomical and astrological purposes.‡

The attention paid to dreams (ch. ii. 1—46, iv. 5—27) by the Babylonian monarch is quite in accordance with what we know of the state of opinion, both in Babylonia and Assyria, about the time of Nebuchadnezzar. The Assyrians had a "dream deity," whom they called Makhir, and regarded as "the daughter of the Sun," and to whom they were in the habit of praying, either beforehand, to send them favourable dreams, or after they had dreamed, to "confirm" their dream, or make it turn out favourably to them.§ A late Assyrian monarch records that, in the course of a war which he carried on with Elam or Susiana, one of his "wise men" dreamed a remarkable dream, and forthwith communicated to him the particulars. "Ishtar," he said, "the goddess of war, had appeared to him in the dead of night, begirt with flames on the right hand and on the left; she held a bow in her hand, and was riding in a chariot, as if going forth to war. Before her stood the king, whom she addressed as a mother would her child. . . . 'Take this bow,' she said, 'and go with it to the battle. Wherever thou shalt pitch thy camp, I will come to thee.' Then the king replied, 'O queen of all the goddesses, wherever thou goest, let me accompany thee.' She made answer, 'I will protect thee, and march with thee at the time of the feast of Nebo. Meanwhile, eat meat, drink wine, make music, and glorify my divinity, until I

* "Records of the Past," vol i., pp. 153—163.

† Fürst, "Concordant.," p. 133.

‡ "Ancient Monarchies," vol. ii., p. 575.

§ "Records of the Past," vol. ix., p. 152.

come to thee and this vision shall be fulfilled.'" Rendered confident by his dream, the Assyrian monarch marched forth to war, attacked the Elamites in their own country, defeated them, and received their submission.*

Not very long after the time of Nebuchadnezzar, Nabonidus, one of his successors, places on record the following incident :—"In the beginning of my long reign," he says, "Merodach, the great lord, and Sin, the illuminator of heaven and earth, the strengthener of all, showed me a dream. Merodach spake thus with me: 'Nabonidus, king of Babylon, come up with the horses of thy chariot; build the walls of Ehulhul; and have the seat of Sin, the great lord, set within it.' Reverently I made answer to the lord of the gods, Merodach, 'I will build this house of which thou speakest. The Sabmanda destroyed it, and strong was their might.' Merodach replied to me, 'The Sabmanda of whom thou speakest, they and their country, and the king who rules over them, shall cease to exist.' In the third year he (*i.e.*, Merodach) caused Cyrus, king of Ansan, his young servant, to go with his little army: he overthrew the wide-spreading Sabmanda; he captured Istumegu (*i.e.*, Astyages), king of Sabmanda, and took his treasures to his own land."†

The civil organization of the Babylonian kingdom is very imperfectly known to us. Neither sacred nor profane authorities furnish more than scattered and incomplete notices of it. We gather from Daniel merely that it was elaborate and complicated, involving the employment by the crown of numerous officers, discharging distinct functions, and possessing different degrees of dignity. The names given to the various officers by Daniel can scarcely be those which were in actual use under the Babylonian monarch, since they are in many cases of Aryan etymology. Most likely they are the equivalents under the Medo-Persic system, which was established before Daniel wrote his book, of the Babylonian terms previously in vogue. Still in some instances the names sufficiently indicate the offices intended. The "princes" (literally "satraps") of Dan. iii. 2, 3, 27, can only be governors of provinces (compare ch. vi. 1), chief rulers under the monarch of the main territorial divisions of his empire. Such persons had been generally employed by the Assyrian

* "Records of the Past," vol. vii., p. 68.

† "Proceedings of the Society of Biblical Archaeology," November, 1882, p. 7.

kings in the government of the more settled parts of their dominions, and were no doubt continued by the Babylonians when the territories of Assyria were divided between them and the Medes. Gedaliah held the office in Judæa immediately after its conquest by Nebuchadnezzar (2 Kings xxv. 22—25 ; Jer. xl. 5). Another such Babylonian governor is actually called a "satrap" by Berosus.* Babylonian witnesses to contracts still in existence often sign themselves "governor," sometimes "governor" of a province, which they mention.† The *sagans* ("governors" in our version) may be "governors of towns," who are often mentioned in the inscriptions as distinct from governors of provinces. The "judges" (literally "noble judges") are no doubt the heads of the judicature, which was separate from the executive in Babylonia, as in Persia.‡ They, too, appear in the inscriptions,§ as do "treasurers" and "captains."|| It is not intended to assert that the correspondence between Daniel's account of the civil administration and that indicated by the Babylonian remains is very close or striking, but the general features certainly possess considerable resemblance, and there is as much agreement in the details as could fairly be expected.

The employment of eunuchs at the Babylonian court, under the presidency of a "master of the eunuchs," is analogous to the well-known practice of the Assyrians, where the president, or "master," bore the title of *rab-saris*, or "chief eunuch" (2 Kings xviii. 17). It also receives illustration from the story of Nanarus, as told by Nicholas of Damascus, a writer whose Asiatic origin makes him a high authority upon the subject of Oriental habits. Nanarus, according to him, was one of the later Babylonian monarchs, a successor of the Belesis who appears to represent Nabopolassar. His court was one in which eunuchs held all the most important positions ; and the head eunuch, Mitraphernes, was the chief counsellor of the king.¶

The delight of the Babylonians in music, and the advanced condition of the art among them, is confirmed and illustrated by the same story of Nanarus. Nanarus, according to Nicholas

* Ap. Joseph., *Contr. Apion.*, i. 19.

† "Records of the Past," vol. ix., pp. 34, 92, 98, 107.

‡ Herod., iii. 31.

§ "Records of the Past," vol. vii., p. 120 ; vol. xi., p. 103.

|| Ibid., vol. ix., p. 104 ; vol. xi., p. 103.

¶ See the *Fragm. Hist. Gr.*, vol. iii., pp. 359—363.

maintained at his court no fewer than a hundred and fifty female musicians, of whom some sang, while others played upon instruments. Among the instruments indicated are three of those mentioned in Daniel—the flute, the cithern (“harp,” A.V.), and the psaltery. Sculpture does not readily lend itself to the representation of so large a crowd, but we see in a bas-relief of a date a little anterior to Nebuchadnezzar a band of twenty-six performers.* At least eight or nine different instruments were known to the Assyrians,† and we can therefore feel no surprise that six were in use among the Babylonians of Nebuchadnezzar’s time.

Considerable difficulty has been felt with respect to the names of several of the Babylonian instruments. These names have a Greek appearance; and it has been asked by critics of reputation, “How could Greek musical instruments have been used at Babylon late in the seventh, or early in the sixth century before our era?” A searching analysis of the words themselves has thrown a good deal of doubt on several of the supposed Greek etymologies. *Karna* and *κέρας*, *kitheros* and *κιθάρις*, *sabkah* and *σαμβύκη* are no doubt connected; but one of them is a root common to Semitic with Aryan, while the other two passed probably from the Orientals to the Greeks. The Chaldee *karna* is Hebrew *keren*, and is at least as old in Hebrew as the Pentateuch; *kitheros* is Persian *sitarah*, Greek *κιθάρις*, German *zither*, modern Arabic *koothir*; *sabkah* is from *sabak*, a well-known Semitic root, and is an appropriate name for a “harp” in Hebrew;‡ whereas *σαμβύκη* is an unmeaning name in Greek. To derive *mashrokitha* from *σύριγξ* requires a very hardy etymologist. The two words may conceivably be derivatives from one root; but neither can possibly have been the direct parent of the other. Even *pesanterin* and *sûmphonyah*, though so near to *ψαλτήριον* and *συμφωνία*, are not allowed by all critics to be of Greek origin.§ Supposing, however, that they are, and that they imply the use by the Babylonians of Greek instruments, which brought their names with them from their native country, as “pianoforte” and “concertina” have done with us, there is nothing extraordinary in the circumstance. The Assyrians and the Greeks

* “Ancient Monarchies,” vol. i., p. 542.

† Ibid., pp. 529–539.

‡ Pusey’s “Daniel,” p. 24, note 9.

§ Ibid., pp. 27–30.

came into contact in Cyprus as early as the reign of Sargon,* whose effigy has been found at Idalium. Esar-Haddon obtained building materials from several Cyprian kings with Greek names.† As the inheritress of Assyrian luxury and magnificence, Babylon would necessarily have some connection with Greeks. We hear of a Greek having served in Nebuchadnezzar's army, and won glory and reward under his banners.‡ Direct intercourse with Hellenes may thus have brought Hellenic instruments to Babylon. Or the intercourse may have been indirect. The Phœnicians were engaged in a carrying trade between Europe and Asia from a time anterior to Solomon; and their caravans were continually passing from Tyre and Sidon, by way of Tadmor and Thapsacus, to the Chaldæan capital. Nothing would be more natural than the importation into that city, at any time between B.C. 605 and B.C. 538, of articles manufactured in Greece, which the Babylonians were likely to appreciate.

The position of the king in the Babylonian court, as absolute lord and master of the lives and liberties even of the greatest of his subjects, able to condemn to death, not only individuals (ch. iii. 19), but a whole class, and that class the highest in the state (ch. ii. 12—14), is thoroughly in accordance with all that profane history tells us of the Babylonian governmental system. In Oriental monarchies it was not always so. The writer of the Book of Daniel shows a just appreciation of the difference between the Babylonian and the Medo-Persian systems, when he makes Darius the Mede influenced by his nobles, and compelled to do things against his will by a "law of the Medes and Persians, which altered not" (ch. vi. 14—17); while Nebuchadnezzar the Babylonian is wholly untrammelled, and does not seem even to consult his lords on matters where the highest interests of the state are concerned. Babylonian and Assyrian monarchs were absolute in the fullest sense of the word. No traditional "law" restrained them. Their nobility was an official nobility, like that of Turkey at the present day. They themselves raised it to power; and it lay with them to degrade its members at their pleasure. Officers such as the tartan, or

* "Ancient Monarchies," vol. ii., p. 150.

† "Records of the Past," vol. iii., p. 108.

‡ Strab. xiii. 3, § 2.

"commander-in-chief," the rab-shakeh, or "chief cup-bearer," and the rab-saris, or "chief eunuch," held the highest positions (2 Kings xviii. 17)—mere creatures of the king, whom a "breath had made," and a breath could as easily "unmake." The kings, moreover, claimed to be of Divine origin, and received Divine honours. "Merodach," says Nebuchadnezzar, "deposited my germ in my mother's womb." * Khammurabi claims to be the son of Merodach and Ri.† He was joined in inscriptions with the great gods, Sin, Shamas, and Merodach, during his lifetime, and people swore by his name.‡ Amaragu and Naram-sin are also said to have been deified while still living.§ It was natural that those who claimed, and were thought to hold so exalted a position, should exercise a despotic authority, and be unresisted, even when they were most tyrannical.

Letters to a Divinity Student.

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VII. IN THE PULPIT.

1. *The Sermon Matter.*—The Christian preacher comes to his congregation as a herald or authorized messenger from God. His first and principal duty is to see that his message is really delivered. He is not fit for his office, unless he understands in his heart what that message is. Why should the messenger run, if he has no tidings?||

There may often be the question in the young preacher's mind, *how* shall I speak? But "what shall I speak about" is a question he should never need to ask. What on earth shall I say next Sunday? How shall I ever fill up my twenty pages of sermon paper, or my fifteen minutes of sermon time? Is not this a pitiful question for one who comes as a messenger from the living God to immortal souls? Why did you ask for authority to preach the Gospel in the Church of God? Why did you

* "Records of the Past," vol. v., p. 113. § See note on Dan. vi. 7, in the "Speakers'

† Ibid., vol. i., p. 8.

Commentary."

‡ Ibid., vol. v., p. 109.

|| See "Rest Awhile," by Dr. Vaughan.

declare your trust that you were inwardly moved by the Holy Ghost to your office and administration, if when you come face to face with your people you do not know what to say to them?

What shall I say? Yes. How shall I find words to express the glorious things I want to say? How shall I put them so that they may come home fresh and real to my hearers' hearts? How shall I bring them from my own heart, warm and thrilling, without cooling and stiffening them in conventional forms of speech?

But what have I to speak about? Surely that which is in my thoughts from day to day and hour to hour,—that which is the comfort and strength and joy of my life—that which is the most familiar and precious thing in my heart, though so great and marvellous that my tongue can hardly utter it. If I do not know what this is, no matter how well I might be able to speak, I could not be a Christian preacher.

The message we have to deliver, and the substance of our teaching, may be described in many ways, but I believe the simplest and clearest description of it is that which we so often find in the New Testament—"preaching Christ." God's great revelation to man in the Gospel was not a set of accurate propositions, nor a set of definite precepts, but a living Person. The Christian creed is the history of that Person. Christian faith is the affiance of the heart to that Person. Christian morality is the following of that Person. Christian love and hope and joy, and power to conquer, all centre round that Person.

Here, then, is what we have to preach—Christ, the manifestation of God, the Saviour of sinners, the Holy Sovereign of mankind.

In order to preach Him with any reality, you have to recognize, and cause to be recognized, the meaning and awfulness of that word "sin." The conscience must be grappled with. The man must be brought face to face with his own soul. There is no meaning nor interest in the Incarnation, nor in all the great truths connected with it, unless there is the consciousness of personal sin—sin to be hated and dreaded, sin to be pardoned, sin to be conquered. Set this before you as one branch of your great office of preaching Christ—to have the *conscience awakened*.

The more you know of your own heart, the more earnestly you are striving yourself to be holy even as He is holy, the more effectively will you be able to rouse in others the sense of shame and dissatisfaction with self. But aim at this object more or less in every sermon. Remember that there are probably many sitting in the church, looking very respectable, assenting to every religious statement with orthodox gravity, but utterly uninterested in the Gospel of Christ. They are, as to heart and conscience, fast asleep. You might preach very nicely, and only make them sleep all the sounder.

Your first business is to awaken them. You must be very wide awake yourself to do it. A strong, vigorous grasp, a rough shaking, is often needed. Ah! unless you are thoroughly, I might say terribly in earnest yourself, you will let them sleep on. Many ways you must take to awake the sleepers. They are so accustomed to be preached at, that they have a wonderful faculty of dozing on undisturbed. "It is all very right, all very true," they murmur through their apathy, "but it's nothing particular to me." You must use every device that prayerful thought and study and loving imagination can suggest, to get them to feel that it *is* something particular to themselves. Careful delineations of character, vivid sketches of human life, close and keen analysis of the heart's motives, solemn warnings, plain repetition of Divine threats, clear exhibitions of what the Lord wants us to be, and what the Lord Jesus, our great pattern, was—these and such-like tones must be tried in varying succession. Often there should be the pause, the startling question, the bold, earnest appeal, what are you? what are you living for? what have you done for your Lord? what is your position in His sight? are you a real penitent? are you an earnest believer? are you ready to meet your God? The eye, with its eager glance, the voice, with its tone of determination to be listened to, as well as its thrill of anxious longing, should accompany the words of the questions, and bring home to each heart the command, "You *must* give attention, you must look your position in the face, you must take this question to heart, weigh it, and give it an honest answer."

In your striving to awaken the conscience, you must not forget the importance of keeping the body awake. Take care

of a monotonous tone of voice, take care of a monotonous tone of thought. What is the commonest fault in preaching? what is the greatest hindrance to its efficacy? Is it not *dulness*? "A good sermon, but rather dull;" how often you hear this criticism! What does it mean? That true things were said, but so said that they did not interest; that their truth and reality and power were not felt. A blunt sword will not cut; a dull sermon will not reach the conscience. The sword must be sharpened, and the sermon must be sharpened too. The preacher's laziness or half-heartedness, want of earnest faith in Christ and earnest love to men, blunts the edge of his sermons.

Ah! he needs to be sharpened himself; stirred up continually to fresh energy and communion with his Saviour, and affectionate interest for his fellow-men. Nothing prevents dulness so effectually as energy and zeal. The snore from the pew is often only the echo of the snore from the pulpit.

But pains must be taken to give *variety* and *interest* to our appeals to the conscience. Earnestness is the chief thing, but even earnestness, unskilfully expressed, may become tiresome; to some classes of mind it is particularly tiresome. "Above all," says the French courtier, "let us have no zeal." There is a selfish though polished refinement, a "man of the world" culture, that feels itself wearied and "bored" by any show of earnestness. Mere vehemence only sends such natures into the slumber of languid disgust; the more the honest preacher thunders, the sounder they sleep. Art and skill, as well as earnestness of purpose, must be used to arouse attention. The imagination should be always busy in finding fresh and interesting ways of putting the old truth. The cunning angler changes the dressing of his fly according to the changes of the weather, or according to the character of the waters in which he plies his craft. The sharp hook is always the same, but the glistening silk and coloured feathers will vary according as the sky is bright or grey, and the stream sluggish or rapid.

The solemn truth we preach is always the same, the awful realities we have to press on the conscience are the same; but the skill of the preacher is shown in the varied aspects in which he can put the truth, the varied illustrations he can bring to make it felt and thought of, and the varied and attractive lights in which he can make it gleam and glisten to catch the atten-

tion and arouse the interest of his listeners. No doubt there are great natural differences between men in this respect. Some are quick in fancy, fertile in imagination, warm in sympathy. These are nature's orators. Great is their privilege, great their responsibility, too, to use their rich endowments for the benefit of their fellow-men and the glory of their God. But the rank and file of men have not these facilities. By reading, observation, and thought, and earnest effort, we ordinary people must try to fit ourselves more and more for the difficult task of arresting the attention and convincing the conscience. Yes, we must *study* to be interesting. We must be continually on the watch for thoughts, ideas, illustrations, which will brighten our addresses, and relieve their monotony. A young clergyman, who found that his preaching was rather heavy, asked me, not long ago, to recommend him some book in which he might find similes to put into his sermons. I fear I was not able to give him much satisfaction. I know of no shop where you can buy second-hand clothes to dress your ideas in; your own thoughts and borrowed adornments seldom go well together. But though you cannot get your illustrations ready made, yet every book you read, every walk you take, every sight you see, every friend you speak to, will, if you are observant, watchful, and thoughtful, furnish materials for varying, beautifying, and brightening your own work.

Try, then, by every device your ingenuity can suggest, to interest your hearers. Keep them awake; make them listen to you; change your style and method of address; do not let their attention flag, do not let their eyes close; get them to think, to wonder, to sympathize, to enjoy; but all so that you may reach the conscience. Keep this object before you continually. You are an ambassador of God to speak to men about the Lord Jesus Christ. You must constrain them to listen, whether they like it or not. You must awaken that part of the complex nature to which Christ's message is addressed. You must perform the preliminary office of the rough, uncompromising prophet, whose voice rang through the wilderness, rousing men to the consciousness of sin, and so preparing the way of the Lord.

Oh, how we need that voice still! How we need to hear it in our own hearts, wakening us from indolence and cowardice

and self-seeking! How we need to go out among our people, amidst their apathy and worldliness and secret scepticism, and make the solemn voice resound in the conscience, "Repent, for the kingdom of heaven is at hand."

But very specially the preacher of Christ's Gospel is a messenger of glad tidings. Over the dark mountains of human life, shadowed by so many uncertainties, roughened by so many difficulties, he comes with the beautiful tread of one who is sent to publish peace. Never should the Christian preacher forget this glory of his office. As he stands in his pulpit, and sees before him the assembly of his brothers and sisters—sinning, suffering, toiling men and women—he should feel that he stands there to bring them comfort and help from the great unseen Lord.

Christ Jesus came into the world to save sinners. His whole work on earth was a work of remedy. Amidst man's mistakes and failures, and sins and woes, He brought guidance, knowledge, comfort, pardon. This marvellous remedy of His the minister has to proclaim. Plainly, simply, earnestly, with loving reiteration, he has to make known Christ's salvation. That is the essential business of his office. He is not a mere moral policeman, a clerical beadle, to keep people in order. He is an authorized witness to the great work God in Christ has done for men. He must bear his witness, or there is no use in his preaching.

Christ's love, Christ's sympathy and pity; the pardon of sin there is through faith in Him—pardon full, free, immediate; the grand gift of His Holy Spirit; the glorious hope of His Church in the future; the old, yet ever new, story of how God in Christ Jesus has come to the rescue of sinful men; this is what Christ's minister has to preach. It is, indeed, a delightful office. It is angels' work. There may be sneers here and there about old-fashioned theology and tiresome repetition of worn-out doctrines. But the messenger of God, strong in his knowledge of men's wants, strong in his knowledge of God's provision for them, can afford to let the sneers pass unheeded.

The simple Gospel of the Lord Jesus can never be old-fashioned. Music of waves on the sea shore, carol of birds in the summer sky, sweet songs from our sisters' voices,—can

these ever be old-fashioned? The good news of Divine love and help and pardon; can any change of men's ways of thinking and speaking diminish its beauty and sweetness? As long as there are the same great needs in human nature, "as long as the heart has passions, as long as life has woes," so long will the message that God has sent to man's soul in Christ Jesus have undiminished freshness.

The preacher may be tiresome, but the Gospel never can. His way of putting things may be uninteresting: dulness of faith and coldness of love may give the drone to his voice and the monotony to his style. But the proclamation of what God is, and what God has done, and what God promises in Christ Jesus, can never be anything but a wonder and a glory to men and angels. Whatever may be your peculiar views of doctrine on special points, whether you be High Church, Low Church, or Broad Church, if you want your people to be happy, if you want them to be good, if you want them to be earnest, preach to them with all your heart the good news that Jesus Christ came into the world to save sinners.

If you want your people to be good and earnest, I say preach to them Christ's gospel. And this is the end we have to set before us in all our teaching and preaching—to help our hearers to be good. Christ came not to save from the consequences of sin, but to save from sin itself. Moral evil is the great calamity from which man needs rescue. Sin indulged is hell begun on earth; whatever the awful future may be, it is but the outcome and the carrying on to its terrible consequence of base and selfish conduct now.

We preach Christ to waken men's conscience, to comfort their hearts, but very specially to stir their wills to holy action. Motives for righteousness and strength for righteousness we strive to bring them through the knowledge of the personal God and Saviour.

In every sermon I think we ought to have before us this practical aim. We should take "the Word" in its highest sense as the revelation of God to man in Christ Jesus, and use it to lift men up above their natural worldliness and self-seeking to a nobler platform of desire, aspiration, and effort. How best to carry out our purpose we shall consider presently; but the purpose itse'f should be very definitely and very constantly

before our minds. I have to preach Christ as the Light of the world. I have so to display the light, that the shadows may flee away. I have to try to make it so shine in every heart that foul thoughts may be abashed, and that longings and strivings for holiness may take the place of worldly tastes and sinful pleasures. I have to cause the Lord Jesus to be so felt as a reality, as a real Presence, a real loving Lord, a real Deliverer and Friend, that all the enthusiasm of the heart may be awakened, and all the spiritual energy of the soul put in motion to spurn and hate the evil, and struggle for the good.

When Demosthenes finished one of his orations, the murmur that ran through the people, and swelled into irresistible acclamation, was, "Let us go and fight against Philip." That was what he wanted. If the people had spent their energies in applauding the beauty of his speech, he would have felt that he had failed. He spoke to waken their patriotism, to inflame their martial ardour, to rouse them to undying hate of the invader. All his art, all his powers of persuasion, all his fierce and passionate eloquence, tended to this one result—the fight against Philip.

So it should be with us Christian preachers. If men go away from our sermon saying how eloquent it was, how sweet the language was, we have failed. If men go away saying, I must try to lead a new life, we have succeeded. Therefore we grapple with their consciences, therefore we tell them of redeeming love, therefore we strive to make the Lord Jesus live before their eyes as a personal Saviour. We want them to be loyal to the good and true; we want them to cut off the right hand or pluck out the right eye rather than yield to the evil; we want them, in the great world-wide strife between right and wrong, to be "more than conquerors through Him that loved us."

Charity Organization.

BY J. HORNSBY WRIGHT, ESQ.

I.

OF the body-politic no section is, or indeed well can be, more largely identified with the administration of charity than the clergy. Few charitable movements would consider their governing bodies duly constituted if lacking a fair proportion of clerical members. Not seldom recommendations by the clergy are solely relied on by almsgivers when administering their bounties. Individual clergymen have again and again complained, in the writer's hearing, that modern arrangements have well-nigh turned them into the merest relieving officers. From all this it follows as most important that the principles of what is known now-a-days as charity organization should be well understood of a body so widely influential in connection with charitable activities. Numbers of the clergy, however, seem to be under the gravest misapprehension on these subjects. There prevails indeed, amongst the religious generally, a wide-spread hallucination that there is in the creed of charity organization something necessarily at variance with the spirit of Christianity.* Many regard its advocates and office-bearers as being simply and solely destructives. Times and often has it been said to ourselves, "You have succeeded in showing that every existing form of giving is more or less injurious. Can you vouchsafe to reveal any form that is salutary? By what rules should unhappy mortals, responsible for giving, and willing to give, govern their action?"

In what follows we seek to present (but, of course, under no exhaustive treatment) a few of the main rules by which charity organization seeks to guide its giving, or rather the giving which it strives to promote; for it should ever be remembered that the society is not primarily a relieving agency at all.

* To such we commend an earnest perusal of the latest volume by the authoress of "Jessica's First Prayer," entitled "The Lord's Purse-bearers." Few can surpass this lady, whether in sympathy for the poor, or familiarity with their surroundings. Yet her volume, from beginning to end, is an unconscious vindication of charity organization. In reply to a letter from the writer, pointing this out, she makes this important acknowledgment: "To give wisely is the most difficult task Christ sets His disciples in these days, but it is one that must be accomplished."

It believes, and with the best reason, that already there is in circulation more than would suffice for the relief of genuine poverty's last surviving strait, could what goes in wrong directions be only brought to flow in right ones. Charity organization is an agency for regulating relief by the attempted suppression on the one hand of imposture, improvidence, and the other kindred evils to which unorganized charity has given rise, and the extension on the other of salutary and scriptural charity.

By thus using the term "scriptural," we mean not to claim that the society is a distinctively religious body. Doubtless it comprises many who rather view matters from political economy's standpoint, whose spirit is too rigidly non-sentimental to commend itself to the impulsively benevolent; but it numbers many likewise whose standards on the subject are found in the Bible alone. The movement may be said to seek an union of the two classes, much after the manner in which, when contemplating "the good end of endeavouring to restore harmony and union between the Christians and those who by political means sought the common welfare," Edward Irving, in his "Oracles," cried, "Therefore, I say, let there be peace and fraternity and mutual esteem between the Christians and the political philanthropists, if they be honestly set on the commonweal."

The present writer, for example, would never have had aught to do with the movement, but for his settled conviction that its fundamental principles were as absolutely in accord with those of Holy Scripture as, judging the tree by its fruits, those of unorganized charity seemed to be the reverse.

For instance, in the case of Psalm xli. 1, what possible sense, harmonizing with the blind scattering of pence, shillings, half-crowns, soup-tickets, etc., on the basis oftentimes of the bare *ipse dixit* of the applicant, could be dragged out of the ὁ συννῶν of the Septuagint, the *intelligit* of the Vulgate, or any other rendering of the original? Surely the "Speaker's Commentary" is not far out when it says, "This word (considereth) includes the ideas of *thoughtful attention* and *judicious kindness*."

Again, would Isa. lviii. 7, Ezek. xviii. 7, Matt. xxv. 36, James ii. 15, be complied with by granting the naked an odd stocking or the sleeve of a shirt? But this were no unfair figure by which to illustrate the average efficacy of the doling method; unorganized charity's favourite form of giving, on the contrary

in myriads of cases would suggest an excessive ratio. Would that the utterances of Archdeacon Sheringham, at the Gloucester Diocesan Conference, on the subject of doles, might be laid to heart by almsgivers in all directions!

And what shall be said of the perpetual violations of the laws concerning self-provision and non-chargeability to others, laid down in the Epistles to the Thessalonians, which the system in question is bringing about from morning till night, and for that matter, in every grade of society?

We will consider a few of the main practical rules by which the charity organization committees are seeking to get charitable relief governed. And the first in importance, as in order, shall be one which concerns our knowing with whom we deal, both as to character and predicament. "*Γνώθι σεαυτόν*," said the sage to the race at large; "*Know thy protégés*," says charity organization to the charitable section of it.

That right giving demands the most thorough acquaintance with the real character and condition of the recipient, forty years' continued experience has left the writer no vestige of ability to question.

Half a loaf is better than no bread, but half investigation is not better than none at all—rather is it often worse. We have known many an undeserving case triumph, many a deserving one miscarry, because of it. To self-delusion in almsgiving there is no shorter or surer route than half-inquiry.

We lately met a clergyman not over-fond of charity organization. After the usual greetings, said he with a face, if we may so say, coated with chagrin, "I begin to think that Charity Organization Society of yours is really very much wanted. N—— (meaning the vicar of an adjoining parish) and I have been sadly taken in by a very prepossessing governess. Yet we did not act without inquiry. We took a good deal of pains about it. I called on her landlady, one of the oldest and most respectable of my own parishioners. She assured me she had lodged there eight weeks, was a most exemplary person, a perfect lady—so much so, that she had lent her 30s. in addition to letting her rent run on till she obtained another situation. Not only so, but N——, who felt quite as much interested in the case as I did, wrote to her reference Lady C—— in Yorkshire, and got a flaming testimonial in reply. According

to her own account, she had at length secured another engagement, but could not avail herself of it, without getting some clothing out of pledge. I lent her 30s. for this purpose, not knowing that N—— had already lent her five-and-thirty for the same purpose. That very night she was brought home dead drunk in a cab, and she has now decamped altogether."

And where lay the prime defect of their inquiries? They went not deep enough. They began at the applicant's *present* abode. There was no sifting of the antecedents. Had inquiry included but the last *previous* place of abode, enough would probably have been learned to have put our friends on their guard. As a rule, nothing is more misleading, as a clue to character and permanent habits, than information obtained at present addresses. Moreover, the extent to which those addicted to stimulants can continue sober for a season, had been lost sight of. Our space is so limited, or we could give the particulars of a case in which an ex-governess in receipt of an annuity from an old-established charitable society had, on the receipt of each quarter's money, a grand debauch, lasting till all was gone, and then remained sober until the ensuing quarter-day, subsisting meanwhile on the proceeds of touching begging letters.

Nor let it be supposed that the sum sacrificed by the kind clergymen in question was the only cause of regret connected with this transaction. The crowning sorrow surely was the additional impetus given to the demoralization of this unhappy lady. Had her history been thoroughly mastered, and the inquirers made aware of her besetting sin, who shall say what might not have been effected in the way of reformation under the influence of their counsels, coupled with the helping hand in the way of one trial more? Charity organization has not lacked its successes of this kind. However, this subject pertains rather to the point to be mooted in our next paper.

The perils attending insufficient investigation might be endlessly illustrated.

A short while since a piously worded letter from one claiming to be a wife on the brink of her confinement amidst the deepest need, was received by a lady, who, *believing it wrong to relieve without inquiry*, straightway despatched her maid to the address of its writer, with directions to investigate and report on the facts. The messenger, on her return, represented that she had

found everything more than verified. Her mistress at once gave 5s., with two blankets, and some children's clothing, while her little girl began saving up her pocket-money, in order further "to help the poor woman in her distress." About the same time, however, a duplicate of the same appeal was addressed to a friend of the lady, whose husband brought it to our office. He thus found it to be a well-known case of advanced profligacy. Hastening home, he was in time to confront the writer, as she stood in his hall "well got up (as he afterwards reported) for effect, and of enormous apparent bulk, as if twins or triplets might be expected immediately." On his referring to the inquiries he had been making, "she opened the door, and was off like a shot, without saying a single word."*

Even in country parishes, more care is needed in dealing with cases than many would suppose. The Marylebone committee lately obtained from the vicarage of the parish from which an applicant had just migrated, an assurance, founded on constant parochial visitation, that "the woman was steady and willing to work—the man idle and good for nothing, who had lost a good place through misconduct." Our own inquiries had led us to conclusions the very opposite of these. The employer himself informed us that the man had worked for him for some years, and was a very industrious person. As to the woman, she was in several quarters reported to be a confirmed drunkard. We wrote to the vicarage, explaining the difficulty in which this conflict of evidence was placing us, and begging to be favoured in confidence with the grounds on which their own conclusions rested. In a few days, and after renewed local inquiries, the vicar's wife wrote, expressing much regret at having misinformed us, and saying that now the parties were gone there was a greater readiness on the part of informants to speak out, and it was now found that the woman was a drunkard. The letter also contained the following passage:—"Though we take great pains to inquire into people's characters before relieving them, still they do tell such lies that it is almost impossible to get at the truth."

* We have since been informed that the first-named lady a few days since received a visit from the professed husband. He was dressed in deep mourning, and, as our informant remarked, "was no doubt about to represent that his wife had died in her confinement." On reference being made to the Charity Organization Society, we are told "he vanished as quickly" as the professed wife had done on the former occasion.

And this witness is unhappily true to a far greater extent than many would incline to credit. The lying and deceit which are the direct fruits of most existing systems of relief might beggar calculation. On the other hand, the amount of reluctant truthfulness which the charity organization committees' investigations evoke is considerable. Again and again, when clergy or district visitors have sent in statements of parties by them believed to be thoroughly reliable, have the same informants given us accounts differing from them materially. The truth is, the classes concerned are becoming keenly alive to the fact that such committees will and do, sooner or later, get to the bottom of matters, and hence attempts to disguise the real facts are hopeless. Misrepresentation and fraud are thus without doubt largely forborne simply on the ground of their uselessness.

Did the public know what the committees know under this head, it would cease to rebuke them for over-investigating. A short while since, A. B., of very respectable appearance and bearing, had, by means of her own testimonials, obtained a situation as cook in ——— St., Cavendish Square, on which she had to enter instantly. There was no time for full investigation. Owing, as she pleaded, to having been much out of place, she had had to pledge her clothing, which she begged a small loan to redeem. She appeared before the Committee, answered all questions with apparent frankness, and made a highly favourable impression on all present. Misled by the high tenor of her testimonials, and by the urgency of the case, a member present (the committee reluctantly concurring) lent her, as his private affair, the sum which her pawn-tickets represented, and she thereupon entered on the situation. She was discharged during the first week for drunkenness. Subsequent inquiries revealed that this was her besetting failing. How this case would have fared had we not waived investigation shall be dealt with in a future paper. At present, however, we trust we have said enough to give even denser readers, if any such there be, an inkling of the reasons which constrain the charity organization committees to make their investigations investigations indeed. In our next we shall enter on the *objects* with which such investigations should be conducted, as to which objects much misapprehension prevails.

Current Theological Literature.

WE have before us for our consideration a series of biographical works, and commence with one bearing on that grand spiritual revival of last century, which under God's providence was effected by a number of illustrious leaders in the Church of England, but generally called Methodists. The reminiscences of that period will be materially strengthened by the publication of "*Wesley's Designated Successor*,"* the saintly Fletcher of Madeley, who, as Wesley writes of him, was indeed "a Methodist of the old type, denying himself and taking up his cross." Bishop Ryle ranks him as one of the eleven most eminent Christian leaders of the eighteenth century. "Fletcher," remarked Robert Hall, "is a seraph who burns with the ardour of Divine love. Spurning the fetters of mortality, he almost habitually seems to have anticipated the rapture of the beatific vision." Of such a man we are not afraid of knowing too much, but are glad of every morsel which friendly hands have preserved in letters, sermons, and other mementoes. We know of no other life of Fletcher comparable with this. It is written by one who warmly admires the memory of such a man and his work. The book itself is a most refreshing history of a highly important period of evangelical history, and is calculated, in these days of innumerable efforts for the propagation of the Gospel, to demonstrate that after all "the old paths" are the best, and that one efficient minister in a parish is able to effect a wonderful transformation, however trying the circumstances. Such is one of the lessons of Mr. Fletcher's twenty-five years' residence at Madeley. It is a pity that the title of the book is not more specifically identified with Mr. Fletcher's own name.

A highly eulogistic biography of Mrs. Prentiss,† from the pen of her husband, will be welcomed by the many friends of the authoress of "*Stepping Heavenward*" and more than twenty other books. Much of this thick volume is taken up

* "*Wesley's Designated Successor*." By Rev. L. Tyerman, author of the *Lives of the Rev. S. Wesley, J. Wesley, Geo. Whitefield, etc.* London: Hodder and Stoughton. 1882. Price 12s.

† "*Life and Letters of Elizabeth Prentiss*." By Rev. G. L. Prentiss, D.D. London: Hodder and Stoughton. 1882. Price 7s. 6d.

with the letters and sayings of the lady, who was a daughter of the celebrated Dr. Edward Payson, and, like her father, remarkably energetic in prosecuting the many duties of a busy life. Without obtruding any details unnecessary, we are made acquainted with her early life, conversion, trials of faith, physical suffering amidst the cares of a family, and a particular account of the publication of "Stepping Heavenward." A steel portrait and several whole-page illustrations adorn a book which as a gift will be helpful to many a perplexed wife and mother, revealing as it does much of the inner life of a singularly tried woman. In one of her last letters she writes: "Much of my experience of life has cost me a great price, and I wish to use it for strengthening and comforting other souls."

The name of Havergal has been so favourably received by the public for many years past, that it has become almost a household word. The father and youngest daughter have created so many tokens of their genius as musicians and hymnists, that their friends will welcome the new information now within reach. We have before us the records* of the ministerial life of Canon Havergal, from the pen of one of his daughters. The narrative of his early years is all compressed into a few pages; and, in fact, before we have finished the first chapter we commence the history of his first curacy. The succeeding chapters are full of the details of the happy life of a country clergyman, as curate or rector, in the counties of Somerset, Gloucester, Worcester, and Stafford. Much contemporary history is noticed, and the letters of the late Dr. Lowell Mason, Revs. Charles Bradley, G. S. Faber, Dr. Marsh, and Frances Havergal, will be read with great interest. In whatever sphere Mr. Havergal was called to work, there he left the footprints of a diligent pastor, an eminent musician, a most loyal member of the Church of England, and an enthusiastic supporter of the Church Missionary and other kindred Societies. A companion book, though very much smaller, is "Footprints and Living Songs,"† which is a recital of interesting incidents in the life of the sweet singer whose hymns are like music,

* "Records of the Life of the Rev. W. H. Havergal, M.A., Hon. Canon of Worcester." By his daughter, Jane M. Crane. London: *Home Words* Publishing Office. 1882. Price 6s.

† "Footprints and Living Songs." London: *Home Words* Publishing Office. Price 1s.

and of which those entitled "Specimen Glasses for the King's Minstrels" are now published in this handy form, though formerly contributed to the *Day of Days*. A portrait of Miss Havergal and a picture of Astley Church embellish the volume.

A volume of poems * from an Oriental pen naturally excites anticipation of something out of the common, and we are not disappointed in these nineteen charming pieces. They were written by Miss E. L. Goreh, the daughter of a Brahmin of the highest caste; and whether in the gentler strains or the grander rolling measures, we have been delighted with every page. There is great indication of a talent capable of more elaborate work; and as it was early recognized by Miss F. Havergal, we expect that that lady's commendation has something to do with her Indian sister's elegant verses.

An admirably written book with many illustrations of "Central Africa, Japan, and Fiji,"† can, for five shillings, be put into a lending library, or offered as a pleasant gift to any interested in other worlds utterly unlike the world we live in at home. The numerous engravings are capitally done, and the volume is full of thrilling tales and useful information about native arts, manners and customs, religious ceremonies, and above all, the wonderful changes which the missionary and his Bible have effected. We hope that this book will stimulate the appetite of its readers for similar books on the trials and triumphs of missionary enterprise.

An anonymous writer has provided a small book‡ full of suggestions, wherewith we may feather the winged moments of time. He touches on 150 themes, or keys as he calls them. These, like the many keys of an organ, are symmetrically arranged under such various stops as the mind genius, nature, prayer, and the like. Some are very racy, others conducive to meditation.

Another work, "Gesta Christi,"§ Achievements of Christ,

* "From India's Coral Strand." Hymns of Christian Faith. By E. Lakshmi Goreh. London: *Home Words* Publishing Office. Price 2s.

† "Central Africa, Japan, and Fiji." By Emma R. Pitman. London: Hodder and Stoughton. 1882. Price 5s.

‡ "Prose by a Living Poet." London: Elliot Stock. 1882. Price 3s. 6d.

§ "Gesta Christi." By C. Loring Brace, author of "Dangerous Classes of New York," "Norse Folk," etc. London: Hodder and Stoughton. 1882. Price 12s.

which will long retain a deserved place of honour, is one of the highly praised books of 1882. The author is an optimist, with very broad, liberal views indeed, and very sensitive upon the rights of individuals, and of societies in general, being disposed to accord to the light of nature considerably more than we think can be fairly granted to it. Doubtless that light has effected a high standard of morality in many cases, but Mr. Brace would allow that much more is due to the latent permeation of Christianity than is usually thought. It is true that Christianity includes the highest morality, but morality does not always include Christianity. The object of the book is to examine the effects of Christ's religion on the advancement of the race in humanity and morality, and this the author does through the Roman Period, Middle Ages, and the Modern Period. A mere inspection of the index and the notes, with the numerous authorities consulted, will be sufficient to stamp the author as an indefatigable worker. He has the rare merit of keeping his problem constantly before him, so that whether dilating on the Justinian code, or examining the records of English serfdom and slavery, or investigating such subjects as prison reform, insurance and its influence on poverty, or discussing the future of mankind under Christianity, he has a multitude of facts wherewith to clothe his theories and ideals.

The history of God's ancient people, the Jews, is to be found in many forms, but not precisely like Miss Hudson's new book,* which chiefly deals with Jewish life in Rome from B.C. 160 to A.D. 604. The author is well fitted for such historical compilation, and has presented us with a very clear account of Jewish life in the imperial city. The chapters on the Vespasian triumph after the destruction of Jerusalem, the fiery trial under Nero, the peaceful sway of Septimus Severus, life in the catacombs, and the troubles during the many barbaric invasions, will give an insight into the remarkable vicissitudes of the most remarkable nation in the world from the time of the Maccabees.

There is certainly room for another delightful volume of travels through "Egypt, Palestine, and Phœnicia,"† although it

* "A History of the Jews in Rome." By E. H. Hudson. London: Hodder and Stoughton. 1882. Price 7s. 6d.

† "Egypt, Palestine, and Phœnicia." By F. Bovet. Translated by the Rev. Canon Lyttelton, Rector of Hagley. London: Hodder and Stoughton. 1882. Price 9s.

has had to wait twenty-five years for a translation. One perusal will beget a welcome, and certainly satisfy the most exacting reader, who will soon discover that he is brought into contact with a highly appreciative mind for such celebrated fields of investigation as Judea, Egypt, and Phœnicia. M. Bovet was one of the most enthusiastic of travellers. He visited the Holy Land, desirous "to kiss ground trodden by those blessed feet which have left upon that soil so ineffaceable an impress," and which journey he describes as a perpetual commentary upon Holy Scripture. The book has been already naturalized in Germany, Sweden, Holland, and Italy, and is now in its eighth edition.

As the thirst for antiquarian knowledge was never so great as in the present day, especially in ecclesiastical matters, the author of "Fragments from the Early History of the Christian Church"* must be commended for attempting to divert this eagerness into a healthy channel. He has accordingly prepared a number of popular sketches, to which additions are promised, referring to the period between A.D. 91 and 220, and comprising the chief points of interest in the lives, opinions, writings, epistles, or liturgies, as the case may be, of Clement of Rome, Ignatius, Polycarp, Justin Martyr, Irenæus, and Clement of Alexandria. While so much controversy is raging about liturgy and worship, we recommend a perusal of the judicious selections here made on these subjects, as there is a great amount of wisdom worth gleaning in these primitive records.

Of books of a purely evidential character, we first particularize one by an American author, called "Personality, Human and Divine,"† which is an admirable example of clear, logical reasoning. Small as the work is, and confined to the investigation of three questions, viz., human personality, personality of God, and the tri-personality of the Godhead, it contains three arguments which lead to definite axioms. On the first two points the steps are scientific or biological, but the third head is argued out chiefly from historical data, and culminates in the establishment of the tri-personality of God, as distinct from tri-

* London: J. Nisbet and Co. 1882. Price 3s. 6d.

† "Personality, Human and Divine." By the Rev. W. W. Olssen, S.T.D., Professor of Greek and Hebrew, St. Stephen's College, New York.

theism. A collateral consideration shows that this fact depends upon an original revelation of God to man. Those who have but little time for more abstruse books will find in these pages an epitome of the doctrines of Heraclitus, Socrates, Plato, Aristotle, the strange Babylonian mythology (so similar to the doctrine of the Trinity), and Hindu and Egyptian theistic beliefs, so far as they relate to the subjects here discussed.

The subject of "The Evidences of Natural Religion"* is a very common ground of inquiry amongst speculative writers, and affords full play for fact, fancy, and fiction. Mr. McArthur has very concisely laid down the grounds of his arguments which he adduces in support of his views. While examining these 150 pp., the thought has been often half expressed that the Bible makes clear some of the positions which are denied by opponents, or have to be assumed or proved by other means, as evidences from Revelation are clearly inadmissible. The book is not only comparatively easy, but imparts a great deal of useful knowledge which is very impressively used.

The six Croall Lectures of 1882† afforded an opportunity to Dr. Charteris to re-examine the early evidences in favour of the inspiration of the Bible. These lectures should be read in conjunction with another work on canonicity; but even without that the reader will find himself in the company of a deeply learned divine, whose accurate knowledge of the literature of the first four centuries has been unselfishly used in the promotion of a loving reverence for the inspired Word of God. The Doctor's views, however, coincide more with the confession of the Westminster Divines, than with the articles of the Church of England. The works of Drs. Diestel and Robertson Smith are severely criticised, as is also the flippancy of Mr. M. Arnold in attempting to rectify the Christianity of St. Paul.

A very carefully written book, "Stepping Stones to Higher Things," ‡ by Captain Churchill, is apparently not intended to be distinctive. The author keeps to those aspects of truth

* "The Evidences of Natural Religion." By C. McArthur. London: Hodder and Stoughton. 1882. Price 3s. 6d.

† "The New Testament Scriptures." The Croall Lectures of 1882. By Professor A. H. Charteris, D.D., one of H.M.'s. Chaplains. London: Nisbet and Co. 1882. Price 7s. 6d.

‡ "Stepping Stones to Higher Things." By Capt. Seton Churchill. London Elliot Stock. 1883. Price 3s. 6d.

which ordinary people may be supposed to grasp, and even where deeper truths are essayed, there is nothing perplexing or argumentative. The series has been used as extempore lectures, and is scriptural, with a large infusion of anecdote and illustration. Through these windows the mind is able to see more clearly the drift of the teaching on such truths as the divine standard of right and wrong, causes of delay, assurance, substitution, final perseverance, backsliding, etc. There is an obviously systematic plan in these chapters, dealing as they do with the two extremes of the life of sin and the life of Christian activity.

"The Student's Prayer Book,"* by Mr. Wall, one of the examiners in religious knowledge of pupil teachers in the dioceses of Chester and Liverpool, is a complete digest of explanatory and historical information on the Prayer Book, as far as the Communion Service. It is a work which deals with fact, and omits the discussion of doctrinal points as a matter of course. Its tone, perhaps, is inclined to be high, though on the whole we think it a very handy book indeed.

* "The Student's Prayer Book." By the Rev. G. W. Wall, M.A. London: Walter Smith. 1882.

Editorial and Church Homiletical Society's Notices.

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THE CLERGYMAN'S MAGAZINE.

MAY, 1883.

Ministerial Work in its Devotional Aspect.

BY THE REV. ALFRED OATES, VICAR OF CHRIST CHURCH, WARE.

By "ministerial work in its devotional aspect" I understand ministerial work divested of secularities, or at least of the spirit of secularity; work that aims directly at the advancement of devotion among our people, and that is promoted by the spirit and power of devotion in ourselves.

It is true, and we would not forget the fact, that all work may be done to the glory of God, and in a spirit most lovingly and loyally devotional. Our subscription lists may be written out, and our parochial accounts ordered, exactly in the same spirit as that in which we set ourselves to the preparation of our sermons and the administration of the sacraments; "in *all* things approving ourselves as the ministers of *God*." Nay, in nothing, probably, is the character and tone of a ministry more clearly seen by the eye of a people than in our management of secularities. Of these matters they can judge; in these things we have often to learn from them. It was no cynic who advised a young clergyman not to draw the illustrations in his sermons from practical farming: "For," said he, "we all understand farming, and if you make any mistakes in speaking about the crops, we shall suspect that you make mistakes in theology."

Nevertheless, there is a distinctly devotional sphere of minis-

terial work, and a profoundly devotional spirit in which it must be done, if true success and the Divine blessing are to be secured. Ministerial work, then, devotionally carried out for the purpose of producing and deepening the devotional spirit, is our theme of thought.

We have a description of such ministerial work in our solemn and dignified Ordination Service. There it is written, ye are "called to be messengers, watchmen, stewards of the Lord ; to teach and to premonish ; to feed and to provide for the Lord's family ; to seek for Christ's sheep which are scattered abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." This is distinctly devotional work. How shall this work be carried on most devotionally ? Let me mention several particulars which have direct and unquestionable influence to this great end.

1. Consider *ministerial work in relation to the Holy Spirit of God*. To receive the Holy Ghost, to live in the Spirit, to walk in the Spirit, to be filled with the Spirit, is the great and the chief condition and qualification of really devotional ministration. The first charge and plea in the Ordination Service is this : "Receive the Holy Ghost for the office and work of a priest. . . ." In the Exhortation we read : "Ye cannot have a mind and will thereto of yourselves ; for that will and ability is given of God alone ; therefore ye ought and have need to pray earnestly for the Holy Spirit."

Training, general and technical experience, friendly counsel, knowledge of men, aptitude for professional duty, delight in activity, loyalty to Christ, clearness of theological view, sound sense which cannot be condemned, are all needful parts of our equipment. Perhaps never were the aids of culture and skill and personal consecration more necessary than in our day of keen intelligence, and close criticism, and widespread information on religious and ecclesiastical matters, and that opinionativeness which arises from a general knowledge of Church doctrine and Christian practice. But over and above all other qualifications for work is the fitness produced by the power of the Holy Spirit of God. This qualification is not satisfied by the general truth that inasmuch as the Church is the Church of God, and is under the administration of the Holy Spirit, the presence and power of the Holy Spirit are secured ; and inas-

much as ministers are duly ordained servants of God in the Church, they are amply endowed with the Spirit for their work. Experience does not confirm this latter supposition. Concerning the former, suffer an illustration. The church organ may hold in its lungs a large store of air. That air is its power of producing harmony. But that air must be distributed. The heart of every pipe must be opened wide to receive its individual portion, and must be filled with the quickening element. Until that is done, the most skilful musician can create nothing but a loud "clicking of the keys and rattling of the pedals." After that is done, harmonies can be produced, which may not inappropriately be called divine. To the Church of Christ the Holy Spirit has been given, but the heart of each minister must open wide to receive the gracious gift for his own individual office and work and ministry, until he himself becomes an instrument of righteousness, pouring forth from *sanctified* faculties and energies the glory of the Lord.

Moreover, there remains ever a necessity for guarding and cherishing this gift of grace; for as it is possible to grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption, it is also possible to quench the Spirit, whereby alone we are enabled to pray without ceasing, and in everything to give thanks—the spirit of true devotional ministration. "I put thee in remembrance," wrote St. Paul to Timothy, "that thou stir up the gift of God which is in thee, by the putting on of my hands. . . . Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

Have we not known instances of Christian ministers, once manifestly working in the Spirit, blessed and proving blessings, whose right hand has lost its cunning, because the heart had lost its holy unction?

For the devotional outworking of a devotional ministry we require, each one in his own particular sphere, the special gift of the Holy Ghost for the special work to which we are severally called; and we need to have that gift continued, and enlarged, and renewed, so as to have it brought to bear on the varying details of our work every day, all the day through, all the year round. What is besought for our young people at confirmation is what we require in a still more distinctive sense; that we

may continue Christ's faithful ministers for ever, "and daily *increase* in His Holy Spirit more and more, until we come to His everlasting kingdom."

Amid the secular affairs of life, nothing else can sustain. Amid the demands for a pure uplifting influence which the best of our people make, and rightly make, nothing else can suffice us. With the solemn obligation of elevating the tone of society, and of hallowing the relationships of life, striving as we must to purify conscience and cast out evil, we cannot hope for success unless the Spirit of the Lord work mightily in and through us. Compelled to bring forth things new and old from the Scriptures of truth week by week, which shall enlighten the minds and exalt the lives of our people, how can we do this to permanent edification, unless our hearts are in accord with that Holy Spirit, who leads into all the truth, and inspires with all grace? "Ye shall be endued with power from on high," was the apostolic commission; and "it sat upon *each* of them," is the pentecostal assurance concerning the sacred symbol; and "they spake with tongues as the Spirit gave them utterance." To be filled with the Holy Ghost is the first great essential of a truly devotional ministry, which shall foster and further devotion in others; "that the excellency of the power may be of God, and not of us."

2. Consider *ministerial work in relation to the Holy Scriptures*. The Holy Scriptures form the great original storehouse of devotion. To us who minister, the Holy Scriptures are the book of books. "As much as lieth in you," remains our solemn charge, "you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost, that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry."

They are indeed fortunate, who, in an age of almost unremitting activity, can secure anything more than the merest fragments of time for study; and they are few indeed who, as years increase, do not find claims on time increase, until opportunity for anything like the quiet sustained reading of earlier days has become a most seldom luxury. Work, work, work, is the loud call of the day. As the century draws to a close, energy and effort have to be concentrated, as by the mountain

climber during the half-hour before sunset. We *must* work ; we cannot avoid it. To most parochial clergymen, study is a relief from work, rather than an essential part of it.

But there is one book we may never cease to study, which is as needful to a devotional ministry as bread is needful to a substantial meal. The obligation to read this book, alike for the nourishment of our own hearts, and for furnishing supplies of truth for our people, will never diminish. For that, time must be found as religiously as time is found for taking food. There is not a claim on energy which can absolve us from this great duty, nor an excuse or an apology which can fairly satisfy conscience in view of our ordination vow and promise. To become "mighty in the Scriptures" is a universal obligation, if we would, according to the will of God, "feed the flock of Christ which He hath purchased with His own blood."

As St. Augustine wrote in his *Christian Learning*, "A man speaks wisely, just so much more or less, as he has advanced in his knowledge of Holy Scripture. Not simply in frequent reading, and in committing its words to memory, but in the understanding and diligent search into its varied meaning. For there are those who read negligently : they read with verbal memory ; they do not cultivate the understanding. Better than these is the mind less retentive of the words, provided the very heart of Scripture is discerned by the eye of the soul. Best of all is the accurate memory coupled with a true scriptural understanding."

This knowledge of Holy Scripture will furnish with a devotional fervour such as no other reading can bestow. Here is the transcript of the mind of Christ. The highest devotion is close fellowship with the Father and the Son. For that highest devotion Holy Scripture fits us ; to it Holy Scripture introduces us ; by means of Holy Scripture we fit others for it, make them desire it, lead them to it. Are not almost all known cases of conversion traced to the hearing or reading of the Word ? Did not our Lord pray, "Sanctify them by Thy truth ; Thy word is truth" ? Is it not the chief glory of our own public devotional services, that they are rich in Scripture beyond any other ? Have we not frequently heard Christian men acknowledge that they have obtained more help in the religious life at the Bible-class than anywhere else ? Are not sermons

powerful in spiritual impressiveness according as they are saturated with Scripture, and preached in the demonstration of the Spirit who originally inspired, and still makes "the Word" effectual? Are not perversions of truth traceable to this: "Ye do err, not knowing the Scripture, nor the power of God"? "Let us note," writes Bishop Ryle, "that a half-knowledge of Scripture, a suppression of some texts, and a misapplication of others, will account for a large portion of errors in religion."

Besides, many of our people judge of the Holy Scriptures by the earnestness and devotion with which we treat of them in our ministration and intercourse. The Scriptures, in fact, become to many what we make them. When we can assure them that in the green pastures of the Word our souls have been restored, our people will more readily desire to enter and rest in those green pastures. Thus, as "none of us liveth to himself," so none of us readeth to himself exclusively; whilst, to quote from our first homily, "This Word whosoever is *diligent* to read, and in his heart to *print* that he readeth, the great affection to the transitory things of the world shall be minished in him, and the great desire of heavenly things that be therein promised of God shall increase in him. And there is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of the heart, and also of outward godly life and conversation, as continual reading and recording of God's Word. For that thing which, by continual use of reading of Holy Scripture, and diligent searching of the same, is deeply printed and graven in the heart, at length turneth almost into nature" Thus intimately is the study of Holy Scripture connected with ministerial work in its devotional aspect and power for good.

3. Consider *ministerial work in relation to public opinion*, and see in this the great importance and power of a devotional spirit and influence. Public opinion is the expression of the ruling tendencies of the day; it is a summary of the thoughts and principles which predominate. At the present time it is peculiarly active, often fiercely dogmatic, and almost invariably believes in its own infallibility. Into the whirlpool of public opinion we are drawn. We have to aid in moulding it, correcting, hallowing, elevating it. "Ye are the salt of the earth," said the Master to His Apostolate; and surely

this honour have all His ministers. There is no doubt that every clergyman, consciously or unconsciously, does more or less shape and regulate the public opinion of his own parish, and does influence men's minds in regard to controverted matters. Be the influence what it may, it is there, and it is active. The higher tone of one parish, the less Christian temper of another, is, to some extent, due (not, certainly not, exclusively) to the tone and temper of the ministry, past and present. This influence is transmitted along a variety of channels. There are the children in the schools being instructed by us how the secular may be permeated by the sacred—a valuable lesson for the whole of life. There are the parochial meetings in which our lay brethren may be led to see how Christian principle can regulate affairs of business, and how devotion can retain its throne amid the complexities of accounts and balance sheets and poor rates. There are social gatherings where we must take our place, as the Master took His place at the marriage festival in Cana of Galilee, and added to its joy by His royal gift; where still the water is to be turned into wine by Christian sympathy and joyfulness; and where it devolves on us to make evident that festivity may be garnished with godliness. Moreover, there are the controversies of the day to be controlled, and party views to be kept within bounds of righteousness and charity. And we all have our preferences, and have chosen our side, and in our hearts we believe and are sure that on the whole the balance of truth is with us; and there is the danger of drawing the inference, and acting upon it, that our brother is wrong, perhaps altogether wrong, may-be wilfully wrong—possibly wrong to narrowness and bigotry. Thus intolerance entrenches itself in the heart and in the camp; and controversy is not friendly discussion to discover truth, but heated conflict for victory over an opponent. Take only the correspondence in our so-called religious press as illustrative of this. Nay, recall what happens at Church Congress and Conference. Has it come to this, that Christian churchmen cannot argue without attributing evil motive, and are unable to disagree without denouncing? Shall teachers of truth, in zeal for truth, ignore one of the great principles of truth, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding

brass and a tinkling cymbal"? Far be it from me to disparage the importance of our differences of view; some of them I deem exceedingly important; but I cannot see that intolerance and uncharitableness commend our cause, or in any way advance the interests of the truth we have at heart; and I cannot but believe that children of the same heavenly Father, and members of the same Christian Church, desiring to be taught by the same Holy Spirit, anxious for the advancement of the kingdom of the one only Redeemer, may and should learn to think the best, and not the worst, of each other; and make prominent the things in which they agree, rather than the things in which they differ; and set themselves, as servants of God, to settle what are essentials and what are non-essentials of an honest and staunch churchmanship; and make up their minds to write liberty over non-essentials, and instead of firing arrows of bitter words against each other concerning essential divergences, speak always and only the truth in *love*. In this it does seem to me that we clergy have a very solemn responsibility, and a very wide field of usefulness. There is not any body of men more responsible for gentleness in discussion, and fairness in debate, and peaceableness always, than are the clergy of the Church of England. We cannot expect to rule, but we can set ourselves to moderate, the tone of public opinion in regard to the treatment of questions of controversy. More is expected of us, and rightly so, than of others; and there is hardly a sphere of life in which the devotional spirit is more needed than in the sphere of public opinion concerning the great ecclesiastical questions of the day. Could we secure the reign of love, charity, forbearance, meekness there, what a victory we could gain for truth! How much more willingly would the world listen to us when we urge during Sabbath-day services self-restraint and godlikeness, if we first convinced the world that we could be self-restrained and generous during weekday disputations; and what an incalculable power for good would ministerial influence carry with it, when it had been seen that we could calm the heated atmosphere of our controversial assemblies with the spirit of devotion and love!

Nay, more than this. Have we not to bear in mind, and is it not our responsibility to lead others to bear in mind, that high above all the diversities of Church opinion there towers

a mountain of truth, which belongs to us all, which we all rest upon and rejoice in. It is said that the late Archbishop Tait was "never wearied of insisting on the supreme efficacy and importance of elementary Gospel truths, and of the utter insignificance, in comparison with them, of the controversies by which the Church is distracted." "Men have been contending very earnestly," he wrote, "each for his own peculiar view of scriptural truth; matters of very little importance have, not unnaturally, on all sides, been magnified into articles of Christian faith; and the Church has been divided into very keenly contending parties. I do not say that this has been simply an evil; it has been a necessary consequence of that outpouring of religious earnestness, for which we have to bless God's Spirit. But no one, I suppose, will doubt that it has been attended with great evil." At length, "men are becoming convinced that there is a Christianity far wider, and, as more loving, so more holy, than any which the spirit of party knows. . . ."

"In the university, in the world, whether as a directly commissioned minister of Christ's Gospel, or ministering in some worldly calling, let each (young and old) labour not to approve himself as of this or that theological school, but as a Christian. Let him not waste his religious power and energies on matters which have to do at the best only with the outward shell or case of Christianity; but let him cling himself to, and press on others, the pure and simple word of Christ, which is the essence of the Gospel. . . . Those are Christ's best disciples, who are occupied most with the great simple truths which shall last through eternity, . . . who are at once earnest in their belief and maintenance of Christ's real truth, and yet full of forbearing charity." Such disciples, who clearly recognize the relative proportion of fundamental and non-essential truth, it is surely our sacred calling to be, and to be the means of making others "ensamples to the flock" in this truly devotional aspect of ministerial work.

4. Consider for a moment *ministerial work in relation to non-religious people*.* How shall we influence these? How

* I say non-religious, because I do not propose to refer particularly to ministerial work inside the church, and on behalf of our Christian congregations. This aspect of our work is well and fully recognized almost everywhere; and in the devotional character of our services, and in the frequent administration of the sacraments, and

shall we impress them with the needfulness and with the reality of a devotional spirit? This a large question, and it is attracting anxious attention. The Bishop of London recently stated at his Diocesan Conference, "Masses of ignorance and irreligion remain to be coped with. While the churches are empty, the public-houses are filled. Vice is to be seen flaunting in the streets, giving London a bad pre-eminence over every other capital in Europe. Large numbers of children are still unschooled; infidelity and agnosticism are pressing themselves forward." What is true of the metropolitan diocese is true more or less of all other dioceses; and every parish of any extent has its non-religious population. Nor is this population confined to the labouring class. There is a heathen rich, as well as poor, people. There are the well-to-do persons who spend Sunday at the club, or in sport, and in riding and driving, and visiting friends; who never open a Bible, and seldom enter church; as well as the poorer and more ignorant persons who spend Sunday morning in bed and Sunday evening in the public-house. What can we do to save the rich from infidelity and the poor from irreligion? The Salvation Army has made a stirring effort to reach the lower class. But we cannot copy the Salvation Army. The devotional aspect of our ministerial work refuses to applaud, still less actively to propagate, methods of irreverence. Indeed, were the parochial clergy of the Church of England to imitate the tactics of the Salvation Army, we should alienate many of our most devoted people, and put an additional stumbling-block in the way of those now wandering on the border-land between Christianity and unfaith, who will never believe that coarseness is the handmaid of truth.

For this Church of England mission to the lost, do we not sorely want a body of men specially equipped and sent forth with hearts full of loving earnestness, devoted to Christ, determined to win souls, apt to teach, able to resist gainsayers,—evangelists like Apollos, after Apollos had been taught the way of the Lord more perfectly, "*who mightily* convinced, and that *publicly*, showing by the Scriptures that Jesus is Christ?" A modification or enlargement of cathedral usefulness might supply such men—missioners indeed, and not mere free lances—who in our meetings and classes for promoting the spiritual life, it is evident that the clergy are anxious and conscientiously attentive to this aspect of ministerial duty—perhaps in some cases to the danger of forgetting those outside, the non-churchgoers."

“from Jerusalem and round about unto Illyricum should fully preach the Gospel of Christ, by the power of the Spirit of God.”

For ourselves, as responsible participators in the work of evangelization, one method always remains, and it is a truly devotional method. We can, in faith and prayer, make it a distinct duty to speak a word in season to our non-religious parishioners of every class, as opportunity is found ; and opportunity may be found, if earnestly sought. A mission to everybody is our charge ; and there is not one concerning whom we can confidently predict that he would “refuse him that speaketh.” On setting out for our daily parochial visitation, we can carry the desire, as a distinct aim and purpose, to snatch some brand from the burning ; we can make up our minds, as before God, that to every parishioner we will offer a message from the Master, or send a colleague with the message, where we ourselves are unable to go ; and thus preach the word, in season and out of season, and this in apostolic fashion, from house to house,” “testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”

“It is ten years,” said one, “since I came here, and no man has ever spoken to me about my soul.”

On the other hand, how many a precious life has been won for the Saviour and for the Church, by a touch of Christian sympathy and a word of kindly invitation from the minister who moves about in the spirit of devotion and prayer ! A few days ago I entered a cottage to visit a sick man. He expressed his joy that a newly married son had been led to join a working men’s Bible-class, and then added, “When I was young, I cared little for religion. But I had a praying mother. Soon after I was married, I was standing one evening at my father-in-law’s door, when the clergyman passed. He stopped and spoke : asked if I should be at liberty that evening. Thinking that he wished me to go an errand and earn a shilling, I said readily, Yes. ‘Then will you come to our Bible-class to-night?’ He might have knocked me down with a feather. I went home and told my wife ; told her also how my mates would laugh at me if they heard that I had been to a Bible-class. Like a true, sensible wife that she is, she answered, ‘Well, and what if they do laugh ; it won’t hurt you. Go, if you want to, like

a man.'” He went, but he looked this way and that to see if anybody noticed that he was going. There were nine or ten men at the class. They read round. He could not read. “When my turn came, I was ready to drop. But I went home resolved that I would learn to read my Bible. I did learn. I can read it; and I believe it. God has taught me that I was a lost sinner, that Christ is a Saviour to the uttermost; and now I am not afraid to teach my children, and to pray both for them and with them. And that is what a minister’s word did for me.”

Scarcely a remark may I venture to add about the relation of *prayer* and *personal holiness* to ministerial work in its devotional aspect. Prayer is as the fuel to the fire. Holiness is one of our very best instruments of constant impressiveness. “*Holy* men of God spake as they were moved by the Holy Ghost,” is ever the secret of successful spiritual teaching.

Bishop Wilberforce was applied to for counsel by one who lamented the apparent failure of his ministerial work. Thus he replied: “Show the people that you have a pastor’s heart, and I do not think they will be long in giving you the natural return—the support of the parish. I see not the love of Christ, I see not the love of souls, I see not faith in your Master’s presence in it. Your ministry looks to me like the stinted, unwilling service of that fearful character, the mere professional priest. God knows if this is so. I speak but of the aspect which outwardly your ministry wears. My advice, for which you ask, is, Pray, pray for more thorough conversion of heart; pray for ministerial zeal; pray for love to Christ; pray for the outpouring of the Spirit on your own soul and on your ministry; and then live *in* your parish, live *for* your parish; work in it as a man only can work who has come to his work from intercession for his people.”

These brave loving words sum up what I would say to myself and to my brethren in the ministry. “The Lord make us to increase and abound in love one toward another, and toward all our people—to the end He may stablish our hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.” So shall our ministerial work, in its devotional aspect, be the joy of our hearts and the glory of our parishes.

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The suggested hymns will be found in the following books, *Ancient and Modern*, *Bickersteth's Hymnal Companion*, *Church Hymns*, *Irish Church Hymnal*, *Mercer's Hymns*.

May 20th.

Trinity Sunday.

Ep. Rev. iv. 1. *Gos.* John iii. 1. *Pss.* cii.—civ.
Less. Isa. vi. 1—11; Rev. i. 1—9; Gen. xviii. or i.—ii. 4; Eph. iv. 17,
or Matt. iii.

	A.	B.	C.	I.	M.
<i>Holy, Holy, Holy! Lord God</i> (Coll., Ep., 1st M. Less.)	160	33	7	225	235
<i>Father of heaven, Whose love profound</i> . (Gos.)	164	254	359	227	236
<i>Bright the vision that delighted</i> . (1st M. Less.)	161	34	491	224	
<i>Hosanna to the living Lord</i> . (2nd M. Less.)	241	190	383	195	58
<i>We saw Thee not when Thou didst come</i> (2nd M. Less.)	174	268	541	211	
<i>Three in One, and One in Three</i> . (1st E. Less.)	163	256	529	226	
<i>Thou, Whose almighty word</i> . (2nd E. Less.)	360	118	528	109	243
<i>Eternal Father, strong to save.</i> . (E. Lessons)	370	533	321	414	543
<i>The Church's one foundation</i> . (2nd E. Less. [Eph.])	215	285	509	335	578
<i>Father, by Thy love and power</i> . (E. Psalm)		31	20		23

A STRONG TOWER.

BY THE REV. HILTON BOTHAMLEY, VICAR OF ST. STEPHEN'S, LANSDOWN,
BATH.

PROV. xviii. 10.—“*The name of the Lord is a strong tower: the righteous runneth into it, and is safe.*”

THE name of the Lord (1) proclaimed to Moses in the unity and simplicity of His many attributes (Exod. xxxii. 6, 7)—a just God, and yet a Saviour (Isa. xlv. 21); (2) divulged in the Gospel, where the relation of these attributes one to the other is revealed, and their apparent contrariety justified (2 Cor. v. 19, etc.).

A strong tower, which, when (1) viewed from a distance, rises ONE undivided whole, in the greatness of its strength. But when (2) examined more closely, is seen to resolve itself into parts, each aiding the other; yet forming a whole, ONE still. No addition can be made without mar-

ring and interfering with the design. No part can be removed without impairing its strength and perfection. Nobler, the more the various parts are displayed, and their relation each to other understood.

Thus was the name of the Lord revealed—first, in simple majesty, and secondly, in fuller proportion.

A. The old covenant reveals Him as one: “The Lord our God is one God.”

I. (1) As opposed to gods many and lords many.

(2) As opposed to the unstable, wayward, cruel, revengeful character they bore (1 Kings xviii. 27, 28).

(3) As opposed to their partial power (1 Kings xx. 23).

(4) As opposed to their inability to save (Isa. xlv. 20).

II. One in Himself.

(1) In His nature (Exod. iii. 14).

(2) In His dealings (Num. xxiii. 19).

(3) In His purposes (Mal. iii. 6).

(4) In His power (Isa. l. 2).

Simple, but how powerful, this revelation! the *righteous*, one after another, *ran into it* as a tower, and *were safe*.

Mark the childlike trust of Abraham (Gen. xv. 6); the assured reliance of David (Ps. xviii. 1, 2, *et mille alias*); the unfailing security of Job (Job xiii. 15).

Moreover He was ONE throughout in His promise of fuller revelation of Himself. To it Abraham looked and rejoiced; of it David sang, Isaiah prophesied—

“Vainly they tried the deeps to sound
Even of their own prophetic thought”

(13th Sun. aft. Trin.)

as they foretold of IT, of HIM.

B. At length HE came; *God with us*, as He had never been before. Came to redeem, and go. But He went, to send the Spirit of the Father and of the Son, to abide with us for ever.

This fuller revelation let us welcome with satisfaction and praise: satisfaction, for it is final; praise, for it is glorious.

The name of the Lord: it is a stronger tower to me than ever; I have all they had in old time, and more. I am invited to enter more nearly into the secret of its strength. Strength is brought nearer unto me. I am united to the Father through the Son of man, who sits at His right hand. He is united to me through the Holy Ghost, which dwelleth with us, and shall be in us.

The *Father* hath glorified His name, His love, His justice, His salva-

tion. The Son has atoned for sin, has overcome Satan; thus the Spirit is to me the Spirit of holiness and the Spirit of strength.

I sing therefore with more understanding; but oh to sing with the heart and affection and faith of patriarch, psalmist, prophet, on Trinity Sunday! I acknowledge the Unity unbroken, while the fulness of the Trinity is manifested to me in nearer and more constraining relations.

Is the eternal God thy refuge? Make haste to run unto Him. Learn His art of war (Ps. cxliv. 1). Stand upon thy watch. Distinguish friend from enemy. The Divine defence is invisible as walls of crystal, but stronger than diamond. The provision is secured—the bread, the water of life.

"Therefore will we not fear" (Ps. xlv. 2). "We have a strong city" (Isa. xxvi. 1).

"They that know Thy name will put their trust in Thee" (Ps. ix. 10).

May 27th.

The First Sunday after Trinity.

Ep. 1 John iv. 7. Gos. Luke xvi. 19. Pss. cxx.—cxxx.

Less. Josh. iii. 7—iv. 15; John x. 22; Josh. v. 13—vi. 21, or xxiv.; Heb. ii.—iii. 7.

	A.	B.	C.	I.	M.
Come, gracious Spirit, heavenly Dove . . . (Coll.)	209	245		219	228
O Love Divine, how sweet Thou art . . . (Ep.)	195	296	455	321	528
Fountain of good, to own Thy love . . . (Gos.)		371	283		497
Children of the heavenly King . . . (1st M. Less.)		340	342	289	371
The King of love my Shepherd is . . . (2nd M. Less.)	197	395	512	295	
Through the night of doubt and sorrow . . . (1st Lessons)	274	341	532	283	
From Egypt's bondage come . . . (1st Lessons)		324	367	272	409
Onward, Christian soldiers . . . (1st Lessons)	391	322	480	379	586
Where high the heavenly temple stands . . . (2nd E. Less.)	201	223	552	209	214
Glory to Thee, my God, this night . . . (E. Psalms)	23	15	21	10	13

GOD IN THE MIDST OF US.

BY THE REV. W. SAUMAREZ SMITH, B.D., HONORARY CANON OF CHESTER,
AND PRINCIPAL OF ST. AIDAN'S COLLEGE, BIRKENHEAD.

JOSH. iii. 11.—"Behold, the ark of the covenant of the Lord of all the earth passeth before you into Jordan."

THE scene in this chapter is a striking one, and full of *historical* interest. But more: it is full of important lessons *religiously*. Like many incidents in Israel's history, it is illustrative of principles of God's dealings with men, such as in differing *circumstances* of after days are seen to be *essentially* identical.

I. The historical event.

Joshua claims attention (ver. 9); points to the ark. This was a small

box of acacia wood, overlaid with gold, and containing "the testimony" (Exod. xxv. 16, 21); *i.e.*, the law, "the covenant," God's declaration of His truth for the guidance of His people.

The ark, covered by the tabernacle curtains (Num. iv. 5, 6), constituted the banner of the advancing Israelites. It reminded them of God in covenant with them, and of their solemn responsibilities. It connected national progress with national religion; national success with faith in, and obedience to, the Lord their God.

It was *a symbol of God's presence*; reminded them of His overruling providence, and assured them of His constant protection.

II. The typical significance.

We, too, now are God's people. We have a warfare to wage. We seek a promised land. The external circumstances are very different. The ark and the Mosaic ceremonial have vanished (see Jer. iii. 16). We are under the *new* covenant. But there are the same principles, the same promises, the same God.

We may compare the Bible to the ark—

"It is the golden casket,
Where gems of truth are stored," etc.

It tells us of duty and of mercy; of the covenant of grace succeeding to the covenant of law; of the Lord of all the earth, who never forsakes those that trust in Him.

Psalm xlvii., illuminated with the radiance of the gospel of Jesus Christ, represents "the confidence which the Church has in God."

Rivers of difficulty may be in our way. Angry or scornful foes may confront us. But Jesus, our Joshua, assures us of victory—points to the Gospel, and to His words that cannot pass away—and bids us believe that God is in the midst of us [64] [65] [66].

Thus the *history* of the Israelites in olden time becomes a *parable* for us Christians now.

But our responsibility and the claims upon our faith and allegiance are greater in proportion to the further development of God's revelation. Let us not "neglect so great salvation" (Heb. ii. 1—4).

Religion, revealed religion, the Christian religion, leads the van of all true progress. But take care that we content not ourselves with praising religion whilst we exercise no personal and individual faith.

Had the Israelites been faithless, and Joshua been disregarded, the ark would have been useless. "The Bible" is of no value for our guidance and deliverance, unless we heed it well. Look unto the Lord Jesus, and follow Him [67].

"Let thy drooping heart be glad," etc.

June 3rd.

The Second Sunday after Trinity.

Ep. I John iii. 13. *Gos.* Luke xiv. 16. *Pss.* xv.—xviii.
Less. Judg. iv. ; John xiv. ; Judg. v. or vi. 11 ; Heb. x. 1—19.

	A.	B.	C.	I.	M.
<i>The roseate hues of early dawn</i> (Coll.)	229	313	514	333	402
<i>Love Divine, all love excelling.</i> (Ep.)		295	430	71	79
<i>My God, and is Thy table spread</i> (Gos.)	317	375	212	357	448
<i>O God, our help in ages past</i> (1st Lessons)	165	264	446	90	260
<i>The Son of God goes forth to war</i> (1st Lessons)	439	352	201	345	99
<i>Soldiers of Christ, arise</i> (1st Lessons)	270	319	501	377	367
<i>Our blest Redeemer, ere He breathed</i> (2nd M. Less.)	207	253	481	215	221
<i>My faith looks up to Thee</i> (2nd M. Less., Pss.)		266		177	242
<i>Rock of ages, cleft for me</i> (2nd E. Less.)	184	133	490	165	177
<i>Saviour, breathe an evening blessing</i>		23	28	24	17

DEBORAH: THE INSPIRING SPIRIT OF TRUE WOMANHOOD.

BY THE REV. W. M. SINCLAIR, M.A., VICAR OF ST. STEPHEN'S, WESTMINSTER,
AND CHAPLAIN TO THE BISHOP OF LONDON.

JUDGES iv. 14.—“*Deborah said unto Barak, Up!*”

I. Introduction.

1. “The wife of Lapidoth” probably means “a woman of a fiery spirit.” (Compare Isa. lxii. 1 ; Job xli 11, 19 ; Nah. ii. 4, 5 ; Dan. x. 6 ; Sirach xlviii. 1.)

2. Spiritual and manly energy were now relaxed throughout the length and breadth of the land.

3. A parallel to the state of France when Joan of Arc came forward.

4. She was the first judge before Samuel who had also the prophetic gift.

5. Her spirit was like a torch for Israel, kindling their languid hearts. It was the power of her prophetic breath that fell on the slothful people ; this was the secret of her influence and victory. Her moral energy overflowed to them. She had long lamented over the decay of faith and courage. Concentrating in herself the ancient loyalty to Jehovah in its force and purity, she received a double portion of the Spirit. The Spirit of God not only inspired her rapt and flaming disposition, but enabled her to judge wisely and well in the ways of the ancient laws, giving the people confidence in her alone.

6. Parenthetical note in passing. This inspiring gift of prophecy did not give her personal infallibility, nor did she claim it. Her moral judgments were not higher than those of her age. Her song of victory is the song of a devout woman in a barbarous age ; it is recorded for us

accurately, but we are not told that it is the song of the Holy Ghost, any more than we are required to believe that David spoke the language of the Holy Ghost when he wrote to Joab, "Set ye Uriah in the forefront of the hottest battle" (2 Sam. xi. 15). Deborah's opinion therefore of the deed of Jael is interesting to us as exhibiting how far at fault the enthusiasm of even a noble woman could be in uncivilized times before the coming of Christ; it does not give us, or pretend to give us, the verdict of the Holy Ghost.

II. This inspiring energy of faith, loyalty, and courage is the true aim of the noblest womanhood.

1. Deborah does not fight herself; she goes with the general, to inspire him. "Deborah said unto Barak, Up!" but she did not draw the sword herself.

2. The Christian woman does not desire to share the manly functions of men; her aim is to keep man true to his God, his country, himself, and his duty. She is his helpmate, not his comrade.

3. No amount of equal physical training and mixed education will make her mind of the same calibre as his. His mind is like his body, the active, practical principle; hers the quiet, meditative, impressionable, emotional principle.

4. Her great duty of bearing children is a bar at once and for ever to her assumption of the exact occupations of man. A prime minister with a baby in arms, or a soldier marching with a musket in one hand and an infant in the other, are equally impossible conceptions.

5. Such considerations are not idle, for the dangers to which they refer are not imaginary. In the United States of America, three of the Western States already give the franchise to women. In many of the states there is a movement for an entirely mixed education. Parallel movements are known at home.

III. But what a grand opportunity for women to be Deborahs!

1. To be the loyal, unflinching depositories of the faith.

2. To brood indignantly over national backsliding till they are filled with the Spirit of God, and their zeal overflows and stirs the languid pulses of their countrymen.

3. To be the purifying, inspiring, Christ-presenting element in their own households.

4. To stir up husbands, brothers, and sons in defence of the throne, the Church, and the ancient institutions of the country; openly threatened by men in high places.

5. To summon them again and again to the war against intemperance, impurity, ungodliness, bigotry, superstition, party spirit, uncharitableness, and all forms of ignorance and evil.

June 10th.

The Third Sunday after Trinity.

Ep. I Pet. v. 5. Gos. Luke xv. 1. Pss. l.—lv.

Less. I Sam. ii. 1—27; John xix. 1—25; I Sam. iii. or iv. 1—19; James ii.

	A.	B.	C.	I.	M.
<i>Jesus, where'er Thy people meet</i> (Coll.)		207	312	46	33
<i>Oft in danger, oft in woe</i> (Ep.)	291	327	464	378	
<i>I was a wandering sheep</i> (Gos.)	258	141		136	
<i>O Thou from Whom all goodness flows</i> (1st M. Less.)	283	124	459	143	142
<i>O Lord, how happy should we be</i> . . (1st M. Less.)	276	469	452	298	527
<i>When I survey the wondrous cross</i> . (2nd M. Less.)	108	167	547	166	171
<i>Lord, in this Thy mercy's day.</i> . . (1st E. Less.)	94	488	419	161	
<i>Jesus calls us, o'er the tumult</i> . . . (1st E. Less.)	403	318	404	327	538
<i>Lord, as to Thy dear cross we flee</i> . (2nd E. Less.)	267	303		325	356
<i>O help us, Lord, each hour of need</i> . . (Pss.)	279		470	147	144

GRACE, GLORY, SUFFERING.

BY THE REV. H. C. G. MOULE, M.A., PRINCIPAL OF RIDLEY HALL,
CAMBRIDGE.

I PET. v. 10.—“*But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile,*” etc.

A PASSAGE rich in spiritual truth and teaching. Take it clause by clause.

1. *The God of all grace.*

Delightful designation. The Scripture phrases descriptive of the Lord God, in the New Testament especially, make a rich study: “God of Abraham;” “of my salvation;” “of peace, hope, all consolation,” etc. Here, “all grace;” of every needed measure and kind, of soul-blessing lovingkindness. He has, ready to give, “grace” for all His people, of all ages, all classes, in all circumstances, etc., etc. Illustrate by individuals or otherwise [68].

2. *Who hath called us.*

I.e., as always in the Epistles (see Scripture proof), called with “effectual calling,” converted, wakened into actual life to God. Always, or almost always, represented as the special work of the FATHER.

3. *To His eternal glory.*

The sequel and issue of grace (see, *e.g.*, 2 Tim. ii. 10, and *passim*). Grace is organically connected with glory. As to *merit*, both grace and

glory are Christ's purchase. As to training, glory is the flower of grace—the bud. Eternal glory! Inexhaustible words!

4. *After ye have suffered awhile.*

Observe the connection of the words, as now read. Not with what follows, “make you perfect,” etc., but with what precedes, “called you to glory.” That is, the “suffering for awhile” is the preliminary process to the “glory.” (See in illustration, *e.g.*, Rom. viii. 17; 2 Cor. iv. 17; 2 Tim. ii. 12; 1 Pet. iv. 13; Rev. ii. 10.) [69] [70] [71].

5. Let our closing watchword, then, to the believer be “*Nevertheless, afterward!*” Here is God, His call, His grace, His glory, and His passing discipline of suffering. Then, “After!”—

“After long agony, rapture and bliss;
Christ is the pathway leading to this.”

June 11th.

Saint Barnabas the Apostle.

Ep. Acts xi. 22. *Gos.* John xv. 12. *Pss.* lvi.—lxi.

Less. Deut. xxxiii. 1—12; Acts iv. 31; Nahum i.; Acts xiv. 8.

	A.	B.	C.	I.	M.
<i>From all Thy saints in warfare</i> . . . (Coll.)		353	157	348	
<i>How bright those glorious spirits shine</i> . . . (Ep.)	438	359	384	353	412
<i>Jesu, my Lord, my God, my All</i> . . . (Gos.)	191	289	399	318	
<i>Jerusalem on high</i> . . . (2nd M. Less.)	233	363	394	342	588
<i>God moves in a mysterious way</i> . . . (1st E. Less.)	373	278	257	304	266
<i>Lord, her watch Thy Church is keeping</i> (2nd E. Less.)	362	110	292	74	

A GOOD MAN.

BY THE REV. W. HAY M. H. AITKEN, M.A.

ACTS xi. 24.—“*A good man.*”

A LIVING poet teaches us that “God fulfils Himself in many ways,” and this is specially true with respect to human character, temperament, and qualities.

It is not always the most showy or brilliant gifts that produce the most useful man. How much the world owes to those who cannot be distinguished otherwise than by the epithet of our text! The Lord has a special work for His gifted ones, which cannot be done except by them, and none may disparage it. But, as comparatively few of us are thus highly gifted, it is no small comfort to know that goodness, which is within reach of all, is a mightier and a more excellent thing than talent, which belongs only to the few; and that while talent without goodness is

almost sure to be mischievous, goodness even without talent is sure to be useful.

The phrase employed in our text seems to give an accurate and intelligible idea of the character of a very prominent member of the primitive Church, and one to whom that Church owed much. Barnabas does not seem to have possessed anything like the intellectual gifts of a Paul, nor the eloquence of an Apollos, nor even the strong will and decision of a Peter, nor the soaring metaphysical capacity of a John.

Direct attention to the particular sense in which the word "good" seems to have been most appropriately employed of Barnabas.

In Rom. v. 7, St. Paul draws an interesting distinction between the righteous man and the good man. He describes the latter as commanding such an enthusiasm of affection, that for him some would even dare to die. The type of goodness here indicated may be the better understood for its being contrasted with mere righteousness. It is positive and aggressive goodness—goodness such as we attribute to God Himself.

And here the portions of Holy Scripture appointed for St. Barnabas' Day come to our help. The first evening lesson is from Nahum, in which passage the words that speak most forcibly to our hearts are "The Lord is *good*," etc. There His goodness is shown in His being a stronghold. And *in his* degree each good man is a stronghold or city of refuge to his neighbours, one who can be trusted to protect the weak, and soothe the sorrowing, and strengthen the feeble-minded.

The Gospel presses on us similar lessons, pointing out that not even the peril of death can set a limit to that true goodness whose other name is love, and giving us a beautiful picture of a good man in the relationship of a true friend.

Notice the various illustrations of this characteristic *goodness* in the story of Barnabas.

I. His name. The word may no doubt be rendered "exhortation," as in the Revised Version, but I much prefer the old familiar "Son of Consolation," which is equally the meaning of the word, and far more closely accords with the character of the man. And notice, while this name may witness to a natural quality of tenderness and sympathy, we read that He was *full of the Holy Ghost*.

Now observe, this word consolation is the abstract form of the word paraclete, the title given to the Holy Spirit in John xiv. The Comforter dwelt within him, and so he became a son of consolation.

Lesson from this. The presence of God in our hearts not only tends to repress our natural evil, but to develop what is naturally good.

II. When Barnabas is first introduced to us, he had just sold his

little patrimony, to make over the proceeds to the common fund of the Church.

Goodness always exhibits itself in liberality. Man may be just, and yet not generous, but he cannot be *good*.

III. Most interesting and instructive is the next illustration of the goodness of Barnabas. Saul is not unreasonably suspected by the Apostles at Jerusalem. Think of how much he might have suffered, and how he might have been thrown back, but for this Son of Consolation, whose charity would think no evil.

Lesson : Who shall measure the influence of one deed of true kindness? How much harm is often done to young Christians by an opposite course!

IV. A good man should be large-hearted, and free from prejudice and bigotry. Though a Levite, Barnabas is chosen to go and inspect the work among the Gentiles, and no national prejudices can prevent him from being "glad ; for he was a good man."

Lesson : Real goodness will show itself in large-hearted sympathy and breadth of view ; righteous men may be, and often are, harsh and intolerant ; good men will not be. See also Barnabas' part in the later Jewish controversy (Acts xv. 12, etc.).

V. A good man should care for men's bodies as well as their souls. It was on a congenial errand that Barnabas went up to Jerusalem, and he was the right man for the work of ministering to the poor saints [72].

Lesson : "Let us love not in word or in tongue, but in deed," etc.

VI. Barnabas' goodness qualified him specially for the position of companion to St. Paul. His goodness of heart led him quietly to assume the second place ; for "Love seeketh not her own." And so in their fellowship they supplemented each other—Paul the gifted man, Barnabas the good man.

Lesson : True goodness is incompatible with selfish ambition, and will induce self-effacement and genuine humility. This is true greatness.

VII. The good man will always take the most lenient view of the faults of others. It is hard to say which was least to blame, Paul or Barnabas, in the controversy about Mark. But even if St. Paul were justified in his sterner view, it is difficult not to feel that in this incident St. Paul was the righteous man, and St. Barnabas the good man [73].

Lesson : It is well not to err at all, if possible, in our judgment of others ; but if we do, it is surely better to err upon the charitable side. St. Paul himself subsequently proved a "son of consolation" to this same John Mark. There is a very great danger of breaking a bruised reed.

Now let us learn a lesson from the other and more painful side of the picture; for even Barnabas had his faults, and good men have their special dangers.

First. How often it happens that we prove weak just on the strongest side of our character. Perhaps because we least feel our need of Divine grace there. We should have thought there never could have been any sharpness or harshness of spirit in this good man; yet the word rendered "contention" means no less than this. In 1 Cor. xiii. 5, St. Paul says, "Love does not get into paroxysms." But here (alas for human nature!) two sons of love are represented as suffering from such a paroxysm, that in spite of all the love of years they separated from each other [74] [75] [76] [77].

Lesson: Let him that thinketh he standeth take heed lest he fall in that respect in which he thinks he stands most firmly.

Second. Good men are often apt to be swayed by their affections rather than their judgment. Perhaps if Barnabas had been a little more *justly* severe to his nephew, Paul would have been more lenient, and the dispute might have been avoided.

Lesson: Let us remember that it is the truest charity to speak plainly to a brother of his faults, but it is here that good men are sometimes apt to fail.

Third. Good men will often be tempted to be *complaisant*, at the expense of truth, to friends whom they love. "Even Barnabas was carried away by their dissimulation" (Gal. ii. 13) [78].

Lesson: Let us buy truth at all costs, even though the first instalment that we have to pay is the loss of the good opinion of even Christian friends. And let those who are naturally kind and amiable remember that there are occasions when we must take our stand with decision and determination, even though it would be much more agreeable to our feelings to yield.

Conclusion. The spirit of goodness that made Barnabas a good man is none other than the Spirit of God, whose fruit is goodness (Gal. v. 22). To yield to Him is to become like Barnabas—a good man full of faith and the Holy Spirit.

June 17th.

*The Fourth Sunday after Trinity.**Ep.* Rom. viii. 18. *Gos.* Luke vi. 36. *Ps.* lxxxvi.—lxxxix.*Lss.* 1 Sam. xii.; Acts ii. 1—22; 1 Sam. xiii. or Ruth i.; 1 Pet. ii. 11—iii. 8.

	A.	B.	C.	I.	M.
<i>Lead us, heavenly Father, lead us</i> (Coll.)	281	330	410	228	257
<i>Brief life is here our portion</i> (Ep.)	225	239	341	343	407
<i>Lord, when we bend before Thy throne</i> (Gos.)	244	123	429	51	48
<i>Approach, my soul, the mercy-seat</i> (1st M. Less.)		119		127	156
<i>When God of old came down from heaven</i> (2nd M. Less.)	154	243	153		
<i>Thou Judge of quick and dead</i> (1st E. Less. [Sam.])	205	59			84
<i>Far from my heavenly home</i> (1st E. Less. [Ruth])	284	135	358	278	
<i>Blest are the pure in heart</i> (2nd E. Less.)	261	349	339	346	
<i>Jerusalem, my happy home</i>	236	230	392	340	395
<i>Abide with me, fast falls the eventide</i>	27	13	329	14	26

TRIBULATION AND TRIUMPH.

BY THE REV. EDWARD HOARE, M.A., HON. CANON OF CANTERBURY,
AND VICAR OF HOLY TRINITY, TUNBRIDGE WELLS.

ROM. viii. 18.—“*I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*”

OUR faith in the Lord Jesus Christ depends on the solid convictions of a well-instructed understanding. We do not rest on feeling, impression, or imagination, but on well-grounded and deliberate persuasion. Thus, St. Paul says in this passage, “I reckon;” as he says in 2 Cor. v. 14, “We judge,” and in 2 Tim. i. 12, “I know,” and “am persuaded.” It is folly to suppose that if a person is a *thinker* he must therefore be a *doubter*. Bishop Butler was as great a thinker as any modern infidel.

In this passage St. Paul states the conclusion at which he had arrived respecting the sufferings of life as compared with coming glory.

I. **The sufferings.**

1. Sufferings for the truth, or sufferings “with Christ” (ver. 17). Martyrdom in missions, and the cross of Christ everywhere.

2. Sufferings abounding in the world through the fall. The whole creation “groaneth and travaileth,” etc. (ver. 20, 21). This includes “vanity” (ver. 20), and “the bondage of corruption” (ver. 21). This corruption both physical and moral.

3. Sufferings shared by those who have the firstfruits of the Spirit. True believers not exempt from the physical results of the fall. There is nothing in Scripture to teach that we may in this life be free from these results through faith.

II. The glory that shall be revealed.

It should be observed that it is to the final manifestation, and not to the commencement of the glory, that the passage refers, for the work is already begun.

1. The manifestation of sonship.

Believers are already sons (1 John iii. 2).

And are already distinguished by their character (ver. 10).

But they are now mixed with the world, and their sonship is not only called in question by others, but frequently doubted by themselves.

But then the angels will gather in the whole number of God's elect (Matt. xxiv. 31), and our Lord Himself will say to those on the right hand, "Come, ye blessed," etc. (Matt. xxv. 34.) After that there will be an end to all suspicion and all doubt for ever.

2. The "glorious liberty," or the "liberty of glory."

We are already called to liberty, and are free.

We are directed (Gal. v. 1) to "stand fast in the liberty wherewith Christ has made us free."

We are free from the curse (Gal. iii. 13), and free from the dominion of sin (Rom. vi. 14).

But this is the freedom of grace, and we are expecting the freedom of glory. When that is given, we shall be free from all effects of the fall, either physical or moral; free from death, free from temptation, free from the assaults of Satan, and free from all that can keep us back from the full enjoyment of the presence of God.

3. The redemption, or adoption, of our body.

It is perfectly plain that by redemption in this passage is not meant propitiation, for that is finished for ever, and the redemption of this text is future. It means therefore final deliverance, as in Luke xxi. 28. So adoption does not mean the first admission into sonship, for that has taken place already; but the final recognition of the risen saints, and their final welcome to the inheritance of the saints in light—to the full realization of the assurance of ver. 17, "If children, then heirs; heirs of God, and joint-heirs with Christ."

Such were the facts on which the Apostle made his careful, thoughtful, deliberate calculation, and who can wonder at his conclusion?

But it must be remembered that the future altogether depends on the present. In each of the three points the blessing is already begun, and they who are now enjoying the firstfruits of the Spirit, they, and they alone, can reckon with confidence on the fulness of the promised inheritance.

June 20th.

The Queen's Accession.

Ep. I Pet. ii. II. Gos. Matt. xxii. 16. Pss. xx., xxi., ci.

Less. Josh. i. 1—10; Rom. xiii.; Ezra x. 1—20; I Pet. v.

	A.	B.	C.	I.	M.
<i>Rejoice to-day with one accord.</i> . (for the Coll.)	378	53		447	
<i>Before Jehovah's awful throne</i> . (Ep., Gos.)		45		40	29
<i>Praise the Lord; ye heavens, adore Him</i> (Special Pss.)	292	524	486	232	
<i>Lord of our life, and God of our salvation</i> (Pr. for unity)	214		269	438	
<i>Rejoice, the Lord is King</i> . . . (2nd Less.)	202	517	488	198	329
<i>Lord of heaven, and earth, and ocean</i> . (Special Prs.)		52			474
<i>God save our gracious Queen</i> . . (Special Prs.)		544			

DUTY TO THE CIVIL POWER.

BY THE REV. T. H. BARNETT, VICAR OF ST. MARK'S, EASTON, BRISTOL.

ROM. xiii. 7.—“*Render therefore to all their dues.*”

IN this brief precept we have—

I. The statement of a principle.

1. A principle reaching into all the relationships of life, drawn out in the remainder of the verse, exemplified indirectly in chap. xii., and directly in chap. xiii., and bearing upon the subject of the passage—the duty of those governed to the ruling powers.

2. A principle having its root in the fifth commandment, when applied to this subject. (Compare the exposition of the fifth commandment in the first part of “My Duty towards my Neighbour.”) All rule is based upon the model of the paternal. The family was the first unit of self-contained rule, then the tribe, then the nation. (Cf. Isa. xlix. 23.)

II. The statement of a Christian principle.

Saying this is saying a good deal; for the contrast between the state of things in the days of Judaism and those of the Apostles was very great.

1. In the days of the old dispensation, allegiance to the sovereign was a religious duty, because he was God's anointed, the guardian and dispenser of God's law, an integral factor in a divinely constituted and guided state.

2. In the days of the Apostles, the civil power in the world-wide empire of Rome was centred in the Cæsar, and the Cæsar was the embodiment of military despotism.

Cæsar after Cæsar in those days was a monster of iniquity: the court was full of degrading vice, the government was base and shameless; and if ever the attitude of opposition to the civil powers might have seemed

justifiable, it was then. Yet St. Paul writes this chapter and 1 Tim. ii. 2, and St. Peter writes 1 Pet. ii. 13—19. It was therefore possible, even under a “magistracy” set against the Christian religion, to be a faithful Christian and at the same time yield due allegiance to the “power” of the state.

III. The statement of a practical principle.

1. Our days are different from either those of the prophets or the Apostles; our monarchy is, though not of Divine origin, like the Jewish, neither anti-religious nor irreligious; our sovereign is an example of domestic and social virtue; our statesmen and magistrates are, as a rule, strong upholders of the Christian faith.

2. But one of the most marked signs of our times is the spirit of lawlessness abroad. In domestic, social, national, and religious life we see an endeavour to throw off the restraints imposed by the laws of each sphere.

3. The remedy lies in an acceptance of the principle involved in the text, and the application thereof in these different spheres of life [79] [80].

In rendering “to all their dues,” the Christian will, as a prime obligation, “render” to God supreme “honour” and service, and he will then “render” to those who have a claim upon him in the home, the city, the Church, and the state, such submission as their position and authority warrant them in demanding [81].

4. The throne of this land is the symbol of this claim in its every part, and to-day calls for an expression of loyalty to the sovereign “power.” Rightly understood, this involves the principle of loyal allegiance to those lesser “powers” which are derived from the supreme magistracy embodied in the monarch. And thus the observance of this anniversary inculcates the apostolic precept, “Render to all their dues.”

June 24th.

The Fifth Sunday after Trinity. (a)

Ep. I Pet. iii. 8. *Gos.* Luke v. 1. *Pss.* cxvi.—cxix. 32.
Less. I Sam. xv. 1—24; Matt. iii.; I Sam. xvi. or xvii.; Matt. xiv. 1—13.

Saint John Baptist's Day. (b)

Ep. Isa. xl. 1. *Gos.* Luke i. 57. *Pss.* cxvi.—cxix. 32.
Less. Mal. iii. 1—7; Matt. iii.; Mal. iv.; Matt. xiv. 1—13.

	A.	B.	C.	I.	M.
<i>Lord of our life, and God of our salvation</i> (Coll. [a.])	214		269	438	
<i>Great Shepherd of Thy people, hear</i> (Ep. [a.])		200	313	45	37
<i>Lord, her watch Thy Church is keeping</i> (Gos. [a. b.])	362	110	292	74	
<i>The King of love my shepherd is</i> (Ep. [b.])	197	395	512	295	
<i>Soldiers of Christ, arise</i> (1st M. Less. [a.])	270	319	501	377	367
<i>On Jordan's bank the Baptist's cry</i> (2nd M. Less.)	50		71	68	74
<i>For all the saints, who from their labours</i> (E. Lessons)	437	354	196	347	591
<i>Hark the sound of holy voices</i> (2nd E. Less.)	436	370	199		589
<i>Who are these like stars appearing</i> (2nd E. Less.)	427	360	554	352	
<i>Saviour, again to Thy dear Name we raise</i>	31	214	27	35	

PETER'S CONFESSION OF HIS SINFULNESS.

BY THE REV. W. J. CHAPMAN, M.A., VICAR OF CHRIST CHURCH, HIGHBURY.

LUKE v. 8.—“*When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.*”

SIMON, Andrew, and probably John, were disciples of the Baptist, and received, as such, a certain kind of preparation for their call to be disciples of Christ. That call (John i. 35, etc.) made little change in their external circumstances. While classing themselves as His disciples, they did not give up their employment as fishermen. Their call may be regarded in three stages: (1) When received as disciples in the most general sense (John i.). (2) When selected by our Lord to serve Him by continuous following and entire devotion (Matt. iv. 18; Luke v. 10, 11). (3) When appointed as His representatives, and endued with the power of working miracles (Matt. x. 1).

This will afford some idea of the state of Peter's mind at this time. He had had one previous interview with Jesus, resulting in a firm belief in Him as the promised Messiah.

This miracle may be regarded either as a prophecy of the future success of the Christian ministry, or as bearing upon St. Peter's spiritual state. I here consider it in the latter only.

I. The miracle.

1. *The command* (ver. 4) surprised them. It was given to fishermen

well acquainted with the habits of the fish. It was given with authority, and thus impressed them.

2. *Their objection* was natural. If we could not catch fish all the night, why in the day? But the tone of authority decided them: "At Thy word." There was faith; its object, the word of Christ. Is not this the same as the person of Christ? (Rom. x. 8; 1 John v. 9—11.)

3. *Their faith rewarded.* It has been debated whether this was a miracle of omniscience or of omnipotence. But what matter? It revealed the Divine nature of Christ (comp. Ps. viii. and Heb. ii. 8). It may be indeed that, as a miracle of omnipotence, it symbolised the way in which the Gospel net encloses multitudes—not by the skill of the fisherman, but by the power of the Holy Ghost (1 Cor. ii. 4).

II. Its effect upon St. Peter

He was overwhelmed with astonishment. He knew from his own experience as a fisherman that such success was quite unusual and unprecedented. Probably this was the fourth or fifth miracle which Jesus wrought. Most harmonists place the miracles recorded in the latter half of chap. iv. after this first part of chap. v. If this be so, the fame of our Lord would not have extended far; or, possibly, this was the first miracle which Peter witnessed, and if so, his astonishment is partly accounted for. However this may be, the miracle deeply impressed him with the majesty of the Lord Jesus. He was dazzled by His glory, and then there was forced upon him a sense of the greatness of the contrast between the Lord and himself. Fear seized him. He felt that he was not fit company for such an almighty and holy Being. Was his thought somewhat this: "Infinite power is allied with infinite holiness. Holiness must abhor sin, and the anger of holiness must sentence sin. I am sinful. Depart from me, O Lord, lest Thou destroy so guilty a being"? [82] [83] [84] [85].

Peter's first interview with Jesus, when he recognized Him as "the Lamb of God," no doubt set him thinking about himself. These thoughts, long floating in his mind, may have only required some striking circumstance like this to give them a definite form.

Men are usually found in one of these broadly distinct stages. Either they are blind to their alienation from God; or their conscience is awakened, they perceive that they have to deal with a holy God, and they are convicted of their sinfulness; or the gulf between God and the sinner is seen to be bridged over by the Son of God, and God is no longer dreaded, but trusted. Was Peter in the second stage? Some think that this was the time of his conversion. Surely not. But this

was the time of a remarkable spiritual quickening, when he completely renounced the world, and dedicated himself wholly to the Lord.

Many understand this change. They have been suddenly lifted up to a higher platform of Christian living [86].

Whence this deep conviction of sin? From a contrast of Christ to himself. So Manoah (Judges xiii. 22), so Job (xlii. 5, 6); Isaiah (chap. vi.) gives us a striking parallel.

The revelation to our hearts of the glory of the Lord Jesus is always followed by a revelation to ourselves of our own sinfulness. Real close communion with the Lord always humbles a man (Gen. xxviii. 16, 17).

Our sense of sin is always the measure of our growth in grace. The more we know by experience of Christ, the more we shall know of our own demerit. The oldest saint feels himself "the chief of sinners" [87] [88] [89] [90].

Peter was thus fitted (though he thought the opposite) to be Christ's Apostle. He knew what sin was, so he could teach others. He knew what Christ was, and so he could point them to Him. We never can be great in the kingdom of God till we are little in our own eyes.

A PROPHET OF THE HIGHEST.

(Outline for Feast of St. John Baptist.)

BY THE REV. JOHN W. MILLS, M.A., RECTOR OF ST. LAWRENCE, ESSEX,
AND DIOCESAN INSPECTOR.

LUKE i. 76.—"*And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord, to prepare His ways.*"

THREE things in John the Baptist's history are specially worthy of observation on this day. Notice in the following passages:—

I. The preaching of John the Baptist.

1. *He pointed to a kingdom.* "The kingdom of heaven is at hand."

2. *He proclaimed the Lord Jesus Christ to be the King.*

This is He who coming after me is preferred before me.

There standeth one among you, . . . the latchet of whose shoes I am not worthy to unloose.

I saw and bare record that this is the Son of God.

He that cometh from above is above all.

For the Father hath given all things into His hand.

3. *He declared that those who enter this kingdom must submit to its laws.*

They were baptized of him in Jordan, confessing their sins.

Bring forth therefore fruits worthy of repentance.

Do violence to no man, etc., etc.

Cf. his expostulation with Herod, "It is *not lawful* for thee to have her" (Matt. xiv. 4).

4. *He described the king under two aspects.*

(1) A present Saviour. "Behold the Lamb of God, who *taketh away* the sin of the world."

(2) A future rewarder and punisher. "He *will* gather the wheat into His garner; but He *will* burn up the chaff with unquenchable fire."

5. *Therefore the application of his sermons was ever* "Repent."

II. The cause of his success [91] [92].

1. *The Holy Ghost was with him.*

He shall be filled with the Holy Ghost, even from his mother's womb (Luke i. 15).

He that sent me, . . . the same said unto me (John i. 33).

2. *He pointed simply to the Lord Jesus Christ.*

And thereby carried out what is said of the Holy Spirit: "He shall receive of mine, and shall show it" (John xvi. 14).

Therefore the text came true, "Them that honour Me I will honour" (1 Sam. ii. 30). This is abundantly proved by the next section.

III. The various testimonies borne to him [93].

1. *By the angel Gabriel* (Luke i. 14, etc.).

Many shall rejoice at his birth.

He shall be great in the sight of the Lord.

Many of the children of Israel shall he turn to the Lord.

He shall go in the spirit and power of Elias.

2. *By his father Zacharias* (Luke i. 76, etc.).

Thou shalt be called the prophet of the highest.

Thou shalt go before the face of the Lord, to prepare His ways.

To give knowledge of salvation unto His people, in the remission of their sins.

3. *By St. John the Evangelist* (John i. 6—9).

A man sent from God.

He came to bear witness to the light, that all men through him might believe.

4. *By the Lord Jesus Christ.*

A prophet? Yea, I say unto you, and more than a prophet.

This is He of whom it is written

This is Elias who was to come.

Among them that are born of women, there is none greater.

There is another, . . . and I know that the witness which he witnesseth of Me is true (John v. 32).

He was a burning and shining light (cf. Isa. lx. 1).

5. *By himself.*

I am the voice of one crying in the wilderness (John i. 23).

I have need to be baptized of Thee (Matt. iii. 13).

He must increase, but I must decrease (John iii. 30).

That He should be made manifest . . . I am come baptizing with water (John i. 31).

6. *By the Jewish people.* "All held John as a prophet" (Matt. xxi. 26).

7. *By Herod* (Mark vi. 14, etc.).

He feared John, knowing he was a just man, and a holy.

When he heard him, he did many things (was perplexed, *Rev. Vers.*)

He heard him gladly.

The king was exceeding sorry (at the request for John's head).

He seems to have believed in John's power of working miracles. (Cf. Mark vi. 14.)

IV. Application.

If we would have good witness borne to us by God and man during our life and after our death, let us pray that we may follow John's "doctrine and holy life" (Collect), and be "filled with the Holy Ghost," so that, believing, we may be content to know and preach "nothing save Jesus Christ and Him crucified."

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

64. **Victory over death.**—Joseph Addison, the renowned author and linguist, after enduring much physical suffering with fortitude, sent for the young but dissipated Lord Warwick. He came, and said, "Dear sir, you sent for me. I believe and hope you have some commands. I shall hold them most dear." "See," said the dying saint, "in what peace a Christian can die," and he breathed his life out like a sleeping infant.

65. **Peace on earth.**—Happy the day when every war-horse shall be houghed, when every spear shall become a pruning-hook, and every sword shall be made to till the soil which once it stained with blood!

This will be the last triumph of Christ. Before death itself shall be dead, death's great jackal, war, must die also; and then there shall be peace on earth, and the angel shall say, "I have gone up and down through the earth, and the earth sitteth still, and is at rest; I heard no tumult of war, nor noise of battle." *Spurgeon.*

66. Peace, enduring.—Some Christians, though they are few, dwell constantly on the summit of Mount Tabor, and are always in joy, ecstatic, rapturous joy; and others dwell almost solely at the base of the holy mountain, living a lower life, where there is strife and trouble. Those who dwell most in the middle region are perhaps the happiest; they dwell in calm and tranquil peace. Repose is more durable than rapture, and more useful than ecstasy.

67. Christ, our leader.—There is no one so suitable to lead me as He who first sought me out in the dark. *J. H. Evans.*

68. Pardoning grace.—I am sometimes downright staggered at the exceeding riches of His grace; how Christ can go on pardoning day after day and hour after hour. Sometimes I feel almost afraid to ask, for shame. *Newton.*

69. Patience, its result.—An Eastern proverb says, "With time and patience the mulberry leaf becomes satin."

70. Patience in sowing and reaping.—If the husbandman, disappointed at the delay which ensues before the blade breaks the soil, were to rake away the earth to examine if germination were going on, he would have a poor harvest. He must have "long patience till he receive the early and latter rain." The winter frost must mellow the seed lying in the genial bosom of the earth, the rains of spring must swell it, and the suns of summer mature it. *Robertson.*

71. Patience illustrated.—Patience is an even sea in all winds; a serene soul in all weathers; a thread even spun with every wheel of providence. It is a soul above extremes; neither in excess, nor in defect; neither over-sensible, nor under-sensible of any affliction; neither without tears, nor without hope; neither murmuring, nor presuming; neither despising chastisement, nor fainting when corrected.

72. Poor-wards of the Church.—The satellites of one of the Roman emperors, it is related, hearing that the treasures of the Church had been confided to Laurence, carried him before the tribunal, and he was required to say where the treasures were concealed. He answered

that in three days he would show them. On the third day St. Laurence gathered together the sick and the poor to whom he had dispensed alms, and, placing them before the prefect, said, "Behold, here are the treasures of Christ's Church."

73. Quarrelling through mistakes.—There is a story of two knights who fell into a quarrel about a shield. One asserted that it was made of gold; the other, that it was not gold, but silver. Now neither was right; yet both were correct as to that part of the shield which they saw. Looking at it from different points of view, not having the same *standpoint*, as it is called, they quarrelled, and the quarrel was a mistake. These two knights saw one and the same shield; but looking on it from opposite sides, each saw a different face—this was of silver, that of gold.

74. Quarrelling, dangerous.—When worthy men fall out, only one of them may be faulty at the first; but if strife continue long, commonly both become guilty.
Fuller.

75. Passions, their strength.—Our passions never wholly die; but, in the last cantos of life's romantic epic, they rise up again, and do battle, like some of Ariosto's heroes, who have already been quietly interred, and ought to be turned to dust.
Longfellow.

76. Passion defined.—Passion is the drunkenness of the mind.
South.

77. Passions, their reaction.—Our passions are like convulsion fits, which, though they make us stronger for the time, leave us the weaker ever after.
Pope.

78. Words, their abuse.—Is it likely that we should ever have heard anything about the nobleness and courage of a Roman death, if suicide had always been called what it plainly is, a cowardly desertion of one's post, a weak-minded impatience of disappointment and adversity and pain? And thus it happens that no inconsiderate proportion of the vices which afflict society live and grow and are fostered by trickery and devilish tact in the use of words.
Moore.

79. Patriotism, its basis.—I think the way to have a public spirit is to have a private one; for who can believe that any man can care for a hundred thousand men, who never cares for one? No ill-humoured man can ever be a patriot, any more than a friend.

Coleridge.

80. Patriotism in peaceful times.—In peace, patriotism really consists only in this, that every one sweeps before his own door, minds his own business, also learns his own lesson, that it may be well with him in his own house.

Goethe.

81. Principles and practice.—All can judge of our spirit, though few can appreciate our principles; and men are never more disposed to respect our principles than when they see their beneficial influence in our practice.

82. Repentance, True—

What better can we do, than, to the place
Repairing where He judged us, prostrate fall
Before Him reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned, and humiliation meek?

Milton.

83. Repentance, its scope.—Repentance begins in the humiliation of the heart, and ends in the reformation of the life.

Mason.

84. Reformation, its starting-point.—If you would be good, first believe that you are bad.

Epictetus.

85. Repentance precedes peace.—The first physic to recover our souls is not cordials, but corrosives; not an immediate stepping into heaven by a present assurance, but mourning and lamentations, and a bitter bewailing of our former transgressions. With Mary Magdalene, we must wash Christ's feet with our tears of sorrow before we may anoint His head with "the oil of gladness."

Browning.

86. Repentance, its proper place.—Sin, repentance, and pardon are like to the three vernal months of the year—March, April, and May. Sin comes in like March—blustering, stormy, and full of bold violence. Repentance succeeds like April—showering, weeping, and full of tears. Pardon follows like May—springing, singing, full of joys and flowers. If our hands have been full of March, with the tempests of unrighteousness, our eyes must be full of April, with the sorrows of repentance; and then our hearts shall be full of May, in the true joy of forgiveness.

Adams.

87. Growth in grace.—"It is the Spirit that quickeneth," and with the first reception of its quickening rays into the dead soul there is as it

were the opening of channels long closed by the frost. The pulse and fibres of the spiritual nature receive tone and strength from the new life that is begun, and by an irresistible impulse the soul day by day acquires fuller energy and power. *Pilkington.*

88. St. Peter a worthy example.—All men will be Peters in their bragging tongue, and most men will be Peters in their base denial; but few men will be Peters in their quick repentance. *Feltham.*

89. Repentance, its effect.—He that hath tasted of the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it. *Charnock.*

90. Repentance ever required.—There are some people who think that, having once repented, they need not repent again. This is as if a man thought that, having once shaved, his beard would never grow again, whereas it begins to grow as soon as the razor is off the face.

91. Holy Spirit, His office.—Christ is the door that opens unto God's presence, and lets the soul into His bosom; and faith is the key that unlocks the door; but the Spirit is He that makes this key, and helps the Christian to turn it in prayer. *Bunyan.*

92. Holy Spirit, His work.—Though the ship hath a compass to sail by, and store of tackling, yet without a gale of wind it cannot sail; so, though we have the written Word as our compass to sail by, and make use of our endeavours as the tackling, yet, unless the Spirit of God blow upon us, we cannot sail with profit. *Cripplegate Lectures.*

93. Spiritual influence, its advantage.—When the sun shines upon the dial, every passenger will be looking at it. *Bishop Hall.*

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

BY THE REV. GEORGE RAWLINSON, M.A., CAMDEN PROFESSOR OF ANCIENT HISTORY, OXFORD; CANON OF CANTERBURY CATHEDRAL.

V.

NOTICES IN DANIEL (*continued*).

THE character of Nebuchadnezzar, as depicted in the Book of Daniel, is confirmed as fully as could be expected, considering the nature of the materials that have come down to us, from profane sources. These materials are scanty, and of a peculiar character. They consist of a very few brief notices in classical writers, and of some half-dozen inscriptions belonging to the reign of Nebuchadnezzar himself, and apparently either composed by him or, at least, put forth under his authority. These inscriptions are in some cases of considerable length,* and, so far, might seem ample for the purpose whereto we propose to apply them; but, unfortunately, they present scarcely any variety. With the exception of one, which is historical, but very short and much mutilated,† they are accounts of buildings, accompanied by religious invocations. It is evident that such records do not afford much opportunity for the display of more than a few points of character. They can tell us nothing of those qualities which are called forth in action, in the dealings of man with man, in war, in government, in domestic intercourse. Thus the confirmation which it is possible to adduce from this source can only be partial; and it is supplemented only to a very small extent from the notices of the classical writers.

The most striking features of Nebuchadnezzar's character, as portrayed for us in Scripture, and especially in the Book of Daniel, will probably be allowed to be the following: 1. His

* One of them consists of ten columns, with an average of sixty-two lines in each, and in the "Records of the Past" occupies twenty-three pages (vol. iii., pp. 113—135).

† See the "Transactions of the Society of Bibl. Archaeology," vol. vii. pp. 218—222.

cruelty. Not only is he harsh and relentless in his treatment of the foreign enemies who have resisted him in arms, tearing thousands from their homes, and carrying them off into a miserable and hopeless captivity, massacring the chief men by scores (2 Kings xxv. 18—21), blinding rebel kings (ver. 7), or else condemning them to perpetual imprisonment (ver. 27), and even slaying their sons before their eyes (ver. 7); but at home among his subjects he can condemn to death a whole class of persons for no fault but inability to do what no one had ever been even asked to do before (Dan. ii. 10—13), and can actually cast into a furnace of fire three of his best officers, because they decline to worship his image (iii. 20—23).

2. His pride and boastfulness. The pride of Nebuchadnezzar first shows itself in Scripture in the contemptuous inquiry addressed to the "three children" (Dan. iii. 15), "Who is that God that shall deliver you out of my hands?" Evidently he believes that this is beyond the power of any god. He speaks, as Sennacherib spoke by the mouth of Rab-shakeh: "Hearken not to Hezekiah, when he persuadeth you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of mine hand? Who are they among the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" (2 Kings xviii. 32—35.) The event shows him that he is mistaken, and that there is a God who can deliver His servants, and "change the king's word" (Dan. iii. 38), and then for a time he humbles himself; but, later on, the besetting sin breaks out afresh; "his heart is lifted up, and his mind hardened in pride" (ch. v. 20), and he makes the boast which brings upon him so signal a punishment: "Is not this great Babylon that I have built for the house of my kingdom, *by the might of my power, and for the honour of my majesty?*" The punishment inflicted once more humbled him, and he confessed finally that there was one, "the King of heaven, all whose works were truth, and His ways judgment;" and that "those who walk in pride He was able to abase" (ch. iv. 37).

3. His religiousness. The spoils which Nebuchadnezzar carried off from the Temple

at Jerusalem he did not convert to his own use, nor even bring into the national treasury; but "put them in his temple at Babylon" (2 Chron. xxxvi. 7), and "brought them into the treasure-house of his god" (Dan. i. 2). When Daniel revealed to him his dream and its interpretation (ch. ii. 27—45), he at once confessed, "Of a truth your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." The image which he made, and set up on the plain of Dura, was not his own image, but an image of a Babylonian god (ch. iii. 12, 14, 18), to whom he was anxious that all his subjects should do honour. His anger against Shadrach, Meshach, and Abednego was not so much because they resisted his will, as because they would not "serve his god." When the fiery furnace had no power on them, he accepted the fact as proving that there was another God, whom he had not known of previously, and at once commanded that this new God should be respected throughout his dominions (ch. iii. 29). But his religiousness culminates in the last scene of his life that is presented to us in Scripture. After his recovery from the severe affliction whereby his pride was punished, he at once "lifted up his eyes to heaven," and "blessed the Most High, and praised and honoured Him that liveth for ever" (ch. iv. 34), and made a proclamation, which he caused to be published throughout the length and breadth of his vast dominions (ver. 1), acknowledging his sin, and declaring that he "honoured and extolled the King of heaven" (ver. 37), and "thought it good to show the signs and wonders that the high God had wrought towards him" (ver. 2), since "His signs were great, and His wonders mighty, and His kingdom an everlasting kingdom, and His dominion from generation to generation" (ver. 3).

A fourth and special characteristic of Nebuchadnezzar, peculiar to him among the heathen monarchs brought under our notice in Scripture, is the mixed character of his religion, the curious combination which it presents of monotheism with polytheism, the worship of one God with that of many. Nebuchadnezzar's polytheism is apparent when he addresses Daniel as "one in whom is the spirit of the holy gods" (ch. iv. 8, 9, 18), and again when he calls the figure which he sees walking with the "three children" in the furnace "a son of the gods" (*בֶּרֶךְ-לָהִין*, *bare-lâhin*, ch. iii. 25), and still more plainly when he

recognizes the God who has delivered the "children" as *a* God, "their God" (ver. 28), and declares his belief that "no *other* god can deliver *after this sort*" (ver. 29). His monotheism shows itself—though not made apparent in our version—when he sets up a single image, and calls on the people to worship "his god" (ch. iii. 14), when he recognizes Daniel's God as "a Lord of kings and *God of gods*" (ch. ii. 47), and most conspicuously when in his last proclamation he acknowledges "the high God" (עֶלְיָא שְׁמַיָא, *elâhâ 'illâyâ*, ch. iv. 2), "the Most High" (ver. 34), "the King of heaven" (ver. 37), Him that "liveth for ever" (ver. 34), and *doeth according to His will in the army of heaven* and among the inhabitants of the earth," and "whose hand none can stay, nor can any say unto Him, What doest thou?" (ver. 35.) Either he fluctuates between two beliefs, or else his polytheism is of that modified kind which has been called "Kathenotheism,"* where the worshipper, on turning his regards to any particular deity, "forgets for the time being that there is any other, and addresses the object of his adoration in terms of as absolute devotion as if he were the sole god whom he recognized, the one and only divine being in the entire universe."†

Limiting ourselves, for the present, to these four characteristics of the great Babylonian monarch—his cruelty, his boastful pride, his religiousness, and the curious mixture of two elements in his religion—let us inquire how far they are confirmed or illustrated by his own inscriptions, or by the accounts which profane writers have given of him.

And first, with respect to his cruelty. Here, it must be confessed, there is little, if any, confirmation. The one brief historical inscription of Nebuchadnezzar's time which we possess contains no notice of any severities, nor is the point touched in the few fragments concerning him which are all that classical literature furnishes. Berosus mentions the numerous captives whom he carried off to Babylonia in his first campaign,‡ but does not seem to regard their fate as exceptionally wretched. Josephus gives us in some detail the various cruelties recorded of him in Scripture, and adds others, as that he put to death a king of Egypt whom he conquered; § but Josephus is scarcely

* Max Müller, "Chips from a German Workshop," vol. i., p. 28.

† See the author's "Religions of the Ancient World," p. 127.

‡ Ap. Joseph., *Ant. Jud.*, x. 11, § 1.

§ *Ibid.* x. 9, § 7.

an unprejudiced witness. Abydenus, who tells us more about him than any other classical writer except Berosus, is bent on glorifying him, and would not be likely to mention what was to his discredit. If, however, we have no confirmation, we have abundant illustrations of Nebuchadnezzar's cruelties in the accounts given us of their own doings by the Assyrian monarchs to whose empire Nebuchadnezzar had succeeded. Assyrian monarchs transport entire nations to distant lands, massacre prisoners by scores or hundreds, put captive kings to death, or mutilate them, cut men to pieces,* and even burn them to death in furnaces.† The recorded cruelties of Nebuchadnezzar pale before those which Asshur-bani-pal, the son of Esarhaddon, who lived less than a century earlier, mentions as commanded by himself, and executed under his orders.‡

Nebuchadnezzar's pride and boastfulness were noted by Abydenus, who spoke of him as *superbia tumidus* and *fastu elatus*.§ His own inscriptions not only accumulate on him titles of honour and terms of praise, but seem altogether composed with the object of glorifying himself rather than the deities whom they profess to eulogise. Among the titles which he assumes are those of "glorious prince," "the exalted," or "the exalted chief," "the possessor of intelligence," "he who is firm, and not to be overthrown," "the valiant son of Nabopolassar," "the devout and pious," "the lord of peace," "the noble king," and "the wise Mage."|| Nebuchadnezzar declares that "the god Merodach deposited his germ in his mother's womb," that "Nebo gave into his hand the sceptre of righteousness," that Sin was "the strengthener of his hands," that Shamas "perfected good in his body," and Gula "beautified his person."¶ He boasts that he is "the eldest son of Merodach," who has made him "the chosen of his heart;"*** he, for his part, is "the rejoicer of the heart of Merodach."†† "Merodach has made him a surpassing prince;" he "has extended Merodach's power;" ‡‡

* "Records of the Past," vol. ix., p. 57.

† Ibid., vol. i., p. 77; vol. ix., p. 56, etc.

‡ Ibid., vol. i., pp. 57—102.

§ "Fr. Hist. Græc.," vol. iv., p. 283, Fr. 8.

|| "Records of the Past," vol. v., pp. 113, 114; vol. vii., pp. 71, 75.

¶ Ibid., vol. v., pp. 113, 114, 122, 123.

*** Ibid., p. 125.

†† Ibid., p. 134.

‡‡ Ibid., p. 134.

owing his own exaltation to Merodach and Nebo, he has exalted them in turn ; and the impression left is that they have had rather the better of the bargain. Other Babylonian kings are moderate in their self-praise compared with Nebuchadnezzar, as may be seen by his inscriptions and those of Neriglissar and Nabonidus.

The religiousness of Nebuchadnezzar is even more conspicuous in his inscriptions than his pride. Not only was he, as a modern writer expresses it, "faithful to the orthodoxy of his day,"* but a real devotion to his gods seems to have animated him. His own name for himself is "the heaven-adoring king."† He places some god, generally Merodach, in the forefront of every inscription ; acknowledges that his life and success were the fruit of the divine favour ; labours to show his gratitude by praises and invocations, by the presentation of offerings, the building and repair of temples, the adornment of shrines, the institution of processions, and the proclamation of each god by his proper titles.‡ He speaks of Merodach "accepting the devotion of his heart;"§ and there is no reason to doubt that he speaks sincerely. He looks to his deities for blessings, beseeches them to sustain his life, to keep reverence for them in his heart, to give him a long reign, a firm throne, abundant and vigorous offspring, success in war, and a record of his good deeds in their book.|| He hopes that these good deeds are acceptable to them, and are regarded with satisfaction : whether he expects them to be rewarded in another life is not apparent.

The peculiar character of Nebuchadnezzar's religion—at one time polytheistic, at another monotheistic—is also evidenced by his inscriptions. The polytheism is seen in the distinct and separate acknowledgment of at least thirteen deities, to most of whom he builds temples, as well as in his mention of "the great gods,"¶ and the expressions "chief of *the gods*," "king of *gods*," and "god of *gods*," which are of frequent occurrence. The monotheism, or at least the "kathenotheism," discloses itself in the attitude assumed towards Merodach, who is "the great

* G. Smith, "History of Babylonia," p. 167.

† "Records of the Past," vol. vii., p. 78.

‡ Ibid., vol. v., pp. 113, 114, etc.

§ Ibid., p. 114.

|| Ibid., vol. vii., pp. 72—77.

¶ Ibid., vol. v., p. 129 ; "Trans. of Bibl. Arch. Soc.," vol. vii., p. 219.

Lord," "the God his maker," "the Lord of all beings," "the Prince of the lofty house," "the chief, the honourable, the Prince of the gods, the great Merodach," "the Divine Prince, the Deity of heaven and earth, the Lord God," "the King of gods and Lord of lords," "the chief of the gods," "the Lord of the gods," "the God of gods," and "the King of heaven and earth." Nebuchadnezzar assigns to Merodach a pre-eminence which places him on a pedestal apart from and above all the other deities of his pantheon. He does not worship him exclusively, but he worships him mainly; and when engaged in the contemplation of his greatness, scarcely takes into account the existence of any other deity. No other Babylonian king is so markedly the votary of one god as Nebuchadnezzar; though, no doubt, something of a similar spirit may be traced in the inscriptions of Khammurabi, of Neriglissar, and of Nabonidus.

Besides the main traits of character, of which we have hitherto spoken, there are certain minor features in the biblical portraiture which seem entitled to mention. Nebuchadnezzar is brave and energetic. He leads his armies in person (2 Kings xxiv. 1, 10, xxv. 1; Jer. xxi. 2, xxiv. 1, xxxiv. 1, etc.), presses his enterprises vigorously, is not easily discouraged or rebuffed, has the qualities of a good general, is brave, "bold in design, and resolute in action." * His own inscriptions so far agree, that they represent him as making war upon Egypt,† as desiring "the conquest of his enemies' land,"‡ and as looking forward to the accumulation at his great Babylonian temple of "the abundant tribute of the kings of nations and of all people." § Profane historians go far beyond this; they represent him as one of the greatest of conquerors. Berosus ascribes to him the conquest of Syria, Phœnicia, Egypt, and *Arabia!*|| Abydenus says that he was "more valiant than Hercules," and not only reduced Egypt, but subdued all Libya, as far as the Straits of Gibraltar, and thence passing over into Spain, conquered the Iberians, whom he took with him to Asia, and settled in the country between Armenia and the Caucasus!¶ Menander and

* G. Smith, "History of Babylonia," p. 166.

† "Transactions of Society of Bibl. Archæology," vol. vii., p. 220.

‡ "Records of the Past," vol. vii., p. 77.

§ Ibid., vol. v., p. 135.

|| See the fragments of Berosus in the "Fr. Hist. Gr.," vol. ii., fr. 14.

¶ Ibid., vol. iv., p. 283, Fr. 9.

Philostratus spoke of his thirteen-years-long siege of Tyre ;* and Megasthenes put him on a par with Sesostriis and Tirhakah.†

The religion of Nebuchadnezzar was, as might have been expected, tinged with superstition. We are told in Scripture that on one occasion a "king of Babylon," who can be no other than he, in one of his military expeditions, "stood at the parting of the way, at the head of the two ways, to use divination. He made his arrows bright (or rather, 'he shook his arrows') ; he consulted with images ; he looked in the liver. At his right hand was the divination for Jerusalem" (Ezek. xxi. 21, 22). That is to say, having come to a certain point on his march, where the road parted, leading on the right hand towards Jerusalem, and on the left towards Rabbath of Ammon, instead of deciding on his course by military considerations, he employed divination, and allowed his campaign to be determined by a use of lots and a consultation of the entrails of victims. He showed an equal superstitiousness when, as we read on the Borsippa cylinder,‡ he could not allow himself to commence the work of restoration, which the great temple of the Seven Spheres so imperatively needed, until he had first waited for "a fortunate month," and in that fortunate month found an "auspicious day." Then, at length, "the bricks of its wall, and the slabs that covered it, the finest of them, he collected, and rebuilt the ruins firmly. Inscriptions written in his own name he placed within it, in the finest apartments (?), and of completing the upper part he made an end."§ It has been said that all Babylonian kings were equally superstitious, and even that "the Babylonians never started on an expedition, or commenced any work, without consulting the omens,"|| but no proof has been given of this assertion, and certainly neither Neriglissar nor Nabonidus relate that they waited for "fortunate days" to commence their works of restoration.

No doubt there are points in the character of Nebuchadnezzar with respect to which neither his own inscriptions nor the remains of classical antiquity furnish any illustration. His hasty

* Ap. Joseph., *Ant. Jud.*, x. 11, § 1, *sub fin.*

† Ap. Strab., xv. 1, § 6.

‡ Sir H. Rawlinson in the author's "Herodotus," vol. ii., p. 586.

§ "Records of the Past," vol. vii., p. 77.

|| *Ibid.*, vol. v., p. 58.

and violent temper, quick to take offence, and rushing at once to the most extreme measures (Dan. ii. 9, 12, iii. 13, 19), is known to us only from the Book of Daniel, and the writers who follow that book in their account of him; *e.g.*, Josephus. His readiness to relent, and his kindly impulse to make amends (ch. ii. 46, 49, iii. 26—30), are also traits unnoticed by profane authors, and unapparent in his inscriptions. But no surprise ought to be felt at this. We could only expect to find evidence of such qualities in inscriptions of a different character from those which have come down to us. Should the annals of Nebuchadnezzar ever be recovered, and should they be on the scale of those left by Asshur-bani-pal, or even those of Sennacherib, Sargon, and other earlier Assyrian kings, we might not improbably meet with indications of the great king's moods and temperament. The *one* historical inscription which we have is insufficient for the purpose. As originally written, it extended only to thirty lines, and of these there is not one which is not mutilated.* Nor are the remains of the profane historians who treat of his time such as naturally to supply the deficiency. Of the account which Berosus gave of him, we possess but one considerable fragment; of Abydenus, we have two shorter ones; the remaining writers furnish only a few sentences or a few lines. It is unfortunate that this should be so; but so it is. Had the "Babylonian History" of Berosus come down to us complete, or had kind fate permitted that Antimenides, the brother of Alcæus, should have written, and time have spared a record of his Babylonian experiences, the slighter details and more delicate shades of the monarch's character might have been laid open to us. At present we have to content ourselves with treating the broader features and more salient points of a character that was not without many minor tones and some curious complications.

* See "Transactions of Soc. of Bibl. Arch.," vol. vii., pp. 218—222.

St. Paul to the Colossians.

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[The aim of the present version is to make plain, by a free and popular use of current idiom, the difficulties of the original ; not discarding the Authorized Version, where clear, correct, and forcible, nor scrupling to alter it wherever it seems defective in any of these points.]

- i. I, PAUL, by divine appointment an Apostle of Christ
 2 Jesus, and Timothy my brother, send greetings to the holy
 and faithful brethren in Christ at Colossæ. May grace
 and peace from God our Father be yours.
 3 We give thanks to God, the Father of our Lord Jesus
 Christ, in our prayers for you continually, for the tidings
 4 of your faith in Christ Jesus, and the love you show to
 5 all the saints, stimulated by the hope laid up for you
 in heaven. Of that hope you heard before, by the
 6 message of Gospel-truth ; present among you now as
 elsewhere in the world it is, and fruitfully increasing there
 even as among you, since the day you heard and took
 7 note of that grace of God in truth. For so you learned
 of Epaphras our beloved fellow-servant, and on your
 8 behalf Christ's faithful minister. He has given us clear
 9 proof of your devotedness : which makes us too, ever since
 we received it, pray for you without ceasing, and intreat
 that you may gain a complete knowledge of the Divine
 10 will in all spiritual wisdom and insight, behaving worthily
 of the Lord, to His full satisfaction, fructifying in every
 good work, growing in the higher knowledge of God, and
 11 gifted with every degree of strength for all endurance
 12 and longsuffering, so as to reflect the might of His majesty,
 while with joy you give thanks to the Father, who qualified
 13 us for our lot and share among the saints in light. For He
 is our deliverer from the power of darkness, who trans-
 14 planted us into the kingdom of the Son of His love, in
 whom we have our redemption, the forgiveness of our sins.
 15 That Son is the image of the unseen God, firstborn before
 16 all creation, because by Him were created all that are in
 heaven or in earth, whether seen or unseen, to whatever

order of spiritual hierarchy they belong : all creatures were created through His agency, and for His service.
17 He, too, is Himself before them all, and by Him they all
18 hold together. He, too, is Himself the Head of His body, the Church, who is her origin, her firstborn from the dead ;
19 so that He holds the first place everywhere ; because in Him all fulness of Deity was content to dwell, and through
20 Him to reconcile all things to itself. For such was the peace effected by the blood of His cross, that through Him all things, whether on earth or in heaven, are reconciled.

21 And you, too, alienated as you once were, and deliberate
22 enemies through your works that then were wicked, yet now hath He reconciled by offering bodily His flesh through death—the effect being to present you holy, without a flaw,
23 and irreproachable before Him ; if only you abide firmly settled on the foundation of the faith, and do not shift away from the Gospel-hope which you heard, which was proclaimed in all creation under heaven, of which I, Paul,
24 became your minister. Now I rejoice in my sufferings endured for you ; for in my person on behalf of Christ's body, the Church, I make up the balance of His afflictions ;
25 for I became her minister by virtue of that stewardship which God assigned to me, which includes yourselves, and
26 bids me fully discharge His mandate—that mystery, hidden from earlier ages and generations, but now displayed to
27 His saints. For God's pleasure was to make known to them how vast the wealth of glory which clothes this mystery in the Gentile world—the mystery of Christ in you, and
28 the hope of sharing His glory. And Him it is ours to announce to you, by instructing every man, and teaching every man in all wisdom, that we may present every man
29 perfect in Christ. This in fact is the end of all my toils and struggles—of all the energy which He bestows, to work great results by my means.

ii. 1 For I would have you know how great a struggle I maintain for you, and those in Laodicea, and all who have
2 not seen my face in the flesh ; that their hearts may be comforted, cemented in the closest affection, leading on to
3 the fullest depth and amplitude of insight, till they attain the higher knowledge of the Divine mystery, namely, Christ,

in whom are all the treasures of wisdom and science hidden.

4 And this I say, that no one may mislead you by plausi-
 5 ble sophistry; for although bodily absent, I am spiritually
 present with you; rejoicing as I behold your discipline
 6 and the solidity of your faith in Christ. As then ye received
 7 Christ Jesus our Lord, in Him let your conduct be. Be ye
 rooted, be ye built up in Him, and confirmed in the faith,
 8 as ye were taught it, and overflow with thankfulness. Be
 on your guard lest some enemy there be, to make prize of
 you by false pretences of philosophy, in any human school of
 thought, referring you to a secular instead of a Christian sys-
 9 tem. For in Christ's human person dwells all the mighty
 10 depth of Godhead; and in Him ye attain your fulness, who is
 11 the Head of all rule and authority. In Him ye underwent a
 circumcision, not by outward operation, but in stripping off
 the encumbrance of the carnal man, in the circumcision
 12 which Christ bestows. With Him in baptism you were
 buried, with Him therein raised again, through your faith
 in God's manifestation of power, made by raising Him from
 13 the dead. Even you, dead as you were in transgressions
 and your then uncircumcised state of nature—you, I say,
 14 He raised with Christ to life; forgiving you all those trans-
 gressions, cancelling the bond which held us in its decrees,
 ready to be enforced against us; and has abolished its
 15 obstructive power by nailing it to His cross. Stripping
 Himself of fleshly trappings, He paraded the whole hierarchy
 of evil in open triumph, gained over them by that cross.
 16 So then let no one call you to account for what you eat
 or drink, or on the score of monthly, or weekly, or other
 17 festivals. For these things were but the shadow of things
 18 then future, of which the substance is Christ Himself. Let
 no one arbitrarily rule against you such points as spiritual
 self-abasement or the worship due to angels; presuming on
 19 some alleged visions,* in the self-conceit of the carnal mind;
 but losing touch of Christ, the Head, from whom all the
 body, knit to Him by its joints and ligaments, draws its
 supply of life, and so puts forth the growth prescribed by

* "Things which he hath not seen," is A.V. here; but the balance of authority is against the negative *μὴ*, and the R.V. rejects it.

20 God. For why, if with Christ you are really dead to the
rudiments of the perishable—why, as though you belonged
21 to it still, bind yourselves by rules resting on human
22 injunction and authority, prohibiting you to handle, taste,
or touch this or that of things made to be used and
23 done with? Such rules have indeed a show of wisdom in
prostration of the will, abasement of the spirit, and inflictions
on the body; but are of no real value to supply the short-
comings of the flesh.

iii. 1 If then you were, as I said, raised again with Christ, seek
the things above, where Christ is, who sitteth at God's right
2 hand. Set your affection on things above, not on things on
3 the earth. For ye died with Him, and your life is hid with
4 Christ in God. When Christ shall be manifested, who is
our true Life, then shall ye also with Him be manifested in
5 glory. Mortify then those members of your body of sin
which are upon the earth, fornication, impurity, sensual
passion, evil hankering, and the lustful excess which is a
6 sort of idolatry; for which things' sake the wrath of God
7 cometh on the children of disobedience; to which practices
you too were addicted once, when you were living in them;
8 but now put them all away—you too must do so—anger,
wrath, malice, evil-speaking, filthy talking; let no such word
9 pass your lips. Lie not one to another, you who stripped
10 yourselves of the former man with his practices, you who
put on the new man, who is being remoulded towards higher
11 knowledge on the lines of his Creator's image. In that
creation there is no room for distinction of Greek and Jew,
circumcision and uncircumcision, barbarian, Scythian, slave
12 and free, but Christ is all in all. Therefore put on, as God's
elect, holy and beloved, feelings of pity, kindness, humility,
13 meekness, longsuffering, putting up with one another, and
mutually forgiving, if any have a complaint against any;
14 even as Christ forgave you, so also do ye. And besides all
these, put on charity, for that is the bond of perfectness.
15 And let the peace of Christ have the casting-vote in your
hearts, to which ye were also called in one body, and be
16 habitually thankful. Let the message of Christ dwell within
you fruitfully. In all wisdom carry on mutual teaching,
mutual instruction; by psalms, hymns, and spiritual songs,

17 singing with grace in your hearts to God. And whatsoever
ye do in word or in deed, do all in the name of the Lord
Jesus, giving thanks to God the Father through Him.

18 Wives, be subject to your husbands, as is seemly in the
19 Lord. Husbands, love your wives, and be not ill-tempered
20 to them. Children, be obedient to your parents in all things,
21 for this is well-pleasing in the Lord. Fathers, be not harsh
22 with your children, lest their spirit be broken. Slaves, be
obedient in all things to your earthly lords, not with eye-
service as men pleasers, but with singleness of motive, as
23 fearing the Lord. Whatever you do, let your heart be in
24 your work, as done to the Lord, not to men ; as knowing
that from the Lord ye shall have paid you the recompence
25 of your inheritance. The Lord Christ is your real Master ;
for the wrong-doer shall be requited for his wrong-doing,
iv. 1 and there is no favouritism there. Masters, deal justly and
impartially with your slaves, as knowing that you, too,
have a Master in heaven.

2 To prayer be all attention, keeping watch over your
thoughts as you pray ; adopt an attitude of thankfulness.
3 And withal pray for us too, that God may open to us a
door for His message, to speak the mystery of Christ, which
4 is the very cause of my bonds ; that I may give it publicity,
5 as I ought to speak it. Behave discreetly to those outside
6 the Church, seizing every opportunity as it arises. Let
your speech be always with thoughtful kindness, seasoned
with the salt of Christian principle, to know how you ought
to answer every man.

7 All that concerns me you will learn from Tychicus, our
beloved brother and faithful assistant and fellow-servant in
8 the Lord. Him I am sending to you for this very purpose,
9 to let you know all about us, and to cheer your hearts ; with
Onesimus, that faithful and beloved brother, and one of
yourselves. They will inform you of everything here.
10 Aristarchus, my fellow-prisoner, sends his greeting, as do
Mark, the son of Barnabas' sister (about whom you have
11 had previous instructions ; if he come to you, receive him) ;
and Jesus, called Justus. These belong to the Jewish branch
of the Church ; and these are the only fellow-labourers for
the kingdom of God who have been a solace to me.

- 12 Epaphras, who belongs to you, a servant of Christ, sends his greeting ; ever striving for you in his prayers, that you may stand perfect and fully assured in every requirement
13 of the Divine will. For I bear him witness what toilsome efforts he makes on behalf of you and those in Laodicea,
14 and those in Hierapolis. Luke, the beloved physician, and
15 Demas, send their greetings. Greet the brethren in Laodicea and Nymphas, and the church that is in his house ;
16 and when this letter has been read among you, take care that it be read in the Church of the Laodiceans also, and that you, too, read the epistle which comes from Laodicea.
17 And give Archippus this message, "Look to the pastoral charge which thou receivedst in the Lord, that thou fulfil it."
18 Here is the greeting of me, Paul, in my own writing. Remember my bonds, and grace be with you.
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A Study of the Apocryphal Gospels.

II.

A FRESH group of legendary writings now invite our attention—those relating to the Death and Resurrection of the Redeemer ; and of this second division, the Acts of Pilate, the Gospel of Nicodemus, and the Descent to the Underworld form the chief constituents. We are first confronted with the fact that Acts of Pilate certainly must have once existed. Tertullian and Justin Martyr both mention them. In the Syriac translations of Dr. Cureton we find a letter from Tiberius to Abgar, king of Edessa, stating that for the death of Jesus he intended to disgrace Pilate, which was done in effect by Vitellius, when governor of Syria. It is further mentioned, that when the emperor "found leisure," he put to death on the same score some of the chief Jews of Palestine. In Cod. A of the Aramaic MSS., St. Peter is described as declaring that "Pilate sent and made these things known to Cæsar ; that these, and more than these, were read before him ; and this same thing was published and made known in all the dominions of the Romans."* We may cite also from Moses of Chorene's Hist. of

* Teaching of Simon Cephas in the city of Rome (Ante-Nicene Library).

Armenia, written in the fifth century (cap. xxxiii.), who, after recapitulating the foregoing, subjoins another letter from Tiberius, stating that Pilate had officially informed him of the miracles of Jesus. "He has certified to us, that after His resurrection from the dead He was acknowledged by many to be God." Other historians have informed us that the emperor proposed placing our Lord in the Pantheon, but the senate seem not to have entertained the proposal. The official acts of Pilate perished; the first forged acts extant in the fourth century have likewise perished. Those forged by order of Maximus are lost. The versions we are now considering were first launched in the reign of Theodosius. M. Maury inclines to date them to the fifth century. Tischendorf thinks that, however interpolated, they differed little in the main from the original. The prologue of Ananias, who states that he translated a Hebrew *original* into Greek, proves that these could not be the documents cited by Tertullian, as Hebrew was certainly unknown to the Roman governors, and much more so to the emperor whom he addressed. These acts are quoted, however, (A.D. 573, *circa*,) by Gregory of Tours. There is also a Coptic MS. and an Anglo-Saxon version. The writer *may* have been a Jew, though strangely ignorant of the topography of Palestine. The Jewish lore put into the mouth of Pilate is curiously unlikely. He gives the names of the malefactors as Dysmas and Gestas, by which they are known to the later miracle play writers. Mamilk or Melek is assigned as the hill of Ascension, instead of Mount Olivet, whereas Melek was a hill in the range south of Jerusalem. The name of Longinus, given to the spearman, *means* a spearman in Greek, though this *may*, of course, be traditional. It was adopted unquestioningly by the Church of Rome. Procla is stated as the name of Pilate's wife, and Veronica that of the woman upon whose handkerchief the impression of Christ's face was received, obviously from the words *vera icon*. An earlier copy places the crucifixion in the garden of Gethsemane; a later one corrects this, and gives additional prominence to the Blessed Virgin. The alterations, developments, and discrepancies are many and striking, and show the freedom with which these narratives were handled by their successive editors.

The writer relates how, when our Lord is haled before

Pilate, the Roman eagles bow down in worship. When Pilate demands, "What is truth?" the dialogue is continued thus: "Truth is from heaven," replies Jesus. Pilate returns, "Is not truth upon earth?" and Christ proceeds, "Thou seest how they who say the truth are judged by those who have power on earth" (cap. iii.). Nicodemus is introduced as interceding with Pilate, together with those whom Christ has healed, the palsied, the blind, and the lepers. Another chapter relates how Joseph of Arimathea is imprisoned by the Jews; they seal the doors, and when they open them on the Sabbath, he is not there. He relates how his liberation was effected by the apparition of Christ; and the book ends with a triumphant account of the conversion of the Jewish priests and rulers, which certainly does not tally with their subsequent treatment of the Apostles. A later copy makes Nicodemus a Roman toparch, and the writer Æneas the Jew! The term *Theotokos* is given in his writing to the Blessed Virgin; and in some copies we find the incident known in Italian art as *Lo spasimo di Maria*, or the meeting of the human mother and the Divine Son on the way to death. This affecting, and by no means improbable, event was turned to good account by the mystery writers,* and suggested the beautiful *Stabat Mater* of Giacopone da Todi, and his lovely poem of the *Corrotto*, or Lament of Mary by the Cross.

The Descent to the Underworld exists in several recensions, and forms the second part of the Gospel of Nicodemus. It has supplied artists with many favourite subjects of representation. Fra Angelico, at St. Mark's, Florence, and Simone Memmi, in the Campo Santo at Pisa, have presented us with faithful transcripts of this legend. The narrative is put into the mouths of two sons of Simeon, who rise after the resurrection of our Lord. In the Latin version their names are given as Karinus and Leucius. They remain three days at Jerusalem to "eat the passover of the resurrection" with their kindred, and be baptized in Jordan ere they vanish out of sight. The scene opens with a dispute between Satan and Hades, as to a great light which is streaming into the land

* We may refer our readers to the beautiful scene in *Le Grand Mystère Bréton*, by M. de Villemarque, for the most exquisite rendering of this lamentation, which belongs to the earliest *quattro cento*.

of the dead: with a fine dramatic touch breaks upon their angry voices the far-off chant of the psalm, "Lift up your heads, O ye gates!" The devils hasten to secure the portals, and cry behind them, "Who is the King of glory?" while the attending angels answer in loud chorus, "The Lord, strong and mighty." The gates fall, the triumphant procession of the risen Saviour enters, and Satan is bound until the Second Advent. Then our Lord summons Adam and the patriarchs, who rise and follow Him rejoicing to paradise; and there, behold, at the gates, stand Enoch and Elijah, who have never tasted death, and with them the penitent thief bearing his cross upon his shoulders!

The appetite for the marvellous evidently grew with what it fed on. Pilate is now represented to us as consulting with the Jews whether this were indeed the true Messiah. They give him various dates and reckonings, which the compiler is too negligent even to add up correctly. Other copies vary the calculations indefinitely, another instance of the extreme carelessness with which this legendary lore was constructed. The book concludes with a letter to "Claudius, king of the city of Rome" (*sic.*); while Alleluia is freely interpreted as meaning "the Lord verily cometh." Another work, called the "Paradosis of Pilate," gives a dramatic finish to his history. He is accused before Cæsar, who decides to cut off his head. Pilate, on hearing this judgment, prays, and a voice from heaven answers, "that in him all the families of the Gentiles shall be blessed." His departing soul is received by an angel, and his wife, dying with him, is burned together with her husband!

In the Ethiopic calendar, Pilate and his consort, Procla, are canonized, and their feast kept on the 25th of June. Another of these writings, probably much later in date, associates him with the mountain above Lucerne which bears his name, and puts a very different colouring upon his legend.

The apocryphal Gospels which have descended to us are but fragments of a much greater number, no longer extant, but of which many titles remain. Herzog mentions thirty, many of them heretical; *e.g.*, The Gospel of Cerinthus, of Marcion, of the Ebionites, etc. There remains the Legend of St. Veronica, incorporated as genuine into the "Stations of the Cross," by the Church of Rome. She is represented as lending the

Saviour her handkerchief on the way to Calvary, to wipe His brows withal, and receiving it back again, bearing the impress of His Divine countenance ; as such it is preserved at Rome, and much venerated by the faithful. The name probably grew out of the legend. But the works referring to her are too worthless and absurd to deserve further mention. Sight-seers may still be shown her house in Jerusalem. Simon of Malela (600 A.D.), who first gives the foregoing legend, says he found it in a book belonging to a Jew named Bassus.

The Epistle, so called, of Lentulus, professing to give a description of our Lord's appearance, is a mediæval forgery. It is still current, together with a portrait, said to have been engraved from a gem ; but into this matter, space forbids us now to enter. The reader may form his own opinion as to the authenticity of these documents. They are not histories ; they are not traditions ; they are simply tales, fables, legends—the mythology of Christianity. The hagiographers now-a-days carry on the same mode of treating real or imaginary personages ; the marvels they allege, the kind of miracles they relate, the rules of evidence they calmly ignore, the small regard paid by them to the sober facts, or still more sober silence of history, show that the same appetite for the marvellous is not extinct ; the same fictions are still gullible by the multitude. The same wide and impassable gulf yawns between these legends and historic truth, as between the apocryphal and the true Gospels ; and how great and deep and wide *that* is, it is hoped may have been made sufficiently apparent even to those who run and read. And as those who love to be deceived will be deceived, so there will always be those who will hold in regard what the philosophers of old could scoff at as—

“ Rumores vacui, verbaque inania
Et par sollicito fabula somnio.”

Charity Organization.

BY J. HORNSBY WRIGHT, ESQ.

II.

THE objects which, in its careful investigations, the Charity Organization Society has in view, are much misunderstood. Many suppose that the detection of imposture and repression of mendicity are, if not its only, at any rate its chief aim. Nothing can be further from the fact. The suppression of mendicity is barely more than one of its incidental functions. Its great object is to promote a salutary and effective use and application of charitable funds and appliances. It seeks to honour, by habitual observance, that ancient maxim of wise almsgiving—

“Est modus in dando, Quis, Quid, Cui,
Quomodo, Quando;”

the “quid” and the “quomodo” of the precept being least of all disregarded. Hence it not alone aims at securing that none but deserving persons shall benefit; but stands prepared, in legitimate ways, to lend a helping hand even to those whose past career may have disentitled them to assistance, provided they be honestly bent on turning over a new leaf, and aiming at self-support.* But even as regards the deserving, it holds Augustine's rule, when expounding Matt. v. 42, “*Omni petenti, sed non omnia petenti*” (to every one asking, not all they ask). Its discrimination has regard not only to the *person*, but to the *plan*; to the mode and the measure of the attempted aid. The deserving, as will be more clearly shown in our concluding paper, are often most cruelly, though of course unwittingly, trifled

* In the charity organization sense, “a deserving case” means not so much a meritorious as a helpable one. Where it can *cure*, without promoting, vice, or otherwise directly or indirectly harming others; in other words, without doing more harm than good, it is glad to cure, in spite of non-desert or even ill-desert. An “undeserving case” in her vocabulary strictly means, therefore, one involving such misconduct as renders effectual assistance impossible. This should at once dispose of the taunt sometimes cast at it, that it ignores the Divine rule of befriending “the evil and the good.” Of course, meritorious poverty commands her warmer sympathy, even as the Divine law, while enacting that good shall be done to all, makes special provision for the household of faith.

with by unorganized charity, and made by its action to settle down into hopeless mendicants. Of this, however, anon.

The object, then, of charity organization's careful inquiries is a twofold discrimination—discrimination as to the person, and discrimination as to the plan of relief. In the latter case it is as nearly as may be resembles the diagnosis of the physician.

The charity organization committees come across many who recognize the need of the former discrimination, but wholly neglect the latter. Such readily avail themselves of its aid in order to satisfy themselves as to the character of the applicant. If assured, however, that he is personally deserving, they deem all done that need be done; and apparently assuming that where benevolently given, or given in a religious spirit, money must needs bless him that takes, they proceed to give a blind money dole—it may be one pound, it may be two, it may be five; but be it less or be it more, it is given without any discrimination—any *considering* of the nature, or at all events of the magnitude of the need—in total forgetfulness of the fact that the last thing such need can yield to is a mere money gift, as such.

Might not numbers of almsgivers be well styled “solipe-cunians,” since they seem to believe in money as being the one and only panacea for all the ills that, in its state of poverty, poor flesh is heir to? They seem to treat Matt. v. 42 as a cash precept, and nothing but a cash precept, and never dream of yielding anything but their cash in obedience to it.

But to return. In the case of the joint *protégée* of the two reverend philanthropists mentioned in our first paper,* what might not a more discriminating charity have effected? We had in Marylebone the case of a governess, of whom landladies and referees all spoke highly, and whose personal bearing was most prepossessing. Through a dignitary of the Church, however, at a distance, and to whom a member of our committee had private access, we learned that she was in great peril touching stimulants, and that great caution was needful in this direction. We communicated with her on the subject, pointing out that, in addition to the ordinary dangers she was running, she was now at the mercy of our powerful organization, our knowledge in Marylebone being a knowledge accessible to the entire body; that

* April number, p. 246.

hence the secrecy she had hitherto maintained was now no longer possible, and it must needs be at the risk of life-long ruin, should she again jeopardize her engagements by tampering with intoxicants. Realizing her position, the poor lady gave us the required assurances, and took indeed the pledge. She was then assisted to avail herself of an opening which had presented itself. Having died suddenly not very long after, we are unable to pronounce that the reformation would have been a lasting one, but we have no reason for doubting it, and much for believing it would. And to what, humanly speaking, would the result have been traceable but to the influence of discrimination in dealing with her in her hour of need? Can we not easily see what a counterpoise to the whispers of temptation would arise from the prospect of utter ruin, which her being in the power of an influential organization would threaten, should she again transgress; combined with the conviction that that organization would, on the other hand, be a friend to her in any hour of unavoidable need, if she continued to do that which was right?

So, too, in the case of A. B., the intemperate cook mentioned at the close of our former paper.* Had we stood firmly by our rule of not acting on partial investigation, we might have caused her to lose her place, but without losing her character. As it was, we promoted her losing place and character too. Moreover, we might likewise have succeeded in placing her under some such self-restraints as those alluded to in the last-mentioned case.

But to take another class of examples. How many a widow (and, as a rule, every widow left with more than two children is over-weighted) requires help that no money dole (unless sufficing to start her on some self-supporting career, when it would cease to be a dole) can possibly supply. In many such cases the form of relief which discriminative and considerate charity should adopt is that of placing one or more of the children in some parochial or other suitable school. We, in Marylebone, have an invaluable school for girls, in which they are trained for domestic service. Eligible cases are admitted by election of the subscribers, but meanwhile, and until elected, can be received on payment. Into this institution our com-

* April number, p. 249.

mittee has, more than once, secured the election of children, obtaining also from their supporters the requisite supplementation of means for paying for the candidates in the school until elected.

But even when avoiding the evil of money doles, and setting up a widow personally eligible with a mangle or a sewing machine, want of discrimination may yet show itself, and do no end of mischief. *Primâ facie* a mangle may, in some given cases, be the very thing. The widow herself may be just the woman to do well with one. A connexion may appear to be ready to her hand ; yet, if as many mangles as are needed are already at work in that locality, to set this widow up with one may be an act of very wrong giving, a sheer robbery of Peter to pay Paul. No end of unconscious cruelty has thus been done in many cases by those who, thinking only of their own *protégées* (a form of selfishness by no means uncommon among Christians), have made provision for them by taking the bread out of the mouths of others every whit as needy, every whit as deserving. In the neighbourhood with which we are connected we have again and again had to resist charitable cruelty of this kind. Often within our own knowledge have mangles, costing perhaps twelve pounds, had ere long to be re-sold for four or five, simply because, the locality being already over-mangled, the particular chattel could of course not be made to pay.

The Marylebone committee had lately a deserving case, that of an invalided ex-soldier with a wife and four children. She was the very woman to make a mangle do, while he, albeit not able-bodied enough for any regular employment, could materially assist her with it in many ways. In fact, a mangle *plus* a connexion was the very form of relief which the case craved, in order to be saved from permanent pauperization. The difficulty was that the committee knew no spot in all Marylebone where, if started, her trade might not only injure, but perhaps ruin, some other competitor. Hearing there was a good opening for a mangle some five miles distant, the committee sent down a trusty agent to inquire. His report induced them to raise the sum required for buying the mangle and migrating the family; the mangle, however, to begin with, being a loan only. But for a breakdown in health later on, the scheme would have continued to be, as for some time it was, a complete success.

Another example. C. D., a poor woman with a wealth of "go" in her, should it not be sapped by alms, had to become the bread-winner on the husband ceasing to be able-bodied through partial paralysis. There were several children dependent. She had the opportunity of becoming the owner of a mangle business on favourable terms. Strange as it may seem, careful consideration resulted in the conviction that there were good and sufficient reasons why assistance in this case should take the form of a loan. The business was purchased, and she placed in possession, on the terms of paying a weekly rental of 1s. 6d., to be treated as purchase-money in the event of all going well. We were present when she came to pay her last instalment. "Here I am," she exclaimed triumphantly, "as proud as a peacock. Here's my last 1s. 6d.; the mangle's mine, paid for all by my ownself; and look here, mister, you've showed me how to do it; I'm going to keep on doing without that 1s. 6d., and put it by for 'squalls.' I've bought my mangle, and I'll repair my mangle."

Now, considering that this true-hearted woman had a paralyzed husband and several dependent children, it might in many eyes have "looked" more like "devising liberal things" to have given her the mangle outright. Yet, after all, which was the truer charity? which most consulted her real welfare? That which by loan kept alive her spirit of independence, or that which by free gift would probably have given that spirit its death-blow? Which mode conduced to the more scriptural result? That which might have founded a precedent for, and incentive to, future appeals, (for such assuredly in nineteen cases out of twenty are now-a-days the fruits of free gifts,) or that which had thus taught her, *pro tanto* at least, to "eat her own bread," and not be chargeable to anybody? (2 Thess. iii.)

Again, consider the good effect of such an example by their mother on the children of that home. Oh, it sickens the heart to think in how many cases the children of the poor grow up familiarized with unorganized charity's doles and doings, and thus learn to lean on them in turn, as things of course in their station; as things which, if at the moment needed, are to be expected, if not claimed, no matter whence the need arose, whether from father or mother having been long ill, or from father or mother having been "on the drink." In both cases

alike, "need's need" in their eyes. Can it well be otherwise, considering the way in which unorganized charity's bounties have for generations been bestowed, whether in response to written fictions or spoken ones?

Let us think again what might not haply be the effect on neighbours of such an example, and even of such a boastfulness, as we must needs admit C. D. was inclined to indulge? To many a poor person it has never so much as occurred that thrift like hers is either a duty or a thing possible.

As a rule, unorganized charity has never made it her business to reason faithfully and frankly with the poor as to the causes of their need. She has confined herself to relieving the need itself, *quâ* need, without troubling herself as to its source. They of the charity organization have reason to know that their *modus operandi* (unpalatable as it naturally is to those to whom a more reckless system is preferable) has been what the Americans call "an eye-opener" to many a working man who has thenceforth seen matters in a light in which no one ever put them before him before.*

Again, was it nothing that the sum thus wholesomely repaid by C. D. was available for other cases, or even for her own should exceptional trouble befall her at some future date?

It should ever be regarded as a prime duty to care that our bounty may be so ministered as to cherish self-reliance to the uttermost in the recipient. In another mangle case, the husband, a worthy, thrifty mechanic, had become paralyzed at the age of thirty-three. His wife was very delicate, and they had five children, the youngest a babe in arms. In co-operation with the clergy, with a local philanthropic agency, and with certain of its own private constituents, the committee succeeded in organizing effectual aid.

* We once delivered a homely lecture on thrift. We tried to be plain-spoken, but genial. Some striking examples of thrift known to ourselves were given. To our surprise, the working men present, instead of raising a tumult, as once befell on occasion of a like lecture by the late Canon Miller, sat perfectly still, apparently listening attentively. The next morning a working man called on us, and said he thought it but right to mention, for our encouragement, that on quitting the lecture hall he observed in close conversation a knot of his mates, who had also been present. He went up and asked what they thought of the lecture. They replied that they had for the first time seen things in a new light, and been shown how to do it; adding "Please God, we will have a try at thrift ourselves."

Amongst other things, the man himself was got into a hospital suited to his case. In this hospital he soon after died suddenly, from the rupture of a bloodvessel. The committee's medical adviser thereupon reported respecting the widow, "that she had become physically demoralized by the long strain of her husband's illness, which from its peculiar character had had a more than ordinarily wearing effect upon her; that one of the children was suffering from scrofulous abscess, and it, as well as the mother, must at once have extra nourishment."

In continued co-operation with the clergy, and with generous aid from its supporters, including a liberal grant from the magistrates, the committee succeeded in placing the mother under effective convalescent treatment, as well as one child, on payment until elected, in the Marylebone Free School for girls. They also made the requisite provision for the other children during the mother's absence. Finally, after much consideration and inquiry, it was determined to supply at once the dearth of clothing and other necessities which the long illness of the husband had brought about, and thereupon start the widow with a mangle, the cost of which she should repay at the rate of 6d. weekly. It is an interesting fact that at her own instance entirely, and with almost perfect regularity, she has ever since paid one shilling weekly. To lift this case out of the depths into which it had fallen, and render it self-supporting, cost, exclusive of the price of the mangle, a trifle over £25. Had it been dealt with under the old-fashioned dole system, it must long ere this have been hopelessly pauperized, and quite possibly at a greater cost than £25.

Our limited space admits of but two examples more of the importance of discrimination. They are taken from a pile of like cases lying before us, from the archives of the Marylebone committee.

In one, "relief" was asked by a benevolent lady for a widow with one child of four years old. Careful inquiry showed this widow to be a very deserving person, who, as well as her late husband (a tailor), had been no ignorer of the law of thrift. But it also revealed that she had very frail health, was unequal to domestic service or to heavy labour, such as mangling, charing, etc., while she was, moreover, no very skilful needlewoman. Yet all we were asked for was a Distressed

Widow's Society letter, a form of relief to which the non-discriminating benevolent are wont to resort as a thing of course. Under it this widow would have obtained at most a grant of £2 once for all. Such letters are of the greatest value in many cases, but of next to none in a case like this, in which, the leak being at least a dozen times larger than such a letter can stop, the ship continues sinking as surely, if a trifle more slowly, than before. In the end it was resolved that the only way to prevent pauperization in this case was for the widow to return to her native place in Cumberland, and carry on amongst friends and kindred a small shop, for which there appeared to be a fair opening. Relatives and clergy were communicated with, and the requisite sum organized, the committee obtaining towards it contributions amounting to £10. In the last letter received from the vicar of the parish, he says, "She has a nice little shop, and has it well stocked, and appears very happy and comfortable." If, however, the testimony of experience be of any account, there can be little doubt that unorganized charity's programme in this case would have been to give a widow's letter, followed by sundry amiable half-sovereigns and half-crowns, given without the slightest concert; the final outcome, after a longer or shorter exercise of this expensive futility, being the chronic pauperization of its *protégée*.

In the other case, E. H., a worthy widow, far advanced in life, having, with a mangle which she had worked very industriously for many years, such help from her children as it was in their power to render, was still found in much need. Aid was asked from a well-wisher, who referred the matter to the C.O.S. After careful inquiry, they reported that without doubt the poor woman's exertions with the mangle were keeping her in a state of chronic prostration and debility, while the receipts did not cover the extra rent of the room in which it stood. They therefore advised that the mangle should be disposed of, and a weekly pension organized, sufficient with the children's help to place her above want. This arrangement is now being carried out, the charity organization providing through its supporters half-a-crown weekly towards the required sum. But for *discrimination* in this case, charity would have been simply promoting a twofold evil, a perpetuation of the

poor woman's debility, coupled with an actual weekly money loss.

Close, however, we now must.

At page 163 of his interesting "Clerical Reminiscences," Senex tells of a Wesleyan minister's daughter who was, in his presence, submitted to the action of mesmerism. "The organ of benevolence," says he, "was touched. 'Mary,' said the sleeper, 'there is a poor beggar woman with a little child at the door; give her some meat and bread.' The organ of caution was touched. 'But, Mary, before you give her anything, ask where she comes from, and what has brought her to want. Take care she does not impose on you.'"

Oh that, as a class, the benevolent might ever have these same organs kept in concurrent activity, and this not only as to the recipient, but his treatment also! What charity organization would earnestly implore of philanthropists at large is, that, in all their doings, caution may so go hand in hand with benevolence, that philanthropy may in future escape the like imputation which, as an historian, Cotton Mather drew from his contemporaries, that "he *believed* more and *discriminated* less" than became his functions.

Our concluding paper shall deal with the question of adequacy in charitable relief.

Editorial and Church Homiletical Society's Notices.

All Literary communications to be addressed to the Editor, "Clergyman's Magazine," 27, Paternoster Row, London, E.C.

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THE CLERGYMAN'S MAGAZINE.

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Illustrations of the Old and New Testaments from Josephus.

BY THE REV. HUMPHREY FITZROY WOOLRYCH, M.A., VICAR OF
OARE, FAVERSHAM.

THE weakness of the character of Josephus as a patriot has somewhat detracted from his merits as an historian. Few readers of intelligence and right feeling will be disposed to yield credit to the account which he gives of his surrender to the Romans after the capture of Jotapata, and fewer still will believe in the flattering prediction by means of which he professes to have gained the favour of Vespasian. To have prophesied his future reign, saluting him as "imperator" in the lifetime of Nero, with Galba, Otho, and Vitellius to follow, the tyrant himself being in the full possession of prosperous power, might well entitle the author of the prediction to the lasting gratitude of the Flavian dynasty. The prophecy then may have been a happy conjecture.

This love of the marvellous, cropping up on many other occasions, and notably in the life of Moses, has induced many to reckon the Jewish writer only trustworthy so far as he borrows directly from the Old Testament, and has caused them to treat with disregard the many curious passages in which he confirms the sacred narrative.

It has been contended, however, and with justice, that while

Josephus applauds himself on every possible occasion, and exaggerates the population, natural produce, and resources of his country, the general course of actual events is portrayed by him with fidelity and accuracy. In that portion of Jewish history which follows the Old Testament record, the great modern authority for which, in this country, used to be Dean Prideaux, in his "Old and New Testaments Connected," etc., he has been subjected to a close and rigorous examination during the last few years, the result of which has been to show that he depended upon the most trustworthy authorities, preferring the conscientious and accurate Polybius to all other writers. It is admitted that he made use of the first book of Maccabees, but this was done with a spirit so independent, that he habitually forsakes it for other authors. He, indeed, expressly distinguishes between the Divine Scriptures and all other later Jewish sources (C. Apion, i. 8), following the Bible narrative closely, but the others with eclectic discrimination.

Passing downwards in time from the period embraced in the Old Testament, we find that Josephus was mainly indebted to Polybius up to 146 B.C., a period extending from the time of Nehemiah and Malachi to the high-priesthood of Jonathan the Maccabean, and embracing the greater period of the Syrian domination. In fact, four years later, Simon entirely freed the Jews from foreign influence. Another primary source was probably Posidonius the stoic, the friend and teacher of Cicero, of whom only fragments remain. For the later period our author had Diodorus Siculus, whom, however, he by no means implicitly followed. The second book of Maccabees he seems to have entirely neglected. He must have had ample materials for the Herodian period in the memoirs of Hyrcanus, and especially for many portions of his history in general, in the writings of Nicolaus of Damascus, who was so intimately connected with the Herods, and the friend of Augustus. Josephus himself, being of the noble Hasmonæan blood, through his mother, must have spared no trouble in investigating the archives of that dynasty which preceded Herod. A certain degree of *impartiality* is seen in the circumstance that while he fully appreciates and even magnifies the exploits of Herod, the enemy of his family by the mother's side, he scruples not to paint in the strongest colours those execrable traits in his character which are touched

upon in the New Testament narrative. There is no Jewish prince of the later period of Jewish history, the events of whose life have been more minutely described by Josephus, and it may be worth while to mention some incidents in the account that he gives of this king, which confirm and illustrate the Scriptures. In doing this, we will endeavour to avoid going over the same ground as has been travelled by Paley and others.

Herod, having resolved upon putting to death his sons Alexander and Aristobulus, in a speech made before a session of one hundred and fifty councillors, dwells upon the insulting language that they had used about him in some letters that had come into his possession. He then suddenly cries out that he has power over them by the right of a father, the permission of Augustus, and by *the laws of his country*, which enacted that if a son were accused by his parents, and they were to lay their hands upon his head, the bystanders would be compelled to stone him. The law here mentioned is found only in Deut. xxi. 18—22. Here we may ask those who assign to this book a very late date, how came such a law as this, proved by this passage of Josephus to have been in full action in his time, to have crept into the recognized laws of Moses? This same Herod had numerous wives, a list of whom is given by our author, who is well acquainted with the Herodian genealogy, even up to the time of his own sojourn at Rome. He remarks that "it is the practice of our country to have several wives at the same time." He could hardly have interpreted Lev. xviii. 18, therefore, to mean merely "one woman in addition to another," as some would explain that passage.

In Lev. xx. 20, 21, the punishment of barrenness is threatened against those who shall marry (1) an uncle's, or (2) a brother's wife. Speaking of the family of this same Herod, Josephus says, "And there was one child of his brother married to him, and a sister's daughter, and no child was born to these." The degrees of consanguinity are different from those prohibited in the Bible, but the principle of the Levitical law is the same, though the Jewish writer makes no express allusion to it.

The direct command, not to make any graven image, or any likeness, etc. (Exod. xx. 4), was distinctly violated in the setting up of the figure of the eagle of gold over the larger gate of the

temple. The young men who broke and mutilated this figure, even in the light of day, when questioned by the tyrant, replied almost in the spirit of the Apostles (Acts iv. 19), "It is not wonderful if we believe the precepts which Moses left behind in writing, at the behest and teaching of God, to be worthier than your command."

Herod, in spite of his successes, was always unpopular; the Jews secretly favouring his rivals of the old Hasmonæan dynasty, and disliking his Idumean blood. So when he had killed the arch-robber Hezekiah, his detractors were loud in their denunciations, declaring that "their law forbad them to kill even a wicked man, unless he had previously been condemned to death by the Synedrium" (Ant. 7, xiv. 9; comp. Acts xvi. 37).

The extreme sanctity which was attached to the temple is seen in several passages of the Bible, none more so than in the maledictions bestowed upon the Saviour, "Thou that destroyest the temple" (Matt. xxvii. 40). Josephus relates several cases of temple desecration, which he regards as a main cause of the destruction of the devoted city. Dead bodies were purposely cast there, and blood spilled on its sacred stones, and Herod's mercenaries were admitted into it "while the people were being purified" (Ant. xiv. 11. 7).

Going on with the history of Herod, we find him getting the aged Hyrcanus into his power from Parthia, where he was in hospitable shelter, and paying great court at first to his intended victim, giving him the first place in the public assemblies, and the principal couch at the feast, that kind of honour so much coveted by the scribes and Pharisees (Ant. 4, xv. 2; Matt. xxiii. 6, 7).

In Heb. v. 4, we read that "no one taketh the honour of the high-priesthood unto himself, but he that is called of God, as was Aaron." Herod deposed Ananel, a man of pure priestly blood, in order to ingratiate himself (and thus serve his own temporary purpose) with the people who loved the Hasmonæans, by raising his brother-in-law, Aristobulus, to that dignity, on which our author remarks, "For scarcely has any one else been deprived of this honour after having once received it. Antiochus Epiphanes was the first to break the law, by depriving Jesus of it, and giving it to his brother Onias."

A bill of divorce was sometimes delivered by a man to his

wife (Mark x. 4), but never by a woman to her husband, in which respect the Greeks and Romans had more freedom; Josephus shows his accurate knowledge of the Jewish law in condemning the licence which Herod's sister Salome, presuming upon her relationship to him, permitted herself in sending a bill of divorce to her husband Costobarus (Ant. xv. 11).

Whether St. Paul ever actually fought with wild beasts, or whether in his strong language (ἐθνηριομάχησα) he alludes in the spirit of the psalmist, who uses similar language, to the extreme violence of unscrupulous enemies, Josephus shows us that it was Herod who familiarized and disgusted his people with exhibitions of men thus contending (Ant. xv. 8). Having spoken of Hyrcanus, whose weak but comparatively upright character reminds us of that of our Henry VI., we may add that he was persecuted all round. First, his own younger brother, Aristobulus, usurped the royal power, and then the two sons of this brother, and Antipater, Herod's father, and Herod himself, kept him down. And Herod put him to death in his old age. Yet he was more respected abroad than any of these; but being of a quiet and easy disposition, in the jealous times in which he lived he became every one's shuttlecock. Antigonus, one of the sons of Aristobulus, even deprived him for ever of the priesthood by the *mutilation of his ears*. In Lev. xxi. 18, it is enacted that no man can officiate as high-priest who is not ὁλόκληρος. One of the blemishes which would thus disqualify a man is that of having his ears cut (ὀτόμητος in the LXX.). Our version renders "anything superfluous," but the literal meaning is "large eared;" and if this is correct,* a man whose ears had literally been *bitten off* when he was in the posture of a suppliant, must have been for ever excluded from the holy office. And such was the fate of the wretched Hyrcanus.

Before concluding with a peculiarity in Herod's character distinctly apparent from the sacred as well as the secular record, we may remark that *cruelty* and harshness are characteristic of *Archelaus*, who was formally accused at Rome of having recklessly slaughtered many thousands of his subjects, and who, in that respect, resembled his father when his father was old (comp. Matt. ii. 22). The other son mentioned in the New Testament

* It is also supported by the Peschito version.

Antipas, is stamped as the husband of his brother's wife, Herodias, who, by urging him to obtain the title of "king," instead of "tetrarch," procured his and her permanent banishment at the hands of Caligula. Notwithstanding his treatment of John the Baptist, Antipas does not seem to have been an exceptionally cruel man. Herodias was the cause of his crimes and of his punishment. But Herod the elder resembled the most cruel of our Tudor princes in his suspicious jealousy. This, as we well know, combined with his singular disregard to life, shown in wholesale massacre, is his characteristic in the Bible, and it was so in his old age more than in his youth. After recording numerous instances of his jealousy and bloodthirstiness, the former quality remarkably exhibited in his conduct to Mariamne, Hyrcanus, and the youthful Aristobulus, brother to Mariamne, and the other on occasions too numerous to mention, Josephus tells us that when dying the tyrant shut up the principal and most respected men of Judæa in the Hippodrome, to be slaughtered as soon as his breath should leave his body, that all the people of the land should mourn even against their will. Speaking generally of him, at a period anterior to this, while his sons Alexander and Aristobulus, whom he judicially murdered, were on their trial, the historian remarks, "For Herod listened to evil charges, and to them alone, and every one who shared his suspicions, and sympathized with his feelings, was to him acceptable." So in Matt. ii. 3 we read, "When Herod the king had heard these things, he was troubled, *and all Jerusalem with him.*" Why? because his suspicious temper affected in one way or other all those with whom he came in contact.

Josephus sometimes adds details to the Scripture narrative, which may or may not be true, but are seldom so absurd as to be incredible, and sometimes explains, in his own way, passages which are really obscure. No doubt there were numerous legends to which he had access. Thus he expressly declares that the "Hebrew midwives" (Exod. i. 15) were Egyptian, a fact implied, but not clearly expressed, in the book of Exodus—the Hebrew being word for word as our own version, and seeming at first sight to convey only one meaning, that they were Hebrew. The Septuagint renders "midwives of the Hebrews."*

* "Speaker's Commentary," *ad loc.*

Speaking of the men of Israel, who, after the murder of Ishbosheth, espoused the cause of David, he includes two hundred men of the tribe of "Issachar" who "foreknew the future" (comp. 1 Sam. xix. 20). In the narrative of the first book of Chronicles these men are described as "men that had understanding of the times, to know what Israel ought to do" (1 Chron. xii. 32). With the expression may be compared Esther i. 13, "the men who knew the times," being men of discretion and understanding, acquainted with rule and precedent. The contrary quality is ascribed by Achilles to Agamemnon (*Iliad*, i. 343), *οὐδέ τε οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω, ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί.*

"Blind to himself, and useless to his host,
Unskilled to judge the future by the past."

POPE.

Again, the well-known arrogant taunt of the Jebusites is explained to mean that such was the strength of their fortress, that even the blind, the lame, and the mutilated would be able to repulse David. It may be added that among the intended assassins of the unpopular Herod on one occasion there was a *blind man*, whose co-operation, our historian tells us, acted as a most powerful stimulus to the rest; "he was prepared to suffer with them, if unlucky, and this added greatly to their daring" (*Ant.* xv. 8. 3). The explanation given by Burder ("Oriental Customs"), that the blind and lame were brazen images and a sort of palladia, seems very inferior and far-fetched.

A celebrated earthquake is alluded to by Zechariah and Amos, but hardly, if at all, spoken of as an event in the Bible history. Thus the former prophet exclaims, speaking of the consequences of the cleaving of the Mount of Olives, "Ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah" (*Zech.* xiv. 1). And Amos fixes the date of his "words" as uttered "in the days of Uzziah, king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake" (*Amos* i. 1; comp. *Micah* i. 4). Josephus fills up the gap in the history, relating first the intention of King Uzziah, in spite of all remonstrance, to offer incense, and proceeding as follows: "In the meanwhile a mighty quaking agitated the earth; the temple clave asunder; the sun broke out into a bright glare, which fell upon the

countenance of the king, so that he was immediately struck with leprosy" (Ant. ix. 10. 4). Dean Stanley thinks Josephus justified in combining these two events, and adds, "Its more distant effects were visible long afterwards. A huge mass of the mountain on the south-east of Jerusalem rolled down to the spring of Enrogel, and blocked up the approaches of the valley of Kedron" (Lect. on the Jewish Church, pp. 439, 440).

Our Lord, replying to some of His opponents, who had accused Him of casting out devils through Beelzebub, says to them, "And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges" (Luke xi. 19). Josephus, after mentioning the exorcisms which Solomon composed for the purpose of mitigating the influence of these demons, adds, "And this method of cure has still great power with us." Our Lord pursued a higher course, casting them out with His word; and His example was followed during the first three centuries, Christians claiming to render them innocuous by their faith and charity, and Tertullian even telling the pagans that Christians relieved them of these subtle foes. "Without Christians," said he, "who would rescue your souls and bodies from these concealed enemies? I speak of the demons who besiege you, and whom we drive out without recompence, without salary" (Apol. xxiii.). It is curious that as spirituality began to wane in the Christian communities, a course of proceedings analogous to those employed by Solomon was followed, and the order of exorcists came into being, who professed to deliver the energumens from possession by means of the imposition of hands and public prayers.

Josephus sometimes explains an obscure or proverbial phrase in a rationalistic manner, glossing it, as it were, to bring it into what he considered a more suitable sense. Thus, Benhadad, who had sent an insolent and overweening message to Ahab, extolling the number of his men, thus speaks in Scripture (1 Kings xx. 10): "So may the gods do to me, and more also, if the dust of Samaria shall suffice [literally, "abound"] for handfuls for all the people that follow me." Our author explains that the boast is that his army is so numerous, that if each man took for his share of his work a handful of earth, he could build a higher wall than that of Samaria. This interpretation is not so untenable as some might suppose; the dust

would be converted into mud, such as Demosthenes the Athenian general and his band of men used as mortar when, detained by weather, they built the fort at Pylos of unhewn stones and mud which they carried behind their backs (Thucydides, iv. 4).

We have given one or two instances to show how our author explains Scripture. Any one familiar with the later Targums will see a likeness or analogy between their glosses and his interpretations, and give them the credit which they may seem to deserve. More valuable are his unconscious illustrations, of which we proceed to give a few more examples. In John xix. 12, the Jews cry out and threaten Pilate, saying, "If thou let this man go, thou art not Cæsar's *friend*." This title of "friend" was one frequently conferred by greater potentates upon lesser ones, or by great men upon private individuals. Thus, Horace, in the sixth satire of his first book, dwells upon the fact that he, the son of a freedman, should have the honoured name of *friend* conferred upon him by Mæcenæ. He went to the great man modestly and timidly, unable to say anything of his ancestry; "respondes ut tuus est mos Pauca: abeo, et revocas nono post mense jubes-que esse *in amicorum numero*." Josephus tells us that the young king, Antiochus Theos, son of Balas, gave to the brave Jonathan the Maccabean the title of "first friend," and it suited the policy of that hero to accept the honour. Herod and his sons strove hard, by every kind of attention and flattery, going out of their way to attend and feast them, and calling cities after their names (comp. Ps. xlix. 11), and introducing Roman customs, to win the title of friends of the Cæsars. This, however, exasperated the populace, who remembered the comparative independence of the older dynasties.

Our Lord tells the scribes and Pharisees that they compassed sea and land to make one proselyte (Matt. xxiii. 15), and Josephus gives instances of the anxiety of the Jews to enforce circumcision. John Hyrcanus compelled the conquered Edomites to undergo this rite, on condition of which they were permitted to remain in their country; and Aristobulus, the son of this Hyrcanus, did the same with the Ituræans. Our Lord, in Matt. xv. 6, tells the scribes and Pharisees that they transgress the commandment of God by their tradition, and gives a well-

known instance of the violation of the fifth commandment. It need hardly be more than mentioned that this proneness to tradition continued, and even increased. The Targumist went so far as to insert the word itself in Job xv. 18, "which wise men have told from the tradition (Masorah) of their fathers." Josephus, speaking of the Pharisees and Sadducees in connection with an event which happened in the time of John Hyrcanus, says, "that he was persuaded to leave the sect of the Pharisees, and to abrogate their usages; at present I wish," he adds, "to show that the Pharisees have handed down many customs received by tradition (*ἐκ παραδόσεως*) from the fathers, which have not been written in the laws of Moses." The Sadducees, according to him, repudiated these traditions; and in the passage of St. Matthew above referred to (comp. Mark vii.) it is not the Sadducees and Pharisees, but the scribes and Pharisees, who blame the disciples for not observing the tradition of the elders.

The manner of the death of Herod Agrippa I., as stated in the Acts of the Apostles, is confirmed by Josephus, who adds, "that a German captive foretold his advancement and death at a time when he was suffering imprisonment in Rome." It has been noticed that a vein of cruelty pervades the characters of Herod and his son Archelaus, besides other bad qualities. These are much less conspicuous in the two Agrippas, father and son, especially the son. When Agrippa I. was struck with his disease, our author says that he exclaimed, "Lo! I, your god, am now compelled to die," and that the people prayed earnestly for him. It is clear that he was more popular than Herod and most of his sons.

The temple which Solomon built to the Lord, the "house of the Lord," "was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house, while it was building" (1 Kings vi. 7). This wonderful mode of building is beautifully expressed in the well-known lines of Bishop Heber:—

" No hammer fell, no ponderous axes rung;
Like some tall palm the mystic fabric sprung.
Majestic silence!"

Thus Solomon guarded himself against infringing the commandment: "And if thou wilt make Me an altar of stone, thou shalt

build it of hewn stone," evidently referring to stones hewn on the spot, as is shown in the words following, "If thou lift up thy tool upon it, thou hast polluted it" (Exod. xx. 25; Deut. xxvii. 5). It can hardly be supposed that the stones intended either for altar or for temple were not squared somewhere. When Judas Maccabeus had vanquished the generals of Antiochus Epiphanes, he went to Jerusalem to purify the temple, which had been profaned by the Syrians. In the course of doing this he had to rebuild the polluted altar. He built a new one "of promiscuous stones, not hewn with an iron tool" (Ant. xii. 7. 6). We may imagine, therefore, the indignation of the pious Jew at the profanation of the temple by Herod's eagle, and still more by the threatened introduction of the images of the insane Caligula (De B. J. ii. 10. 1).

Once more; the hatred existing between the Jews and Samaritans, a feeling of which our Lord clearly disapproved, as He showed in several ways, is expressed by the woman of Samaria thus, "The Jews have no dealings with the Samaritans." Josephus shared in the animosity of the Jews, and speaks very disparagingly of their despised neighbours. "The Samaritans," he avers in one passage, "recognize the Jews as of the same kindred when these are prosperous; but when unprosperous, repudiate the relationship." This ill-feeling caused them on important and critical occasions to take opposite sides. Thus, when the Jews rebelled against Archelaus, and were joined by the Galileans and trans-Jordanic Jews, the Samaritans sent three thousand warriors to fight under the banner of the renowned Roman leaders, Gratus and Rufus, against the revolters. As a reward for this loyalty, Augustus remitted one-fourth of their taxes, which must greatly have excited the jealousy of their neighbours, who writhed under the yoke of the Roman tribute, and considered it a national disgrace. The taxes, or duties, imposed upon them with more or less severity from the time of Pompey had been by no means uniform; and to add to the bitter spirit excited, the Jews had been for some time past alternately oppressed by their native rulers and by strangers. The same remark may be made on the power of punishing with death, which, on the banishment of Archelaus, belonged to the procurator, and not to the tetrarch. Thus, when the Jews said to Pilate, "It is not lawful for us to put any man to death,"

we have a confirmation of the statement by Josephus, who says that "the territory of Archelaus was reduced to a province, and Coponius, a Roman procurator, was sent out, receiving power from Cæsar to inflict capital punishment" (De B. J. ii. 8. 1). In this, they and the Samaritans were on the same level; but the inextinguishable hatred dated from a far back period, increased by the total destruction of their temple and the desolation of their country by John Hyrcanus (B.C. 109), and the miseries again suffered by them at the hands of Alexander Jannæus, his son. They were also diametrically opposed to the Pharisees, the chief political Jewish sect, in their rejection of the "traditions of the elders."

The works of Josephus present many other passages which throw light upon the contents of the sacred record, nor is he without value as an occasional illustrator of the Greek of the New Testament. His style is founded indeed on the best Greek models, such as Thucydides and Polybius, but he has words in common with later writers, and uses them in a later sense. We may instance ἀπορρήγνυμι, ἀποκαθίστημι, ἀδοξέω, ἐρανίζω, etc. Of very rare words we may mention τειχώρυχος, συνδιάθετος, παροχή. Of seafaring expressions we select μόλις διασώζεσθαι, αποβολή, περιπίπτω. We have also ἔκλυτος. Herod was "muzzled" by his desires, so as to hold his peace (πεφίμωτο), when taunted by Mariamne; ἐκ with no nominative before it meaning indefinitely some person (comp. 2 John iv., Ant. xiv. 13. 3); ἐν ὀλίγῳ (Ant. xxvi. 28, xvii. 10, 2); διαφέρω, "excel," προαρπάγω (Ant. xiii. 5; comp. Phil. ii. 6); συνειδὼς ἑαυτῷ, in a bad sense (comp. 1 Cor. iv. 4); and many others.

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The suggested hymns will be found in the following books, Ancient and Modern, Bickersteth's Hymnal Companion, Church Hymns, Irish Church Hymnal, Mercer's Hymns.

June 29th.

Saint Peter's Day.

Ep. Acts xii. 1. *Gos.* Matt. xvi. 13. *Pss.* cxxxix.—cxliii.
Less. Ezek. iii. 4—15; John xxi. 15—23; Zech. iii.; Acts iv. 8—23.

	A.	B.	C.	I.	M.
<i>Lord, Thy Word abideth</i> (Coll.)	243		426	237	
<i>Stars of the morning, so gloriously bright</i> . . (Ep.)	423	364	186		
<i>The Church's one foundation</i> (Gos.)	215	285	509	335	578
<i>Hark, my soul, it is the Lord</i> (2nd M. Less.)	260	297		314	
<i>Jesu, Thy blood and righteousness</i> (1st E. Less.)		274		260	77
<i>To the Name of our salvation</i> (2nd E. Less.)	179	523	536	99	

SIMON PETER'S DECLARATION.

BY THE REV. T. M. MACDONALD, M.A., PREBENDARY OF LINCOLN, AND
RECTOR OF KERSAL MOOR, MANCHESTER.

MATT. xvi. 16.—“*Simon Peter answered and said, Thou art the Christ, the Son of the living God.*”

CÆSAREA PHILIPPI marks a concluding stage of our Lord's ministry. He had now all but done with Galilee.

“Alone praying” when His disciples came to Him on this occasion (Luke ix. 18). What thoughts must have filled the heart of the Son of God in communion with His Father, in view of the Galilean ministry about to close, and of the great events at Jerusalem coming into view!

“*Whom do men say that I, the Son of man, am?*” The Seed of the woman, a Brother born for every child of man. Do men know this? Ah! no; some say one thing, some another, but not *this*. His ministry in Galilee has been of small effect—Chorazin, Bethsaida, Capernaum (Matt. xi. 20—24).

“*But whom say ye that I am?*” He will test *their* improvement.

"My chosen companions, what is the effect of all this intercourse and teaching upon *you*?"

Simon Peter, ever foremost, answers for himself and the rest. In view of the commendation and blessing of Christ, his confession is of the deepest importance. Learned as Simon learned it, this is the lesson of lessons.

I. Peter's confession.

1. *The person.* That He is *human* is apparent to all, and declared by Himself here in the title which He loved, "I, the Son of man."

Peter confesses that He is also *divine*. "Thou art the Son of the living God."

So Nathanael (John i. 49); so the Evangelist John (i. 18); so Christ Himself, and so understood by the Jews (John v. 15, x. 30, 33, 36). So the writer to the Hebrews (Heb. i. 8).

2. *The office.* "Thou art *the Christ*."

Jesus said at the opening of His ministry, "The Spirit of the Lord is upon Me, because He hath anointed Me," etc. "This day is this Scripture fulfilled in your ears" (Luke iv. 18, 21). This, the keynote of the Galilean ministry, has found a full response in the disciple's heart. "Thou art the Christ," God's anointed One, the Messiah long foretold by the prophets. (Cf. John vi. 6, 9.)

II. His confession is the creed of the heart.

Many say the creed, "I believe in Jesus Christ." Often, alas! when said, it is done with and forgotten till the next time of saying it. (See Matt. xv. 8) [94].

What does the Christ Himself think of Peter's confession? (not mere profession.) "Blessed art thou," etc. A fine illustration of Rom. x. 9, "If thou shalt confess, . . . thou shalt be saved." "Blessed art thou." This from the lips of Jesus Christ is *salvation*. (Cf. Acts xvi. 31.)

III. Such a confession is taught, not by man, but by God. "Flesh and blood," etc. [95].

A learned professor may instruct his pupils in the secrets of science, but flesh and blood cannot reveal Divine mysteries. "When it pleased God to reveal His Son in me, immediately I conferred not with flesh and blood" (Gal. i. 15, 19) [96].

So not to St. Peter only, but to St. Paul, this inward revelation was made. And this it is which ever distinguishes the "disciple indeed" from the disciple in name only. (See John vi. 66—69).

This lesson is *θεόπνευστος* (see Bengel on 2 Tim. iii. 16). "Divinitus inspirata est, non solum dum scripta est, Deo spirante per Scriptores,

sed etiam dum legitur, Deo spirante per scripturam, et scripturâ Ipsum spirante. Hinc ea tam utilis" (cf. Eph. iv. 20, 21). Till God Himself teaches, the lesson is unlearned.

IV. The kind of scholar God teaches [97] [98] [99].

Saul of Tarsus, at the feet of the distinguished Rabbi, learned much theology; but only when, having counted but loss for Christ all the pride of his position, as Hebrew of the Hebrews, a Pharisee, and blameless in the law, and falling at the feet of Jesus of Nazareth, was he taught of God." Then "it pleased God," etc. (Gal. i. 15, 16; cf. John vi. 45).

And St. Peter had taken that place (see Luke v. 8; John vi. 68, 69). He was foremost among those to whom the Master speaks, "Blessed are your eyes and your ears" (Matt. xiii. 16). Not only as distinguished from prophets and righteous men, who saw and heard less clearly, but in contrast with the thousands around, whose spiritual eyes were blinded, and their ears stone deaf. (Cf. 2 Cor. iv. 3, 4.)

The name "Simon" means "hearer," and a hearer such as Simon Peter never fails to find a Divine teacher. (See Matt. xi. 25.)

July 1st.

The Sixth Sunday after Trinity.

Ep. Rom. vi. 3. *Gos.* Matt. v. 20. *Ps.* i.—viii.

Less. 2 Sam. i.; Acts ix. 23; 2 Sam. xii. 24 or xviii.; 1 John iv. 7.

	A.	B.	C.	I.	M.
<i>There is a blessed home</i> (Coll.)	230	233	517	339	
<i>Let me be with Thee where Thou art</i> (Ep.)		227	412	332	
<i>O for a heart to praise my God</i> (Gos.)		305	466	96	381
<i>Through all the changing scenes of life</i> (1st M. Less.)	290	503	530	244	272
<i>Head of the Church triumphant</i> (2nd M. Less.)		368	161	355	392
<i>O Lord, turn not Thy face from me [away]</i> (1st E. Less.)	93	120	111	132	167
<i>When wounded sore, the stricken heart</i> (1st E. Less.)	183	121		128	
<i>Love Divine, all love excelling</i> (2nd E. Less.)		295	430	71	79
<i>Pleasant are Thy courts above</i>	240	202	483	41	
<i>Sweet Saviour, bless us ere we go</i>	28	25	30		

THE FOUNTAIN, SWEETNESS, AND FRUITFULNESS OF LOVE.

BY THE REV. JOHN GRITTON, D.D., HONORARY SECRETARY,
CHURCH HOME MISSION.

1 JOHN iv. 19.—"We love Him because He first loved us."

IN the fifteen verses of this passage, love is used twenty-nine times, in various forms from the one root. The passage is full of love. Love

is the common possession of God, who is Love, and of man who loves. This is not true of faith, and in this, love is pre-eminent. Let us gather together the expressions used, and let the mind dwell on the whole beautiful picture presented.

I. The fountain of love.

1. God is love (ver. 8 and 16). God not only has, feels, and shows love. He *is* love. Having love, He can give love; being love, He can give Himself.

2. Love is of God (ver. 7). God, because He is love, wills the happiness of man, and so opens the fountain, that the streams of love may flow forth to bless and to save.

3. He loved us (ver. 10). Not only to unfallen angelic beings does His love proceed, but towards us, fallen, undeserving, and unworthy.

4. He first loved us (ver. 19). Not waiting till we became worthy, not loving because we love, not finding in us something to move love, as love responds to love among creatures; but freely, first, without desert in us—loving, that He may beget love.

5. He commands love (ver. 21). Having the right to order, and knowing the nature and necessity, the beauty and power of love, He bids us love. He will have us to be like Himself in all possible things.

II. The sweetness of love.

1. Love led God, in His pity toward the miserable, to send His Son, the personal and incarnate love (ver. 9).

2. Love removes separation, and destroys alienation, by working propitiation and atonement (ver. 10).

3. Love so obliterates the alienation, that He dwells in us, and permits us to dwell in Him (ver. 15).

4. Love works so lovingly, that all fear which hath torment is cast out, while the very greatness of the love deepens the filial fear of doing, saying, or thinking aught which would displease or grieve such wondrous love (ver. 18) [100] [101] [102] [103] [104].

III. The fruitfulness of love.

1. Love imparts life through the Divine love incarnate (ver. 9).

2. Love gives proof of our regeneration (ver. 7).

3. Love is the key of knowledge, revealing God, and enabling us to know Him without darkness or dread (ver. 7).

4. Love given and understood, intelligent life cannot but love. Love begets love (ver. 11).

5. Love thus created in us goes forth (1) towards the giver, God (ver. 19); (2) towards the brethren (ver. 11 and 21).

Let us reflect. "The love of Christ constraineth us, because we thus judge, that if one died for all, then all died; and that He died for all, that they which live should no longer live unto themselves, but unto Him that died for them, and rose again" (2 Cor. v. 14, 15).

"O Love Divine, how sweet Thou art!
When shall I find my willing heart
All taken up by Thee?"

July 8th.

The Seventh Sunday after Trinity.

Ep. Rom. vi. 19. *Gos.* Mark viii. 1. *Pss.* xxxviii.—xliii.

Less. 1 Chron. xxi. ; Acts xiv. ; 1 Chron. xxii. or xxviii. 1—21 ; Matt. iii.

	A.	B.	C.	I.	M.
<i>O Love Divine, how sweet thou art</i> (Coll.)	195	296	455	321	528
<i>When I survey the wondrous cross</i> (Ep.)	108	167	547	166	171
<i>Bread of the world, in mercy broken</i> (Gos.)		387	204	361	449
<i>O Thou, to Whose all-searching sight</i> . (1st M. Less.)		130	460		277
<i>Out of the deep I call</i>					
<i>Out of the deep I cry to Thee</i> } . (1st M. Less.)	250		482		440
<i>Glorious things of thee are spoken</i> . (2nd M. Less.)		284	368	336	400
<i>Blessed city, heavenly Salem</i> (1st E. Less.)	396	542	338		
<i>Jerusalem the golden</i> (1st E. Less.)	228	239	395	343	407
<i>On Jordan's bank the Baptist's cry</i> . . (2nd E. Less.)	50		71	68	74
<i>God, Who madest earth and heaven</i>	26	26	22	13	7

THE MULTITUDE SATISFIED.

BY THE REV. A. G. HELLICAR, M.A., VICAR OF BROMLEY, KENT.

MARK viii. 8.—"So they did all eat, and were filled: and they took up of the broken meat that was left seven baskets."

THIS miracle, the feeding of the four thousand, followed closely on that of the feeding of the five thousand. *This* narrated by St. Matthew and St. Mark, *that* by all evangelists. A repetition of two miracles so similar leads us to mark their special features and objects.

I. Mark the distinction between the two.

Observe the difference in the number fed, in the food used by our Lord, in the number of baskets gathered, in the word used for "basket." Sufficient to show that the event occurred twice.

But the fact that our Lord worked two such miracles shows their importance; therefore—

II. Consider the special lessons taught.

1. *Christ here showed special exercise of creative power.*

It was wonderful that He could heal disease, give sight to blind, etc., but this was more wonderful. No human art or skill could feed four thousand with a few loaves.

This was a real specimen of His creative power. The Word, "by whom all things were made," here exercised His power (Heb. i. 2).

On occasion of His feeding of the five thousand, the people are specially struck with this (John vi. 14, 15).

2. *Mark spiritual teaching of the miracle.*

The acts of Christ, who is the Word of God, were words. We might therefore be sure that such a miracle as this shadowed forth spiritual truths. He Himself has told us that it did (see John vi. 32—60).

Christ set forth Himself as the *Food of the world* (John vi. 35). More than a great wonder-worker, the food, the support of man's immortal spirit [105].

Observe to what He compares Himself, to that which is absolutely necessary for life, namely, *food*; and of food, to that which is the most necessary kind, viz., *bread*.

Man cannot live without food; man's spirit cannot live without Christ.

3. *Consider further three points in connection with the feeding of the four thousand.*

(1) *The motive of the miracle.* It was *compassion* (Mark viii. 2); pity for the famishing crowd.

It was compassion that moved Him to redemption (Matt. xviii. 11; Luke xv. 1—8). It is compassion that leads Him to give us the tidings of His Gospel (Mark xvi. 15; Acts xviii. 10; Ps. cvii. 9).

(2) *The method of the miracle.* (a) *He multiplied what they had* (Mark viii. 4—8).

Christ Himself is the only source of spiritual life (John xv. 5; Matt. xxviii. 20). But He uses ordinary means—the Bible, conversation, the events of life, the preacher's message [106].

So in the two sacraments, mark the simplicity of the outward elements.

(b) *He used man's agency* (Mark viii. 6, 7). So now He calls on us to help our brethren (Rom. x. 14, 15). What responsibility this throws on Christians! [107.]

3. *The result of the miracle* (Mark viii. 8). Satisfaction, abundance. "They did all eat, and were filled."

Christ satisfies man's needs (Matt. xi. 28; Col. ii. 3). Pardon, strength, teaching, all these He gives; but more hereafter: "Ye shall be filled at My table;" "Blessed are they which are called to the marriage

supper of the Lamb;" "I shall be satisfied when I awake with Thy likeness" [108].

What danger those incur who despise the offered bounty! What fullness of blessing the believer has in Christ!

July 15th.

The Eighth Sunday after Trinity.

Ep. Rom. viii. 12. Gos. Matt. vii. 15. Pss. lxxv.—lxxviii.

Less. 1 Chron. xxix. 9—29; Acts xviii. 24—xix. 21; 2 Chron. i. or 1 Kings iii.; Matt. vii. 7.

		A.	B.	C.	I.	M.
<i>Through all the changing scenes of life</i>	. (Coll.)	290	503	530	244	272
<i>Father, again in Jesu's name we meet</i>	. (Ep.)		14	105	50	
<i>Lord, in this Thy mercy's day.</i>	. (Gos.)	94	488	419	161	
<i>Now thank we all our God</i>	. (1st M. Less.)	379	46	439	446	524
<i>Christ is our corner-stone</i>	. (1st M. Less.)	239	541	344	419	491
<i>Lord, Thy Word abideth</i>	. (2nd M. Less.)	243		426	237	
<i>Father of mercies, in Thy Word</i>	. (2nd M. Less.)		261		239	250
<i>Thou art the way, by Thee alone</i>	. (1st E. Less.)	199	306	526	200	189
<i>Come, my soul, thy suit prepare</i>	. (2nd E. Less.)		203		49	43
<i>Lead, kindly light</i>	. (2nd E. Less.)	266	18	409	276	522

OUR DEBT TO THE SPIRIT.

BY THE REV. W. HAY M. H. AITKEN, M.A.

ROM. viii. 12.—“*We are debtors not to the flesh.*”

THE words of the text contain a statement which all true Christians will endorse, “We are debtors.” God’s dealings with us in providence and grace all lay us under an overwhelming obligation. Particularly do we feel this when contemplating the cross.

But it is important that we should see clearly what is the specific debt that we are represented as owing here. Observe, two objects are referred to; to the one of which we are represented as owing a debt, and to the other as owing nothing; *i.e.*, the spirit and the flesh.

The context explains why this is. Two conditions are presented to us: “I am carnal” (Rom. vii. 14), and “Ye are not in the flesh, but in the spirit” (viii. 9). Contrast the effects of these two conditions. (a) the carnal condition producing *moral impotence* (vii. 15, 19); inward *strife* (vii. 23); *bondage* (23); *wretchedness* (24); *death* (viii. 6). To that which produces so much evil I owe no debt. It has laid me certainly under no obligation. This is a practical consideration, and one that we should dwell upon in resisting temptation; for we are apt to

be influenced by appeals to nature, as if "the flesh" would say, "You owe it to me to grant me the indulgence that I crave; for in doing so you are only obeying nature. God cannot expect you to be unnatural." The Christian's answer is, "To admit your claim is to bring upon myself impotence, strife, bondage, wretchedness, death. To a master that treats me so, I owe no more obligation than the worst-used slave in Africa does to his tyrant slave-driver."

But this answer, though true, would be insufficient if there were not another claimant, who urges that we are under obligations to Him. The argument from *nature*, though it may be to some extent a sophistry, is very plausible, and can only be satisfactorily answered by a counter-argument from the *supernatural*.

From the ill-treatment by the flesh we are represented as being delivered by supernatural intervention, which produces *life* (viii. 2, 6); *freedom* (viii. 2); *moral power* (viii. 4); *inward peace* (viii. 6); *sonship* and *heirdom* (viii. 16, 17); *resurrection glory* (viii. 11) [109] [110] [111] [112].

Now here is the specific obligation of our text. *We owe* nothing to the tyrant power that has used us so ill. We owe everything to the liberating power from which we have already derived such great benefit.

If we recognize these benefits, and rejoice in them, we necessarily come under an obligation to Him from whom they proceed.

Our first motive, then, is grateful recognition of our obligation to the Holy Ghost. We have no right to grieve and disappoint Him from whom we have received so many benefits. We owe it to Him to yield ourselves to His control, that He may complete what He has begun.

Our second motive is self-regarding. We owe it to ourselves; for to withdraw ourselves from His perfect liberty is to expose ourselves to the old yoke of bondage, and this must end in death [113] [114] [115].

The Gospel bids us beware of false prophets, etc. All are such who attempt to substitute the flesh for the spirit, as the source and spring of the religious life. The flesh, or the fallen corrupt nature, is "a bad tree," and cannot bring forth good fruit; while the Spirit of God in the heart of man "cannot bring forth corrupt fruit."

The carnal man may say, "Lord, Lord"—*i.e.*, may make a religious profession, and discharge outward religious duties—but he will not really do the will of the Father. For God must be served as well as worshipped in spirit, and they that are of the flesh cannot please Him.

Application. Has the tree been made good by the introduction of the new graft? Have we, by faith, received the Holy Ghost to be our life? (Gal. iii. 2.) If not, we cannot bring forth the fruit wherein the Father is to be glorified. If we have, then let us remember our debt,

and that we can never pay it, and therefore must needs offer ourselves in life-long payment. In doing this we shall come under ever deeper obligations, until the debt is cancelled by our final union with our Divine creditor; and this is life indeed.

July 22nd.

The Ninth Sunday after Trinity.

Ep. 1 Cor. x. 1. *Gos.* Luke xvi. 1. *Pss.* cvii.—cix.

Less. 1 Kings x. 1—25; Acts xxii. 23—xxiii. 12; 1 Kings xi. 1—15, or xi. 26;
Matt. xi.

	A.	B.	C.	I.	M.
<i>Blest are the pure in heart</i> (Coll.)	261	349	339	346	
<i>Through the night of doubt and sorrow</i> (Ep.)	274	341	532	283	
<i>Jesu, the very thought of Thee</i> (1st M. Less.)	178	287		315	102
<i>O worship the King, all glorious above</i> (1st M. Less.)	167	520	477	247	290
<i>Oft in danger, oft in woe</i> (2nd M. Less.)	291	327	464	378	
<i>The roseate hues of early dawn</i> (1st E. Less.)	229	313	514	333	402
<i>Art thou weary, art thou languid</i> (2nd E. Less.)	254	142	333	130	
<i>Come unto Me, ye weary</i> (2nd E. Less.)	256	345	351		
<i>Jesu, Lover of my soul</i>	193	140	396	306	323
<i>Glory to Thee, my God, this night</i>	23	15	21	10	13

SOLOMON'S DECLENSION.

BY THE REV. CHARLES A. HEURTLEY, D.D., CANON OF CHRIST CHURCH,
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1 KINGS xi. 9.—“*His heart was turned from the Lord God of Israel, which had appeared unto him twice.*”

THE Epistle this morning contained the warning, “Let him that thinketh he standeth take heed lest he fall.” That warning is enforced, and its need illustrated, in this evening’s lesson, by one of the saddest falls recorded in the Bible.

Nothing could exceed the hopefulness of Solomon’s youth. No man ever had clearer or stronger assurances of God’s favour. Yet in his declining years “his heart was turned from the Lord,” and he fell into great and grievous sin. His sun, which had risen so brightly, went down in the midst of gloom. We rather hope that he may have repented, than have any certainty that he did.

I. 1. We first hear of him at his birth. The name given him by God’s direction, “Jedidiah,” “the beloved of the Lord” (2 Sam. xii. 24, 25).

2. The favourable account of his character on his accession to the throne: “He loved the Lord,” etc. (1 Kings iii. 3).

3. The piety of his prayer at Gibeon, and God's commendation and acceptance of it,—the first of the two appearances referred to in the text (1 Kings iii. 5—14).

4. The building of the temple; his prayer at the dedication of it, and God's gracious answer,—the second of the appearances referred to in the text (1 Kings ix.).

5. His great prosperity (1 Kings iv. 20, etc.).

So much for the bright side of Solomon's history, in the midst of which, however, there are occasional dark spots, ominous of evil (1 Kings iii. 2; comp. with Lev. xvii. 3—5 and 1 Kings xxii. 43; 1 Kings x. 26, etc., xi. 1—3; comp. with Deut. xvii. 16, 17).

II. Now turn to the dark side [116] [117].

His grievous fall (1 Kings xi. 4—8).

The causes of it :

1. His exorbitant transgression of the original law of marriage in the number of his wives (1 Kings xi. 1—3).

2. And those, too, heathen women,—idolaters.

The danger of unequal marriages, friendships, companionships (2 Cor. vi. 14—16; 1 Cor. vii. 39) [118].

3. Lust suffered to get the mastery of him.

The evil consequence of neglecting self-restraint, and that, not only in the matter of lust in its restricted and ordinary sense, but in its wider—embracing indulgence in the pleasures of the table, drunkenness, pride, anger, envy, sloth, etc. (1 Pet. ii. 11) [119].

4. Prosperity, which ministers to the last mentioned, and is full of peril, unless guarded by humility, prayer, and watchfulness. Hard to carry a full cup without spilling its contents (Mark xiii. 22; 1 Cor. vi. 9) [120].

5. Slight deviations, which produce estrangement from God, grieve the Holy Spirit, and prepare the way for more grievous declension.

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

94. **Spiritual teaching, preparation for.**—He who teaches men the principles and precepts of spiritual wisdom before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the Sibyl wrote her prophecies,

on the loose leaves of trees, and commit them to the mercy of the inconstant winds.

Leighton.

95. Spiritual senses.—A spiritual man is a character that rises far above all worldly wisdom and science. He is described by our Lord as born of the Spirit. Spiritual senses are given to him. He has a spiritual taste, that rejects whatever is injurious, and gladly receives whatever is salutary to the spiritual life; he desires the sincere milk of the word. He has a spiritual sight; he looks not on the things that are seen; he smells a sweet savour in the things of God; His name is as ointment poured forth.

96. Revelation, its own testimony.—A revelation having nothing to reveal beyond the scope of man's knowledge and science would cease to be a Divine revelation. Its mysteries are to me witnesses of its divinity, and I should cease to believe in revelation, were the mysteries not there. They have, as in the great book of nature, a clear and a dark page.

Frederick III.

97. Humility, difficult to practise.—

Easier to smite with Peter's sword
Than watch one hour in humble prayer;
Life's great things, like the Syrian lord,
Our hearts can do and dare.

But, oh! we shrink from Jordan's side,
From waters which alone can save,
And murmur for Abana's banks
And Pharpar's brighter wave.

Whittier.

98. Humility—a sign of grace.—A farmer went with his son into a wheat field, to see if it was ready for the harvest. "See, father," exclaimed the boy, "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much." The farmer plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing; while this that hung its head so modestly is full of the most beautiful grain."

99. Humility, its place.—

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most, when most his soul ascends:
Nearest the throne itself must be
The footstool of humility.

J. Montgomery.

100. Divine love, how to measure.—Who can take the proper dimensions of God's love, without a proper knowledge of their own sin?
Adams.

101. Zeal, its power.—There were many soldiers in the Roman army who were so attached to the person of Cæsar, that although they displayed but ordinary qualities under other leaders, they became invincible when the glory of Cæsar was in the balance, and their deeds of daring caused all men to look on with wonder. So we have seen men who possessed but little courage when mere earthly concerns demanded their attention, rising into power when for love of Christ they have been called to sacrifice and danger. Their valour was irresistible, because inspired by loyalty for their King and Saviour.

102. Religion, a service of love.—Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house-of-correction work. But no! I *love* the service of my God; like the bird, I fly at liberty on the wings of obedience to His holy will. *Dr. Chalmers.*

103. Love, brotherly.—In every instance in which we have been wanting in love to our brother, we have been wanting in love to Christ.
J. H. Evans.

104. Christian love illustrated.—When a rosebud is formed, if the soil is soft and the sky is genial, it is not long before it bursts; for the life within is so abundant, that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs let forth its joy, and gladden all the air. And if, when thus ripe, it refused to expand, it would quickly rot at heart, and die. And Christian love is just piety with its petals fully spread, developing itself, and making it a happier world. The religion which fancies that it loves God when it never evinces love to its brother, is not piety, but a poor mildewed theology, a dogma with a worm in the heart. *Dr. J. Hamilton.*

105. Scriptures, their plenitude.—In the varied contents of the sacred volume the hungry have found food, the thirsty a living spring, the feeble a staff, and the victorious warfarer songs of welcome and strains of music; and as long as each man asks on account of his wants, and asks what he wants, no man will discover aught amiss or deficient in the vast and many-chambered storehouse. *Coleridge.*

106. Seeking and finding Christ.—Such as seek Christ in His own way and means shall find Him to their comfort sooner than they expect. "As they went, Jesus met them" (Matt. xxviii. 9). Oh happy

women! while they are mourning a dead Christ, they find a living Jesus.

Burkitt.

107. Work, longing for.—

Few years, no wisdom, no renown,
Only my life can I lay down ;
Only my heart, Lord, to Thy throne
I bring, and pray.

A child of Thine, I may go forth,
And spread glad tidings on Thy earth,
And teach sad hearts to know Thy worth ;
Lord, here am I!

Young lips may teach the wise, Christ said ;
Weak feet sad wanderers home have led ;
Small hands have cheer'd the sick one's bed
With freshest flowers.

Oh ! teach me, Father ! heed their sighs
While many a soul in darkness lies,
And waits Thy message ; make we wise ;
Lord, here am I !

108. Christ the bread of life.—Therefore our wisest Master hath appointed bread and wine, that we may be corporeally united to Him ; that as the symbols becoming nutriment are turned into the substance of our bodies, so Christ, being the food of our souls, should assimilate us, making us partakers of the Divine nature.

Bp. Taylor.

109. Conversion, gifts at.—When Saul was made a sovereign, he had another spirit poured out upon him—a spirit of government, for a place of government ; and when a sinner is made a saint, he has also another spirit poured out upon him. As he is what he was not, so he does what he did not.

Secker.

110. Christian uniformity.—The Spirit of God in Christians is like an organ—one man is a stop, another another ; the sound is different, the instrument the same, but music in all.

Adams.

111. Spiritual joys.—All other delights are the pleasures of beasts or the sports of children. These are the antepasts and preventions of the full feasts and overflowings of eternity.

Jeremy Taylor.

112. Glory yet to be revealed.—As the soul now drinks in dark informations, obscure apprehensions, and cloudy notions by the corporeal senses, those painted windows of these houses of clay ; yet, when the

soul is become a vessel replenished with immortal and unspotted light, it will transmit such rays into the very body, that it shall shine as the stars—nay, as the glorious body of the sun in the firmament for ever (Dan. xii. 3).
Cripplegate Lectures.

113. Holy Spirit, His willing work.—I never noticed till to-day the *negative* character of the commands regarding the Holy Spirit: “Resist *not*, quench *not*, vex *not*, grieve *not*, seeming to imply that if we do not *restrain* and force Him away, it is His blessed disposition to abide and spring up as a well of living water.
J. Milne.

114. Self-examination.—Inspect the neighbourhood of thy life; every shelf, every nook of thy abode; and nestling in, quarter thyself in the farthest and most domestic winding of thy snail-house. *Richter.*

115. Self-scrutiny.—Observe thyself as thy greatest enemy would do; so shalt thou be thy greatest friend.
Jeremy Taylor.

116. Sorrow, its source.—Few pass from the island of virtue to the continent of vice without sailing over a sea of sorrow.

117. Religious world, its dangers.—The religious world has a great momentum. Money and power in almost any quantity are brought forth into action when any fair object is set before it. It is a pendulum that swings with prodigious force, but it wants a regulator. If there be no regulating force on it of sufficient power, its motion will be so violent and eccentric, that it will tear the machine to pieces; and therefore, when I have any influence on its designs and schemes, I cannot help watching them with extreme jealousy, to throw in every directing and regulating power which can be obtained from any quarter. *Cecil.*

118. World to be conquered even when smiling.—How can we conquer the world when it rages, if we cannot vanquish it when it flatters?
St. Augustine.

119. Self-denial, its value.—The worst education which teaches self-denial is better than the best which teaches everything else, and not that.
John Sterling.

120. Riches, their danger.—“How hardly shall they that *trust* in riches enter into the kingdom of heaven.” Christ does not say the divided heart has no religion, but it is a dwarfed, stunted, feeble religion. Many such a Christian do you find among the rich and the titled, who, as a less encumbered man, might have been a resolute soldier of the cross; but he is only now a realization of the old pagan fable—a spiritual giant buried under a mountain of gold. *F. W. Robertson.*

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

BY THE REV. GEORGE RAWLINSON, M.A., CAMDEN PROFESSOR OF ANCIENT HISTORY, OXFORD; CANON OF CANTERBURY CATHEDRAL.

VI.

NOTICES IN DANIEL (*continued*).

“The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?”—DAN. iv. 30.

WHEN we think of the enormous size of Babylon, according to the most trustworthy accounts, it seems a most audacious boast on the part of any one man, that he had built the whole of it. According to Herodotus,* who represents himself as having visited the city about B.C. 450, the walls formed a circuit of 480 stades, or fifty-five miles, enclosing a square space, which was 120 stades, or nearly fourteen miles each way. Strabo reduced the circuit to 385 stades,† Quintus Curtius to 368, Clitarchus to 365,§ and Ctesias to 360.¶ If we accept the smallest of these estimates, it will give us a square of above ten miles each way, and consequently an area of above a hundred square miles. This is a space four times as great as that of Paris within the *enceinte*, and fully double that of London within the bills of mortality.

No doubt it is true that only a portion of this immense area was covered by buildings. The district within the walls represented a vast entrenched camp, more than what we now mean by a city.¶ Aristotle remarks with respect to it: “It is not

* Herod., i. 178.

† Strab., xvi. 1, § 5.

‡ Vit. Alex. Magn., v. 1.

§ Ap. Diod. Sic., ii. 7, § 3.

¶ Ibid.

¶ Lenormant, “Manuel d’Histoire Ancienne,” vol. ii., p. 226.

walls by themselves that make a town. Otherwise one would only have to surround the Peloponnese with a wall [in order to constitute it a city]. The case is the same with Babylon and all other towns, the walls of which enclose rather a nation than a body of citizens.”* Large portions of the space enclosed were occupied by gardens, orchards, and palm groves; some part of it was even devoted to the cultivation of corn. It was calculated that, in case of a siege, the inhabitants might, by making the best use of all the unoccupied ground, raise grain sufficient for their own consumption.† Still, the area devoted to buildings was very large. The royal quarter, or palatial inclosure, as arranged by Nebuchadnezzar, seems to have extended some miles, both in length and breadth. Outside this was the city proper, laid out on a regular plan, in streets cutting each other at right angles,‡ like Manheim and most American cities. The extent of this can only be guessed, for “the ninety stades” of Curtius is excessive as a diameter, insufficient as a circumference.

The height and massive character of the buildings was as remarkable as the area that they covered. Even the ordinary houses of the inhabitants were, in many instances, three or four storeys high.§ The solidity and strength of the walls was most extraordinary. Herodotus estimates their width at fifty, their height at two hundred cubits.|| He adds that the cubit of which he speaks is one of unusual length. Diodorus Siculus, who follows Ctesias, agrees almost exactly as to the height, which he makes fifty fathoms,¶ or three hundred ordinary feet. Pliny** and Solinus†† reduce the three hundred feet of Diodorus to two hundred and thirty-five; while Strabo, who may be supposed to follow the historians of Alexander, makes a further and still greater reduction, estimating the height at no more than seventy-five feet.‡‡ Even this low figure implies a mass of brickwork amounting to thirteen hundred and ninety millions (1,390,000,000) of square feet, and would have required for its construction at least three times that number of the largest

* Aristot. *Pol.*, iii. 1, *sub fin.*

† Q. Curt., l. s. c.

‡ Herod., i. 180.

§ Ibid.

|| Ibid., i. 178.

¶ Diod. Sic., ii. 7, § 3.

** *H. N.*, vi. 26.

†† “Polyhist.,” § 60.

‡‡ Strab., xvi. 1, § 5.

bricks known to the Babylonians. If we accept the estimate of height given by Pliny and Solinus, we must multiply these amounts by three; if we prefer that of Diodorus, by four; if that of Herodotus, by four and a half. On the supposition that Herodotus has correctly reported the dimensions of the wall in his day, to build it would have required eighteen thousand seven hundred and sixty-five millions (18,765,000,000) of the largest Babylonian bricks known to us.

The royal quarter, or palatial enclosure, of Nebuchadnezzar's time, comprised three, or, according to some,* four principal buildings. These were the old palace, the new palace, the hanging gardens, and (if we allow it to have been a sort of adjunct to the palace) the great temple of Bel-Merodach. It was also guarded by a wall, which Herodotus declares to have been "very little inferior in strength" to the outer wall of the city;† and it contained further a vast artificial reservoir.‡ Some account must be given of these various buildings and constructions before we can appreciate fully Nebuchadnezzar's greatness as a builder.

The "old palace" seems to be represented by the modern "mound of Amram." This is a huge mass of ruins, almost triangular in its present shape, occupying the more southern portion of the ancient "royal city." It is about a thousand yards along its south-western or principal side, which faced the river, and has perhaps been washed into its present receding line by water action. The northern face of the mound measures about seven hundred yards, and the eastern about eight hundred, the triangle being thus scalene, with its shortest side facing northwards.§ The mound is deeply furrowed with ravines, worn by the rains in the friable soil; its elevation above the level of the plain is nowhere very considerable, but amounts in places to about fifty or sixty feet.|| Excavators have driven galleries into it in various directions, but have found little to reward their labours; no walls or distinct traces of buildings of any kind have presented themselves. A few bricks, belonging

* Oppert, "Expédition Scientifique en Mésopotamie," vol. i., Plan of Babylon.

† Herod., i. 181.

‡ See the "Standard Inscription of Nebuchadnezzar" in the author's "Herodotus," vol. ii., p. 587.

§ See the author's "Ancient Monarchies," vol. ii., pp. 525, 526.

|| Rich, "Memoir on the Ruins of Babylon," p. 61.

to early kings of Babylon, are all that it has yielded,—enough, perhaps, to confirm the conjecture that it represents the site of the “old palace,” but otherwise uninteresting. The huge mass seems to be, in reality, less a palace than a palace mound—the basis or substratum on which once stood a royal edifice, which has now wholly disappeared. It was no doubt purely artificial; but whether originally constructed of unbaked bricks, or merely of the natural soil of the country, may be doubted. At present it consists wholly of a soft and friable mould, interspersed with a few fragments of bricks. The mound covers a space of about thirty-seven acres.*

If the “mound of Amram” represents the “old palace” of the Babylonian kings, the “new palace,” which adjoined it,† can scarcely fail to be correctly identified with the “great mound” which immediately succeeds the Amram mound towards the north, and, according to some writers, is connected with it by a broad causeway.‡ The name *Kasr*, or “palace,” still attaches to this mass of ruins. The “Kasr mound” is an oblong square, about seven hundred yards long by six hundred broad, with the sides facing the cardinal points.§ Like the Amram hill, it is wholly of artificial origin, but is composed of somewhat better material, as loose bricks, tiles, and fragments of stone. It contains at least one subterranean passage, which is seven feet high, floored and walled with baked bricks, and roofed over with great blocks of sandstone, which reach from side to side. This passage may have been either a secret exit or a gigantic drain—more probably the latter. On the summit of the mound (which is seventy feet above the level of the plain), not very far from the centre, are the remains of the palace proper, from which the mound is named. This is a building of excellent brick masonry, in a wonderful state of preservation, consisting of walls, piers, and buttresses, and in places ornamented with pilasters, but of too fragmentary a character to furnish the modern inquirer with any clue to the original plan of the edifice. Probably it did not greatly differ from the palaces of the Assyrian monarchs at Nimrud, Koyunjik, and Khorsabad, con-

* Oppert, “Expédition Scientifique,” vol. i., p. 157.

† Berossus, ap. Joseph., “Ant. Jud.” x. II, § I.

‡ Rich, p. 62.

§ “Ancient Monarchies,” vol. ii., p. 524.

sisting, like them, of a series of courts, great halls, galleries, and smaller apartments, ornamented throughout with sculptured or painted figures, and with inscriptions in places. Fragments of the ornamentation have been found. One of these is a portion of a slab of stone, representing a frieze, where the abacus was supported by a series of figures of gods, sculptured in low relief, with their names attached to them.* The remainder are, for the most part, fragments of bricks, one side of which was painted in bright colours, and covered with a thick enamel or glaze. "The principal colours are a brilliant blue, red, a deep yellow, white, and black."† Portions of the figures of men and animals have been detected upon these fragments, which are so numerous as fully to bear out the statement of Diodorus,‡ that the palace walls were artistically adorned with coloured representations of war scenes and hunting scenes, wherein the kings, and sometimes the queens, were depicted on horseback or on foot, contending with leopards or with lions, and with spear or javelin dealing them their death stroke. Such were the "men pourtrayed upon the wall," which the Jewish captives saw at Babylon, and on which they doted; "the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity" (Ezek. xxiii. 14, 15). The palace is said to have been further ornamented with statues;§ and the figure of a colossal lion, which stands upon the mound, north-east of the Kasr building, may lend a certain support to this statement.

The "hanging gardens" were regarded as one of the seven wonders of the world.|| They were said to have been constructed for the delectation of a Median princess, who disliked the flat monotony of the Babylonian plain, and longed for something that might remind her of the irregularities of nature in her own country.¶ The construction is described in terms which are somewhat difficult to understand; but, by comparing

* "Ancient Monarchies," vol. ii., p. 552.

† Layard, "Nineveh and Babylon," p. 507.

‡ Diod. Sic., ii. 8.

§ Ibid.

|| Abydenus, Fr. 9, *ad fin.*; Strab., xvi. i, § 5.

¶ Berosus, Fr. 14.

the several accounts,* we gather that the structure was a square, 400 feet each way, elevated to the height of at least 150 feet, and consisting of several tiers of arches, superimposed one upon another, after the manner employed by the Romans in the construction of their amphitheatres. The building was divided into as many storeys as there were tiers of arches, the number of these being uncertain, and was supported by internal walls of great thickness. In these storeys were many palatial apartments, where visitors rested on their way to the upper terrace; and in the uppermost storey was a room containing hydraulic machinery, whereby water was raised from the Euphrates to the level of the garden itself. This was superimposed on the uppermost tier of arches, and was a flat surface composed of four layers: first, one of reeds mixed with bitumen; next, one of brickwork, then one of lead, and finally a thick layer of earth, affording ample depth for the roots of the largest trees. The garden was planted with trees and shrubs of various kinds, and possibly with flowers, though they are not mentioned. A spacious pleasure-ground was thus provided as an adjunct to the palace, where royalty was secure from observation, and where the delights of umbrageous foliage, flashing fountains, gay flower-beds, and secluded walks could be obtained at the cost of mounting a staircase somewhat longer than those of our great London and Paris hotels.

The great temple of Bel-Merodach is probably identified with the massive ruin which lies due north of the Kasr mound, at the distance of about a mile. This is a vast pile of brickwork, of an irregular quadrilateral shape, with precipitous sides furrowed by ravines, and with a nearly flat top.† Of the four faces of the ruin, the southern seems to be the most perfect. It extends a distance of two hundred yards, or almost exactly a stade, and runs nearly in a straight line from east to west. At its eastern extremity it forms a right angle with the east face, which runs nearly due north for about one hundred and eighty yards, also almost in a straight line. The other two faces are very much worn away, but probably in their original condition corresponded to those already described. The building was thus not an exact square, but a parallelogram, with

* Those of Diod. Sic. (ii. 10), Strabo (xvi. 1, § 5), and Q. Curtius (v. 1).

† See "Ancient Monarchies," vol. ii., pp. 521—523.

the shorter sides proportioned to the longer as nine to ten. The ruin rises towards its centre, where it attains an elevation of nearly one hundred and forty feet. It shows signs of having been enclosed within a precinct. Beyond a doubt, it is the edifice which Herodotus describes as follows:—"In the other division of the town was the sacred precinct of Jupiter Belus, a square enclosure two stades each way, with gates of solid brass; which was also remaining in my time. In the middle of the precinct there was a tower of solid masonry, a stade both in length and in breadth, upon which was raised a second tower, and upon that a third, and so on up to eight. The ascent to the top is on the outside, by a path which winds round all the towers. When one is about half-way up, one finds a resting-place and seats, where persons are wont to sit some time on their way to the summit. On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side. The temple contains no image."* Herodotus adds: "Below, in the same precinct, there is a second temple, in which is a sitting figure of Jupiter, all of gold. Before the figure stands a large golden table; and the throne whereon it sits, and the base on which the throne is placed, are likewise of gold. The Chaldeans told me that all the gold together was eight hundred talents in weight. Outside this temple are two altars, one of solid gold, on which it is only lawful to offer sucklings; the other a common altar, but of great size, on which the full-grown animals are sacrificed."† The lower temple has disappeared, as have the altars and the upper stages of the Great Temple tower; but the massive basis remains, a solid piece of brickwork containing about four millions of square feet, and requiring for its construction at least twelve millions of the largest bricks made by the Babylonians. If the upper stages at all resembled those of the Great Temple of Borsippa, the bricks needed for the entire building must have been three times as many.

The artificial reservoir attached to the new palace is often mentioned in the inscriptions of Nebuchadnezzar.‡ It was

* Herod., i. 181.

† Ibid., i. 183.

‡ "Records of the Past," vol. v., pp. 125, 126, 130, etc.

called the *Yapur-Shapu*, and was probably of an oblong-square shape, with sides protected by a massive facing of burnt brick. If we accept the identification of its site suggested by Sir H. Rawlinson,* we must assign it a width of about a hundred yards, and a length of nearly a mile.

Among the other marvels of Babylon, according to the ancient writers, were a tunnel and a bridge. The tunnel was carried under the bed of the Euphrates, and was an arched passage, lined throughout with baked brick laid in bitumen, the lining having a thickness of twenty bricks. The width of the tunnel was fifteen feet, and its height, to the spring of the arch, twelve feet.† The length was about a thousand yards, or considerably more than half a mile.

The bridge was a structure composed of wood, metal, and stone. In the bed of the Euphrates were built a number of strong stone piers, at the distance of twelve feet apart, which presented to the current a sharp angle that passed gradually into a gentle curve. The stones were massive, and fastened together by clamps of iron and lead.‡ From pier to pier was stretched a platform of wood, composed of cedar and cypress beams, together with the stems of palms, each platform being thirty feet in width.§ The length of the bridge, like that of the tunnel, was a thousand yards.||

We have now to consider to what extent these various constructions may be regarded as the work of Nebuchadnezzar, and how far therefore he may be viewed as justified in his famous boast. First, then, we have it distinctly stated, both by Berosus¶ and by himself,** that the new palace, which adjoined the old, was completely and entirely built by him. The same is declared, both by Berosus†† and Abydenus,‡‡ of the "hanging gardens." The former of these statements is confirmed by the fact that the bricks of the *Kasr* are, one

* See the author's "Herodotus," vol. iii., p. 580.

† Diod. Sic., ii. 9.

‡ Herod., i. 186.

§ Diod. Sic., ii. 8.

|| Ibid.

¶ Ap. Joseph., "Ant. Jud.," x. 11, § 1.

** "Records of the Past," vol. v., pp. 130, 131.

†† Berosus, l.s.c.

‡‡ Abydenus, Fr. 9, *sub fin.*

and all of them, stamped with his name. The old palace he did not build; but, as he tells us, carefully repaired.* The *Yapur-Shapu* was also an ancient construction; but he seems to have excavated it afresh, and to have executed the entire lining of its banks.† With respect to the great Temple of Bel-Merodach, if we may believe his own account, it had gone completely to ruin before his day, and required a restoration that was equivalent to a rebuilding.‡ Here, again, we have the confirmation of actual fact, since the inscribed bricks from the Babil mound bear in every instance the name and titles of Nebuchadnezzar. Eight other Babylonian temples are also declared in his inscriptions to have been built or rebuilt by him.§ But his greatest work was the reconstruction of the walls. We have seen their enormous length, breadth, and thickness, even according to the lowest estimates. Nebuchadnezzar found them dismantled and decayed—probably mere lines of earthen rampart, such as inclose great part of the ruins to-day. He gave them the dimensions that they attained—dimensions that made them one of the world's wonders. It is this which is his great boast in his standard inscription: "Imgar-Bel and Nimiti-Bel, the great double wall of Babylon, I built. Buttresses for the embankment of its ditch I completed. Two long embankments with cement and brick I made, and with the embankment which my father had made I joined them. I strengthened the city. Across the river, westward, I built the wall of Babylon with brick."|| And again, "The walls of the fortress of Babylon, its defence in war, I raised; and the circuit of the city of Babylon I have strengthened skilfully."¶

Nebuchadnezzar, it may be further remarked, did not confine his constructive efforts to Babylon. Abydenus tells us, that, besides his great works at the capital, he excavated two large canals, the Nahr-Agane and the Nahr-Malcha; ** the latter of which is known from later writers to have been a broad and

* Sir H. Rawlinson in the author's "Herodotus," vol. ii., p. 588.

† Ibid., p. 587.

‡ "Records of the Past," vol. v., p. 119.

§ Ibid., pp. 122, 123.

|| Ibid., p. 125. Compare the author's "Herodotus," vol. ii., p. 587.

¶ "Records of the Past," vol. v., pp. 133, 134.

** Abydenus, l.s.c.

deep channel connecting the Tigris with the Euphrates. He also, according to Abydenus, dug a huge reservoir near Sippara, which was one hundred and forty miles in circumference, and one hundred and eighty feet deep, furnishing it with flood-gates, through which the water could be drawn off for purposes of irrigation. Abydenus adds, that he built quays and breakwaters along the shores of the Persian Gulf, and at the same time founded the city of Teredon, on the sea coast, as a defence against the incursions of the Arabs.

The inscribed bricks of this great monarch show a still more inexhaustible activity. They indicate him as the complete restorer of the temple of Nebo at Borsippa,* the mightiest of all the ruins in Mesopotamia, by some identified with the biblical "tower of Babel." They are widely spread over the entire country, occurring at Sippara, at Cutha, at Kal-wadha (Chilmad?), in the vicinity of Baghdad, and at scores of other sites. It is a calculation of Sir Henry Rawlinson's, that *nineteenth*s of the bricks brought from Mesopotamia are inscribed with the name of Nebuchadnezzar, the son of Nabopolassar. "At least a hundred sites," says the same writer, "in the tract immediately about Babylon, give evidence, by bricks bearing his legend, of the marvellous activity and energy of this king."†

His inscriptions add, that, besides the great temple of Nebo, or of the Seven Spheres, at Borsippa, he built there at least five others,‡ together with a temple to the Moon-god at Beth-Ziba,§ and one to the Sun-God at Larsa, or Senkareh.|| Altogether there is reason to believe that he was one of the most indefatigable of all the builders that have left their mark upon the world in which we live. He covered Babylonia with great works. He was the Augustus of Babylon. He found it a perishing city of unbaked clay; he left it one of durable burnt brick, unless it had been for human violence, capable of continuing, as the fragment of the *Kasr* has continued, to the present day.

* Compare his inscription, "Records of the Past," vol. vii., pp. 75—78.

† "Commentary on the Inscriptions of Babylonia and Assyria," p. 76.

‡ "Records of the Past," vol. v., p. 123.

§ Ibid., p. 124.

|| Ibid., vol. vii., pp. 71, 72.

The Permanent Results of Irregular Evangelistic Efforts, and the Attitude of the Clergy with regard to them.

(A Paper read before the Sheffield Clerical Society.)

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THE subject before us seems to me to be divisible into three branches, each of which allows much room for divergence of opinion. I purpose to offer a few remarks on each of these, and in doing so to examine—

I. The nature of “irregular evangelistic efforts.”

II. Their permanent results.

III. Our own attitude towards them.

I. What then do we mean by evangelistic efforts? St. Paul told the Ephesians that “unto each of us was the grace given according to the gift of Christ;” and perhaps adapting a verse of the sixty-eighth Psalm, he explains that to some it was given to be apostles, to some to be prophets, to some to be pastors and teachers, and to some to be evangelists,” in order apparently that, each doing his own work in the service of Christ, the end might be attained which characterizes most combinations of labourers—success; in this case the attainment on earth of unity of the faith, and of the knowledge of the Son of God. Now what part did he mean that the evangelists were to take in this co-operative scheme?

The word “evangelist” of course means strictly “a messenger of good tidings;” and in the New Testament (where, by the way, it is only used in two places besides that under consideration) appears, on the authority of Robinson, to imply a preacher of the Gospel, not fixed in any particular place, but travelling as a missionary, to preach the Gospel and establish churches. From this it would seem that St. Paul’s notion was that those who had received the special gift of proclaiming the “great good news,” which I suppose means preaching the elements of Christianity acceptably, in the fullest sense of the word, should exercise

it with the twofold object of (1) carrying that good news to those to whom it was unknown, and (2) repeating it to those who had once received it, in order that they might be stirred up afresh to the zeal which its first announcement had aroused in them.

Consequently our conception of evangelistic effort must be that of efforts made first to carry the good news of God's love in Christ to those who are at present ignorant of it, and secondly, to repeat it at intervals to those who have already heard it; so that without laying the foundation over and over again, or constantly learning the "beggarly elements," the former may be seen to be firm, and the latter to be fully understood.

It is more difficult to define exactly what we mean by "*irregular* evangelistic efforts." The phrase is one of those which convey a clear impression to our own minds, but which are sometimes extremely hard to explain.

One of the misfortunes under which the Church of England labours is that the offices to which St. Paul alludes, of apostle, prophet, and evangelist, are in her polity practically merged into one, that of the priest. The Church of Rome, on the other hand, has been far wiser in her generation, as witness the evangelistic order of friars mendicant. Another of the Church's misfortunes, and one bearing upon our subject, is that, being a State Church, she is restrained by laws and rubrics which prevent, beyond a certain extent, free movement on the part of her ministers.

Strictly, therefore, according to the *rationale* of the Church of England, regular evangelistic efforts should be conducted by her clergy, and by them only, subject to rubrical and legal limitations; but inasmuch as they have much other work to do, such as "forth-telling" or prophesying the whole counsel of God, edifying the body of Christ, etc., etc., time and custom have sanctioned the irregularity of evangelistic effort when partially relegated to the laity, under the guidance and direction of the clergy; and hence we have a noble army of Scripture readers, Bible-women, district visitors and others, acting, if I may use the expression, as deputy evangelists.

This appears to me to be the only evangelistic effort which our own Church can be made to recognize as regular; hence all else in her eyes, and of course in ours, as her loyal sons, must

be irregular. Let me not be misunderstood. Irregularity, by no means always censurable, is sometimes scarcely undesirable. Regularity, like respectability, is often only another name for conventionalism. I am only endeavouring to arrive at a clear understanding of what constitutes "irregular evangelistic effort," which I believe we may conclude to mean all effort which is not guided and directed by the clergy to carry the simplest form of Christ's Gospel message to our fellow-men. I know that this will seem a dreadfully narrow definition, and if it be a true one, I, for my own part, think there can be little doubt as to how our consideration of my third point, "our attitude towards these irregularities," must terminate; but it is one of the ills attendant on an establishment, that all work other than her own must be irregular in her eyes.

Having thus defined our terms, we may pass on to investigate the nature of these irregular evangelistic efforts as they now exist, either as (1) organized, or (2) unorganized, *i.e.*, isolated efforts. For the sake of greater clearness, I propose to examine each of these as made first by churchmen acting under clerical direction, and secondly by others.

1. The nature of irregular organized evangelistic efforts by churchmen acting under clerical direction. Obviously such efforts can only be irregular in so far as they transgress the limits of the rubrical law, and such consist mainly in one of the concomitants of what are known as eight or fifteen days' missions; namely, the after-meetings which are held in our churches. So far as I understand and have observed them, they consist in something between a prayer meeting and a service, interspersed with earnest supplication and strong appeals; emotional hymns are sung not unfrequently upon the knees, the whole being carried on whilst one or two persons of either sex go from seat to seat, engaging all and singular in private talk upon their spiritual state.

The forms which organized irregular evangelistic effort takes in the case of others is considerably more important. Let me instance two as fair examples: (1) The Salvation Army; (2) The work of the Evangelization Society.

The nature of the vast organization, or perhaps I had better say autocracy, called the Salvation Army, is well known. Its history is told in few words, which I take from Mr. Kitto's

very fair and interesting article in the *Churchman*. "In the year 1865, Mr. William Booth went to the east end of London; and impressed by the appalling fact that the enormous bulk of the population were totally ignorant and deficient of real religion, and altogether uninfluenced by the existing religious organizations, he determined to 'devote his life to *making* these millions *hear* and *know* God, and thus save them from the abyss of misery in which they were plunged, and rescue them from the damnation that was before them.' For some years Mr. Booth worked on with only a very modest amount of success, until 'after the work had been in existence for eleven years, it was called, what it really seemed to be, an army of salvation—otherwise, "The Salvation Army."' From that time forward its progress has been most marked; and at the present time there are 304 stations, with officers to the number of 645, who are engaged in holding services indoors and out, to the number of 5,100 a week, assisted in this work by 15,393 speakers, all of whom are ready to bear testimony to the value of the work, and its effects upon their own spiritual life. Add to this that the army has recently acquired the National Barracks at Clapton, at a cost of more than £20,000, and that this great undertaking is already paid for; that the annual income of the army is £57,000; and that Mr. Booth has announced his hope of erecting a temple in London, to hold 50,000 persons, and his desire to have a suitable building in every square mile. The *War Cry*, the official organ of the army, has already attained a weekly circulation of 270,000, and this is still increasing. These are evidences of force and vitality which demand our most serious and thoughtful attention," as indeed is the fact that within a recent date a London theatre and a large public-house have been converted to its uses.

With its *modus operandi* we are well acquainted. It may be summed up in one sentence, the attraction and retention of the masses by the means of excitement and novelty.

2. The organization known as the Evangelization Society, founded, I believe, some fifteen years ago, is altogether upon a different basis; its one object appears to be to revive in modern times the office and work of the evangelist, and, in its own words, "to preach the Gospel to the unconverted, not

only to those who never enter church or chapel, but also to the many who, while regular in religious observances, have never come in faith as lost sinners to the Lord Jesus Christ, to receive from Him forgiveness and salvation." This organization is managed by a committee and secretary, amongst the list of whom, given in last year's report, I find the names of no clergyman or nonconformist minister.

The *modus operandi* of this society is very simple. Its evangelists are sent, subject to certain conditions, to such persons as may apply for their assistance; and on arrival at the scene of their labours, they conduct, either in chapels, in schools, in mission-rooms, or in tents, what we understand by mission services of a highly revivalistic type, appearing, however, to avoid as far as possible the element of excitement.

I pass on to one or two cases taken as examples of unorganized or isolated irregular evangelistic effort.

1. In the Church. I scarcely know whether it be fair to class as "irregular," according to our definition, the work of that eccentric genius who styles himself "Father Ignatius." Perhaps, however, I may be forgiven for doing so, on the plea that he encroaches irregularly upon other people's ground. The nature of his evangelistic work, and it is only with this that we are at present concerned, is generally known. His plan is to take an eight days' mission, during which he twice a day conducts a short service, and preaches. Generally, in an afternoon, his addresses are for "Christians"—the expression is his, not mine—whilst in an evening he preaches pointedly to those who he believes do not come under that category. He relies much upon hymn-singing; and, in common with many of a different school, he uses the hymnbook compiled by Messrs. Chapman and Douglas. Generally speaking, his words rivet the attention of all who hear them by the very exceptional eloquence which characterizes them.

I may mention one more instance of isolated evangelical effort by churchmen. No Cambridge man of recent years can be ignorant of the work going on in the neighbourhood of Barnwell. Much that is done is doubtless perfectly regular; there are, however, or were in my time, a number of "free lances" among the men, and the work they do is, I venture to think, at the least questionable. I mention Cambridge,

because this particular phase of evangelical effort came more under my own observation there ; though it is found also in other towns, and Sheffield among them. Men earnest enough about Christ's work, *or what they deem Christ's work for them*, spend much time in constant open-air and other preaching, which by no means lacks the element of emotional excitement. I have in my possession a placard which appeared in Cambridge, and which, to my mind, quite out-Herods Herod in the matter of the Salvation Army posters, inasmuch as it is the composition of educated men—a theatre bill, announcing the re-opening of Barnwell theatre under new management, working in the text, "The Lord gave the word, great was the company of the preachers," so that the word "company" may appear in striking type, and otherwise turning to account the ordinary means of theatrical advertisement. I do not sit in judgment on such actions ; I merely instance this as a specimen of the tactics pursued by modern, but irregular, often self-constituted evangelists.

Just one example of isolated evangelistic efforts by those outside the pale of the Church ; namely, the street preachers. Their object is clear, and the course they pursue is simple. They are commonly men who have been brought to a knowledge of Christ's love by some irregular agency, and they are naturally impelled to adopt a similar agency in making that love known to others. Terrified as they have been by the fear called up by their own state when first they realized their sin, they seek to warn their neighbours of the wrath to come, and consequently they preach with fervour Christ's holy invitation, and sometimes seek to clench its resistlessness with somewhat strong denunciations of those who, as they think, reject it, but who, in many cases, fail to follow their own rambling exhortations, or to be convinced by their faulty logic.

II. We pass on to consider the permanent results of these irregular evangelistic efforts. I shall limit myself briefly to indicate the probable results in the instances which I have adduced. "After-meetings" will do good in so far as they are a means of bringing really anxious souls into close connection with those who are capable of dealing with their difficulties. On the other hand, they will assuredly disgust many through the impertinent freedom which so often characterizes them.

The good, however, will be permanent in so far as it leads to holiness of life, and the disgust, though a barrier of great consideration, may subsequently be broken down before the artillery of Christian, I should say Christ-like, earnestness.

As to my other examples of irregular evangelistic efforts. The permanent result of the Salvation Army remains to be seen. The army has not long existed *as* an army; it is a question whether or not it has reached the zenith of its glory, and we may not estimate its permanent by its temporary results.

Such as the following I cannot but consider evil. It is given here as a quotation from the children's magazine, *The Little Soldier*:—

"We are three happy little soldiers, and love the army very much, because it was through the dear army we got saved. Sammy got saved at the penitent form at the dear old Circus, and Emmie and Ernie got saved at home. We have the *Little Soldier* every week, and father and mother go to the army. We each send ten stamps for the Clapton Barracks, and will ask all we can to do the same. We will try to send you some more soon, and hope Jesus will save many little soldiers at the new barracks.

"Emmie, aged eight years.

"Sammy, ,, six and a half years.

"Ernie, ,, nearly four years."

Again,

"I thank God I am saved. It is more than six months since I got saved. My mother and father are not saved; my brother and I are saved, and mean to press forward to the end, for Christ's sake. Amen.

"Elizabeth, aged nine years."

Such results, as Mr. Kitto points out, undermine filial respect, and teach cant. On the other hand, if the reformation of drunkards, so often spoken of in connection with the army's work, be authentic, one cannot but admit that the evil seems leavened with an immeasurable amount of good.

The report of the Evangelization Society must speak for itself. Through the comparative want of education in many of its agents, much questionable teaching may be incidentally given; faulty notions on difficult points of doctrine may spring up like tares; but if there grow up with them the good grain of the imitation on earth of the life of Christ, then in the fulness of time the wheat will choke the tares. The permanent results of those unorganized evangelistic efforts to which I alluded will only be made clear at the revelations of the last

great day. So long as Christ is preached, and the beauty of His holy life set forth in dependence on the power of the Holy Spirit, good *must* accrue to those who hear.

Father Ignatius may startle by his asceticism, Cambridge revivalists may err through the rashness of their inexperience, street preachers may horrify by the fierceness of their denunciations; but though the first may draw, the second cajole, and the third frighten men from sin to goodness, yet if the end be attained, none shall pluck out of His hand those thus brought to the Good Shepherd; and though it be delivered in the fulness of human frailty, yet shall not God's word return to Him without accomplishing that whereto He sent it.

III. We come finally to the consideration of our own attitude towards these irregular evangelistic efforts. There are two possible courses which immediately present themselves to our notice. We may oppose them *because* irregular, or we may co-operate cordially in them. The first of these we may dismiss at once. Whatever else the position in which circumstances may have placed us, we are, beyond and above all, the ambassadors of Christ. As such, the duty with which we are charged is to further the glory of our heavenly Master. To oppose or decry any work for Him, which, according to our human arrangements, is irregular, is neither more nor less than to set up our own standard instead of that which Christ places before us.

"Master," said the disciple whom Jesus loved, "we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us." And Jesus said unto him, "Forbid him not; for he that is not against us is for us."

Again, the alternative seems equally impracticable, though not so undesirable. As the God-given responsibilities forbid our opposition, so too the force of law and order seems equally to debar our cordial co-operation in such efforts. Our Book of Common Prayer requires certain conditions, which the promoters of irregular efforts do not grant, ere we can cast in our lot with them, or they with us. So long, for example, as we are members of a Church recognizing the importance of the sacraments as means of grace, we cannot wholly support the work and teaching of those who practically ignore them, any more than we can join hand in hand, or at any rate heart

in heart, with those who teach what we believe to be mistaken doctrines on other vital points of our religion. In many cases, with but slight concessions on either side, we no doubt might be able to effect a lasting and edifying union, but these concessions the laws of former years forbid us to make. What then are we to do? Is there no middle course? Yes, I venture to think there is: we may preserve a position of neutrality, not an armed neutrality—God forbid!—in which, whilst we go our own way, and seek to do our own work, we may yet watch thankfully the good work of others, helping them whenever an opportunity arises, and showing them their Christian obligation similarly to assist us; neither endeavouring to proselytise on the one hand, nor, on the other, permitting without a struggle depredations at their hands; using all fair means to break down those wretched barriers of exclusiveness which beset us; pointing out to them, whenever we can do so in an unaggressive manner, a more excellent way; remembering that the Good Shepherd has His sheep on earth in many a fold, sheep who shall hereafter form but one flock; and acting, as we may by God's grace, in the spirit of the old motto—"In things essential, unity; in things indifferent, liberty; in all things, charity."

Charity Organization.

BY J. HORNSBY WRIGHT, ESQ.

III.

NEXT to that of giving without discrimination comes the evil of giving inadequately. Forty years' experience has satisfied us that no unapt figure of unorganized Charity and her doings would be that of a purblind giantess lifting a swarm of drowning dwarfs out of the water, only in a few moments to drop them all in again. In countless cases, her bounties presently (it may be in a few hours, it may be in twenty-four, but say, if you please, in a week,) leave her hapless *protégés* every whit as badly off as ever; nay, worse off than ever—at least, to the extent of the money and time thus sacrificed, instead of being

applied in earnest, persistent attempts at their depauperization. And if we also take into account the moral detriment often found to result, even in the case of the right-minded, from being led to lean, though only for a brief season, on charity, the perils which beset a method which rather prolongs than terminates the needy condition should urge us to shun inadequacy at any and every cost.

Doles which help not the recipient to help himself, to those who have much of life before them, are, *mutatis mutandis*, precisely what drams are to the drunkard. The one kind silently sap sobriety, and bring on drunkenness; the other as silently sap self-reliance, and bring on mendicancy.

To the aged and infirm, doles are little better than mockeries of a need which, being chronic, craves chronic provision either through the poor-law or by means of charitable pensions.

How much of poverty unorganized charity has in her time transmuted by her doles into abject pauperism, it were vain to try and calculate. If, however, we may judge from what during little short of half a century has come under our own observation, the total outcome must have been of deplorable vastness.

But we will illustrate matters by means of actual cases. We take them from those recently added to the register of the Marylebone Charity Organization Committee, leaving them to enforce their own moral.

Infelix, descended from an old and once well-to-do county family, was originally designed for holy orders. Having completed his educational career, he was about undergoing the bishop's examination, when, on the morning of it, he awoke to find himself totally blind. Treatment in time so far restored him as to admit of his turning tutor, a function for which his attainments eminently fitted him. So well did he succeed, that he was tempted to marry on the strength of his success, and marry, moreover, a penniless partner. Herein, doubtless, Infelix erred. We know an earnest Christian worker among the poor, one striving morning, noon, and night to do them good, in soul as well as body and estate, who is in the habit of plainly proclaiming amongst them that she holds it a most unprincipled thing, and a state on which the Divine blessing cannot rest, for people to have larger families than they can provide for. On this question we dare not enter here; but assuming this lady's view to be

sound, we fear it applies not alone to the working classes, but yet more forcibly still to grades from which to exert the requisite self-restraint might be more justly and more reasonably expected.

One thing, however, we are clear upon, namely, that at least seven-eighths of the misery we have come across has resulted from reckless matrimony—from people, when wedding, dwelling more on what at the moment gratified themselves, than on what might gratify those coming after, or even themselves later on.

We were lately deeply affected by what a worthy working-class acquaintance said to us, after a lingering season of trying need, during which, what one could do for him was as grudgingly as it was gratefully received. Said he, "And to crown all, what has pretty nigh broke my heart, my wife told me last night, 'It's a hard thing to say to a good husband like you, but I sometimes think it would have been better for both of us if we had kept single.'" But then only last night there reached us, from a husband of far higher social standing, an appeal for aid, couched in much the same strain. Indeed, were we to make a list of all the husbands, high and low, who seem sooner or later to become perfect Jaffiers in their estimates of their wedding-day, we fear it would be longer than the Court Guide of the London Directory. Oh the difference that a little less precipitation would make in such matters!

But to return to Infelix. It happened unto him, in strict accord with another item in our own experience—to wit, that, as a rule, the less the means, the larger the family. Infelix soon found himself a parent on a large scale. He also learned that to contract obligations is an easier feat than to discharge them. To increase the difficulty, his wife had a succession of rheumatic attacks, which left her at length a physical wreck.

"When sorrows come, they come not single spies,
But in battalions."

This truth is every whit as true now as when the bard of Avon penned it. Sorrows, moreover, have a tendency to *co-operate* in aggravating their victims' woe, in a way which one can only wish charitable people would emulate when trying to alleviate it. Domestic embarrassments, his wife's sicknesses,

clamouring creditors, returning ophthalmia, acted and re-acted one on the other, until Infelix's eyesight became as bad as ever. In a tutorial sense he ceased to be able-bodied; and, despite their united struggles, self, wife, and children sank into the deepest distress. Neither had kindred able to help to any purpose. They turned to friends, acquaintances, and late employers, and thus, as so often happens, obtained, but by dribblets only, much aid, which, had it been applied in an organized form, and with care and painstaking, might have extricated them permanently. As it was, it merely left them where all doles sooner or later leave their luckless donees, in downright destitution. Not only so, it left them, as usual, branded with the stigma of systematic mendicancy. Wrote one kind-hearted clergyman, who had been assisting, "I do not feel quite sure of him—he is a great mendicant, but sadly afflicted." And how often have we known unorganized Charity to become thus sick of her much-helped, and yet not at all helped *protégés*, and straightway serenely adjudge them to be no better than arrant beggars,—persons whom no help seems to benefit—to whose applications there is no end, who in one word are "mendicants." And who, or what, made them such? Who, or what, is responsible, but the system of inadequate doles?—that outpouring of uncombined, heedless bounties, which may momentarily mitigate, but cannot, in the nature of things, extricate—which are not one whit more effectual than were a sheet of blotting-paper spread over a leak on board ship?

The poverty of poor Infelix had been thus trifled with until it had become all but finally transmuted into that more terrible thing, pauperism. What remained to him, we ask, but to continue those begging appeals, which unorganized charity's adherents had been the first to encourage, as they were now the foremost to denounce? And with what right? Was he an impostor or unprincipled vagabond, who had brought self, wife, and little ones by vice or idleness to their present plight? Was there in his case no trace of that influence which lawyers call the *vis major*? Would not the complainants themselves have been like to do as he was doing in like circumstances? Might not a starving stomach, with starving wife and children around, have moved them to do likewise? And what right to judge, condemn, and denounce Infelix, could their doles, how-

frequent soever, have conferred on them? If, when those doles were given, his need sufficed to legitimate them, that need, being still great as ever, would, by parity of reason, equally legitimate like doles now, and consequently renewed appeals. Does bread and water furnished by a dole on the 5th of August provide for the 10th of September? Can a dole which prevents a distress for rent due on the 1st of May, render less disastrous one for rent subsequently due up to the 30th of July? Let, through the Divine mercy, charity organization become a *fait accompli*, an institution blessedly over-riding the whole land, and boasting a constituency as willing as able universally to relieve genuine need with adequate provision; then let begging be brought home to a man, and to penal servitude with him then and there—the sooner the better. But so long as this devoutly to be wished consummation remains unconsummated, so long will the denunciation of such beggars as Infelix be monstrous on the part of those able to breakfast, lunch, and dine daily with the serenest regularity, and who, their bankers holding a perpetual credit balance, are safe from all risk of having their bed taken from under a sick and starving wife by a patience-exhausted landlord. Nay, we go farther; we say that in such circumstances to beg is a duty, being a necessary act of self-preservation. Do not jurists tell us, that if A and B, being shipwrecked, are astride a plank broad enough to save one only, either may, if he can, push the other off? Shall self-preservation legalize so much, and yet not legalize a begging-letter *in extremis*?

But to get back once more to poor Infelix. Anon he took to appealing to eminent dignitaries in the Church, one of whom sought counsel with our society on the subject. Having, by sifting the case to the very bottom, made quite sure of the facts, the committee arrived at the conclusion, that albeit there were one or two minor blots on Infelix's moral escutcheon, the wonder was that, under such an ordeal as unorganized charity had put him through, those blots had not become as broad and as black again. They opined, indeed, that he must have originally had a somewhat hale moral constitution, the extent of his demoralization being under the circumstances so limited. Even had he proved worse than he was, the committee would still have deemed it their duty to try and set him

again on his legs ; for, as intimated in our last paper, even where a man's antecedents have not been what they should have been, charity organization is nothing loth, on the terms of his turning over a new leaf, to help him to help himself out of the mire.

Nevertheless the case cost the committee much anxious thought before they began casting about for the required wherewith. On the one hand, the case had become so sadly demoralized by dole-aid ; husband and wife's health had suffered so seriously from prolonged semi-starvation and ceaseless worry ; his tutorial resources had so dried up (for though divers of his employers would willingly have waited any reasonable time for convalescence, they grew weary of waiting on while things were visibly growing worse rather than better) ; in fine, so thoroughly had unorganized charity messed the whole matter, that charity organization might well have been pardoned, had she deemed the mischief irrevocably done, and the case placed beyond the reach of help. Even charity organization cannot do impossibilities.

On the other hand, an oculist of the highest eminence assured us that even now, could we secure Infelix six months' absolute rest, all worry being suspended for that interval, and sufficient nourishment regularly provided, there was little doubt his sight would be restored, and himself again rendered equal to supporting his wife and children by his profession. Several influential persons stood ready to do their utmost to secure him pupils, while the general opinion was that in the worst of cases there could be no entire dearth of these, even should there at starting be fewer than would suffice all at once for complete self-support.

The committee therefore finally resolved on trying to de-pauperize Infelix. The case, with all its pros and cons, its good points and its bad, its reasons for hope and its grounds for despair, was laid before those willing to give on an organized basis, and a sum was promptly secured for meeting the following needs :—

1. The saving from forfeiture of the furniture Infelix had bought on the hire-system, the greater part of the price of which had been paid during his struggles, but the whole being now in danger of seizure and sale for the unpaid balance.

2. A weekly allowance, carefully calculated, of 35s. for six months, to free him from all care and exertion during that interval, except the education of his own children and any very light tutorial work that might turn up.

Immediately upon this emancipation from the dread of being cast, self, wife, and child, into the streets, in a starving state, the sight began rapidly to improve, and the eminent oculist in question delightedly announced that less than six months, probably four, would suffice to secure convalescence. The case continued to progress most satisfactorily, and at the end of four months Infelix was quite equal to resuming tuition. In this direction, however, success did not equally accrue. A series of misventures, for which he was not responsible, have befallen, of a kind with which charity organization alone could be expected to cope. One tutorial engagement broke down through small-pox breaking out and attacking the pupil; another from the pupil, the day before commencing study, meeting with a serious accident, from the effects of which he would be long recovering, if he recovered at all. The conduct of Infelix himself, however, having been free from blame, the committee succeeded in obtaining for him an extension of the weekly allowance. For more than twelve months, however, he has ceased to receive any aid through us, and under date of 6th of March in the present year, writes thus: "Amid all my trials, I have kept free from debt, with the exception of a little just now in arrear with my rent, which I hope to clear off at Easter. My children's education I work for, by giving lessons as an equivalent. After Easter I am promised more tuition," etc. In this letter, he speaks of the Charity Organization Society as "your noble society."

Be the final upshot of this case what it may, its present outcome has sufficed to demonstrate that if charity organization, instead of unorganized charity, had had to do with it in the first instance, the complete temporal salvation of Infelix would have been as certain as anything can be, with which human agency is necessarily concerned.

Ex uno disce omnes. Multitudes of cases might be adduced, which, though circumstantially differing from that of Infelix, would quite as conclusively illustrate the impotence of unorganized, and the efficiency of organized, charity.

But, lest any should suppose that his differs fundamentally from the common run of cases to be met with on the London districts, let us, before closing, give two or three of more commonplace type.

A. W., an aged ex-cook and housekeeper, was found by a district visitor quietly living on the savings of a long life of combined labour and thrift. She had still £124 left. But, lo! nothing seemed more likely than that she would reach fourscore and ten, and in that event sadly outlast her savings. The district visitor was full of anguish at the thought of one who had led a life so exemplary having after all to finish with the workhouse, or depend on the precarious doles which unorganized charity might spasmodically dispense. She implored the Charity Organization Society to intervene. The committee took up and carefully investigated the case, the result being a conviction that the least an influence arrogating to itself the sacred and expressive name of charity ought to achieve in so deserving a case was at once to see the old lady's bread and water for the rest of her days made sure without being left to the tender mercies either of unorganized charity or poor-law. Their programme was as follows:—To obtain from considerate almsgivers so much as, added to the residue of A. W.'s meritorious savings, would purchase a life annuity of 4s. 6d. a week; possessing which, she would be eligible for election into the Christian Union Alms-houses; then to proceed in getting her elected into such alms-houses; meanwhile allowing her such an addition to her weekly 4s. 6d. as would ensure her the necessities of life until admission. All this has been accomplished at a cost to organized charity not exceeding £30. Who that knows anything of dole-charity's overlappings will doubt that even economically this was a good investment?

Another case. E. R. P. had seen better days. Ere he sank into poverty, he had invested part of his savings in certain foreign bonds, which his necessities at length constrained him to mortgage to one of those hyper-usurers who prey upon the needy of the lower classes. Buoyed up by false hopes as to the future of these bonds, he had for years struggled to keep the exorbitant interest paid up. Of late, unorganized charity's almoners had been content to assist him in thus benefiting the usurer rather than himself. At length the usual weariness

came over him, and supplies began to run short. In this extremity he appealed to charity organization. His case was thoroughly sifted, and found to be both pitiable and deserving ; but, as usual, much the worse in more ways than one for the action of dole aid. By the advice of members of the Stock Exchange, his foreign bonds were abandoned to their fate, a step which ought to have been taken long before. For himself, having become a physical wreck from chronic neuralgia in the arms and hands, to which has since been added total blindness, any attempt to render him self-supporting was clearly out of the question. The only alternatives were the workhouse or organized charity in the form of a pension. Many sympathisers having long given him dole relief, these, as well as the Non-conformist congregation of which he was a member, and the Richardson-Gardner trustees, were communicated with, and a pension has now been organized, which places the poor fellow above the reach of want and the need of begging. His spiritual need is being cared for, amongst other agencies, by the Indigent Blind Visiting Society.

Now let us ask ourselves, in the light of experience, how it would in all probability have fared with A. W. and E. R. P. under the old *régime*. Must they not have been left to the precarious help which begging appeals and the local doles of the clergy and religious visitors might peradventure have added to meagre outdoor relief? Would they not have been left to prowl about from church to chapel, mission hall to mission hall, religious meeting to religious meeting, to see what could be picked up in tickets, cash, or free teas—the religious profession daily growing, under the deteriorating process, less and less sincere, and of consequence the religious profit smaller and smaller, overlapping largely prevailing, and yet less than enough for the day's need not seldom forthcoming. Who that has had any experience in such matters can deny that until charity organization appeared on the scene the above would yield a fair picture of the way of life led by necessitous persons like A. W. and E.R.P.?

Contrast with it their present position. Their minds being no longer distracted by ceaseless cares and constant cadging, whose fault, charity's or their own, will it now be if their eternal interests are neglected? Surely charity organization may justly

boast that her *régime* is the better fitted to promote even the spiritual weal of the needy.

One more case, and we have done. T. M., a cripple born, had been reared in the workhouse, and there taught tailoring. Being of an industrious turn, he was at length allowed to leave, and try and support himself by means of work given him by the guardians. After a while, however, the board found it expedient to have the workhouse clothing made by contract, and T. M.'s employment came to an end. In his distress he applied to the Charity Organization Society. Careful consideration of his case led to the belief that, if provided with a tailor's sewing machine, he would be able to support himself. The requisite amount was lent him, repayable by easy instalments; and so successful did he prove, that in a very short time he repaid the amount borrowed. He then asked and was granted a still heavier loan, in order to purchase a locomotive machine or vehicle in which to transport himself from customer to customer, and take orders. This sum he in like manner gradually repaid. A few days since, being in his neighbourhood, we looked him up. There he was as busy as a bee, as blythe as a bird, in a nice little shop which he had fitted up with all requisite appliances, and in which he is evidently getting along most satisfactorily. After a little friendly chat, touching his prospects, we remarked, "Well, M., you at any rate won't rail against the Charity Organization Society." "No, indeed," he replied in earnest tones; "I hope I shall never be wanting in gratitude to them. The fact is," he added, "that society is very much misunderstood. Their line I take to be this: Any fellow that is disposed to help himself, they'll lend him a hand at it, but they don't like cadgers."

And how might this case also have fared under the dole system? It would, doubtless, have attracted no end of aid in that form. To a pauper, and his probable friend the publican, a crippled limb is a most paying adjunct. We should say a leg like T. M.'s, at a moderate estimate, would, on an average, be worth, in tickets and cash (including occasional sovereigns in response to appeals to the begging-letter writers' registered constituency), say 5s. a week; but call it even 2s., a minimum, however, in which no one experienced in such matters would believe for a moment. Now, T. M.

first came under our notice in October, 1877, or five and a half years since. At 2s. a week, therefore, he would, up to this time only, have cost the charity of the country, in doles, £28 12s., with nothing to show for it; on the contrary, his need would still have been as great as ever, while he himself would have become degraded into an habitual mendicant. Under the system of organization, he has not cost the same charity a single farthing, and is himself at this moment a de-pauperized and thriving man.

Like Cuddie Headrigg's testifying mother, when, as Cuddie called it, "she had got her leg over the stile," 'tis hard for the advocate of charity organization to break off, the living proofs and illustrations of the superiority of the system, *when duly supported*, do so much abound; but, as we must needs here conclude, be it with the following crowning observation:—

When *effectually* relieved—*i.e.*, otherwise than by doles—we have known the poor to exclaim wonderingly, "We have often had dribs and drabs of charity, but never anything to do us all this good."

"Dribs and drabs of charity!" Oh that this graphic, yea, photographic, description of dole-charity, from the poor's own vocabulary, would penetrate the head and heart of every donor of doles! Oh that such could realize that they are at best but dispensers of "dribs and drabs," for the most part impotent to impart real benefit, while aught but impotent to damage socially, morally, and spiritually. Oh that they would discover that in charitable effort, as in other cases, "union is strength;" that if the prevailing poverty and pauperism of the land is to be effectually handled, it can only be by "the whole pull, the long pull, and the pull altogether" of individuals and institutions, such as we firmly believe can only be accomplished under the auspices of CHARITY ORGANIZATION.

Current Theological Literature.

WE are bound to express considerable disappointment with the first volume of the "Religious Encyclopædia," * looking at it as we do from an English point of view. The basis of the work is Dr. Herzog's German Encyclopædia, but the original articles have been much altered by condensation or addition. The remainder, consisting of more than one-third of the whole work, is contributed by sixty or seventy writers, of which more than fifty are Americans. Of the minority there are about as many Scotch as English, perhaps five or six of each ; and of the latter we only note one name of literary standing belonging to the Church of England ; and men of mark at either of our English universities are conspicuously absent. It is true that there is one styled a "Professor of Theology, Nottingham, England," but that is the nearest approach to definiteness. Putting these things together, and examining the volume by their light, we are impressed with the fact that the three hundred writers are most disproportionately German and American, and therefore English readers will do well to bear it in mind, or they will be surprised at some of the articles. Should it be necessary, for example, to turn to the book for a biography of Cranmer, the reader will find it wonderfully epitomized in half a page ; but still keeping to the letter C, and turning to Carlyle, Thomas, he will discover an article twice as long ; but, as the writer says, "Notwithstanding the large admixture of ethics and philosophy in his writings, it is well-nigh impossible to define accurately his position as a philosopher, moralist, or religionist. He may fairly be regarded as a Theist." This work being promulgated as a "Dictionary of Biblical, Historical, Doctrinal, and Practical Theology," we are obliged to ask why there is such a disparity in the treatment of these two memoirs. Even the life of David, king of Israel, gets no more enlargement than the sage of Chelsea or one of the two American Edwardses. Some of the articles, such as *English Bible Versions*, we might naturally have

* "Cyclopædia of Biblical, Historical, Doctrinal, and Practical Theology." Edited by Professor Schaff, D.D. Vol. i., A to FUT. Edinburgh : T. and T. Clark. Price 24s.

expected from an English pen ; but this, with so many others, is of purely American origin : while those relating to the *XXXIX. Articles of Religion* and the *Church of England* are subscribed with the initials of Philip Schaff and D. S. Schaff respectively. The latter article informs us that "the incomes of the clergy are from one hundred and fifty pounds upward." If special information relating to *Churchwardens* is needed, six short lines are offered to meet all inquiries ; though we are particularly informed that "in the United States they are elected at Easter." On *Church Registers* we learn that the Florentine and French registers were commenced in A.D. 1450 and 1515 ; but there is no allusion to English registers at all, except what may be included under the term "civilized countries," in which registration is compulsory. So with respect to the word *College*, the American institutions have virtually excluded even the mention of anything similar elsewhere, except a glance at Trinity College, Dublin. The word *Catena* is, however, exhaustively treated, while the words *Cathedral* and *Dualism* occupy exactly fourteen lines each. We must also dissent from such a wholesale explanation as this : "The Church of England and the Episcopal Church of the United States tolerate two classes of opinion—the Anglo-Catholic or High Church view, and the Low or Broad Church view." On the other hand, so far as we have looked into some of the articles which are independent of our own interests, such as *Brahmanism*, *Calvinism*, and many others, there is very much to commend, and the list of authorities after each article is ample and useful. What appears to be much needed is a competent hand to check the articles connected with our Established Church.

The third volume of the "Dictionary of Christian Biography" * of the first eight centuries is a remarkable example of what profound learning, patient investigation, and judicious division of labour can produce. Under the general superintendence of Dr. W. Smith and Dr. Wace, this monument of biography and literature relating to different sects and doctrines, has been completed thus far by upwards of one hundred and forty eminent scholars, including many of our

* "A Dictionary of Christian Biography." Vol. iii., Hermogenes—Myensis
London : John Murray. 1882. Price 31s. 6d.

most illustrious professors, clerical and lay, in the various branches of religion, science, and art. Every care appears to have been taken to secure the co-operation of those whose literary qualifications would ensure the production of a work of special worth. To take the common name of "John" or "Joannes," for instance, we find that no less than 595 Johns lived more than a thousand years ago worthy of a record here, and this number does not include an Irish saint of the same name; of course the learned John of Damascus takes up the most attention. It is scarcely fair to quote any particular articles, especially as the editors have given a list of about fifty which are by them classed as *chief*. Some of the revived Cornish saints, after whom the canonries in the new diocese of Truro have been designated, are duly remembered and recognized as far as possible. The great care which has been taken in the publication of these 1,004 pages is evidenced by the fact that only one *erratum*, and that rather a correction of a Greek quotation than a mistake, has been found.

The second volume of the "Homiletical Library" * continues the series of Sermons from the Epiphany to Quinquagesima Sunday, and in addition there are forty-two texts on the subject of the Epiphany generally, from the Old and New Testaments. Children's Sermons are also provided. Altogether, we have nearly three hundred sermon outlines, etc., on the Epistles, Gospels, and Old Testament lessons. Some of them are worked out with considerable skill, and are of a very useful character; others are very rudimentary indeed. A few are given *in extenso*, as complete sermons. There are twenty-two contributors, whose work is supplemented by sundry translations, from French and German sources. We confidently expect that many a preacher will find this new series of homiletical literature a veritable treasure-house.

The same varying merit marks the "Outlines of Sermons on the Old Testament," † and the differences may in this series arise from another cause. These outlines are the skeletons of published sermons of English and American preachers, and are not confined to any particular body of Christians. Hence

* "The Homiletical Library." Vol. ii. London: Jas. Nisbet and Co. 1883. Price 7s. 6d.

† "The Clerical Library. Outlines of Sermons on the Old Testament." London: Hodder and Stoughton. 1883. Price 6s. per vol.

arises a twofold chance of badness or excellence. If the original is worthless, the notes can scarcely be expected to be good ; but even a powerful sermon has to run the risk of being unskilfully dissected, and so the preacher's work is not always justly represented by the notes. Of course, the style and method of the author are next to impossible even to guess at. Some of the sermons of our finest orators read badly, and are disappointing on paper. Still, as most men work according to some method, a tolerable digest ought to be possible. These outlines ought to be, in fact, what a minister may be supposed to frame for his own pulpit use ; and if the original sermons which yielded these 139 outlines vary as much as the outlines themselves, some of them may be rightly appraised as moderate in quality and quantity, while it is very easy to point out some excellent ones. It is pleasing to see a set of notes on the book of Esther, but we are at a loss to account for such fertile pastures as the books of the Lamentations and Jonah being passed over without notice.

Another pulpit help is the "Preacher's Analyst."* This volume, composed of the twelve monthly numbers for 1882, contains leading sermons as well as leading articles. The notes of sermons are on the Epistles, and are coincident with the course of the ecclesiastical year. To these are added other notes of sermons by eminent living preachers, and also germs of thought useful for the framework of addresses. Passing by some of less merit, there are some of these contributions worthy of much praise. The "Analyst" seems to keep to this particular line of usefulness, the only variation being the leading articles on subjects connected with Christian work.

The writer of "Holy Footprints"† says in the preface : "We are living in an evil day. The tide of worldliness, of error, superstition, and sin, is setting in with considerable rapidity. The velocity of the current is carrying along with it many an undecided soul, and will yet carry along with it multitudes of others. It speaks loudly to all God's people to draw closer together, to come out boldly on the Lord's side ;" and as a help to others in deciding for Christ, Mr. Whitfield has

* "The Preacher's Analyst," vol. vi. Edited by the Rev. J. S. S. Bird, B.A. London : Elliot Stock. 1882. Price 5s.

† "Holy Footprints." By the Rev. F. Whitfield, M.A., Vicar of St. Mary's, Hastings. London : Jas. Nisbet and Co. 1883. Price 1s. 6d.

prepared seven exquisite addresses, which have already proved acceptable and effectual. They are again reproduced for the instruction and comfort of others. These addresses are named, "The Life Call," "The Cherubim," "The Guest Chamber," "Holy Communion," "The Smoking Furnace and the Burning Lamp," "Weights and Sins," and "The Mourner."

In addition to much very plain speaking indeed in "Plain Sermons,"* there are several expressions which are more than striking. Thus the opening words on the text, St. John xix. 28, are, "Jesus is dying. God be thanked!" which, however much they may be toned down, sound too abrupt. The same words may also be reconciled with words farther on, though they appear to be contradictory: "Jesus cried with a *loud* voice. How could He? He was dying. When we are at the last gasp, we can scarce utter the feeblest word; and how have we bent, how earnestly, over one fast passing away, and strained our ears to catch his dying word, and failed to hear. But Jesus cried with a loud voice. Why? Because He was not dying." In a sermon on the imprecatory Psalms, we meet with much from which to dissent. Here is a phrase, "It would be well if the Christian Church had from the first provided us with an expurgated Psalter." Some congregations think little of a sermon, unless there is a crook in it somewhere to be straightened, or an awkward skein to unravel; but, whether in town or country, we doubt the wisdom of using Greek words, such as we find on page 89, without at once explaining them.

Dr. Seiss says, in the preface to three volumes on the "Apocalypse,"† "If the Apocalypse is to be comprehended by Christians, and made to serve them as a writing from God worthy of the Holy Ghost, a new style of dealing with it must be inaugurated, and a different class of books made to take the place of the prevailing literature on the subject." As this opinion raises a direct issue, we may reasonably expect something particularly vigorous and instructive from his pen, especially as there are so many commentators whose works may not be written down as feeble or undecided. After a

* "Plain Sermons." Preached in town and country. By the Rev. A. N. Obbard, M.A. London: Rivingtons. 1882. Price 5s.

† "The Apocalypse." A series of special Lectures on the Revelation of Jesus Christ. By Joseph A. Seiss, D.D., Philadelphia. London: Jas. Nisbet & Co. 1882. Price 12s.

careful perusal of these pages, which has been one of much pleasure for two reasons—one, the all-pervading reverence of the author, and the other, the clearness with which he explains his particular views—it is right that we should at once state that so far as a Futurist method of exegesis is applicable to the Revelation of St. John, it certainly has not suffered in the hands of this able exponent. Throughout the volumes he keeps to his text and his system of exposition. The historical school is utterly ignored; even Elliot is only referred to in one note; and though there is evidence of wide research, yet, except in the way of illustration or comparison, past history cannot be of much use where the explanatory literature refers wholly to the future. One exception must be made in favour of the Seven Asian Churches, which, besides standing for the entire Christian body in all periods of its history, are also allowed to be literal historical churches. The actual delineations of the churches in Rev. ii. and iii. are remarkably amplified by Dr. Seiss. But, speaking generally, by the Futurist school the great points of discussion in the Apocalypse are somewhat easily accounted for. The numbers are not regarded as hypothetical, but strictly literal; so that neither Roman medals nor the pages of Gibbon need consultation to discover the meaning of the four horses (Rev. vi.); the seven mountains are said to have no relation to Rome; the woman and the child are explained as the visible and the invisible church; the number 666 refers to the intensity of antichristian wickedness, and the beast-prophet is yet to be manifested. Much more might be said, but the general tenor of the work will be understood from what has been stated.

A new manual of family prayers for four weeks, called the "Home Prayer Book,"* is quite out of the ordinary type. The prayers, of which there are six or seven for each morning and evening, are about as long as their Prayer Book models, and, like them, each deals exclusively with one subject only. Instead of infrequent collects of thanksgiving, we think that one or more should have been given for every occasion. In other respects the book is well adapted for household worship.

M. Pressensé has not published his "Study of Origins" † a

* "The Home Prayer Book," By Henry T. Dix. London: Elliot Stock. Price 3s. 6d.

† "A Study of Origins." By E. de Pressensé, D.D. Translated by Annie Harwood Holmden. London: Hodder and Stoughton. 1883. Price 9s.

day too soon. We needed some powerful work to throw into the whirlpool of the ever-varying *isms* which are engulfing the faith of so many on materialistic principles, just as in the Primitive Church metaphysical casuistry undermined the newly laid principles of Christianity. It matters not to the ignorant and credulous how vapid and illogical any system of doctrine may be, so that it is propounded by an empiric with a name of some pretension. Science is becoming so exact in every department, and so much attention is given to it, that it is evidently assuming in some minds, not the place of a mere synonym for religion, but the grounds of religion itself. The province of science is a glorious one indeed, and possesses a domain strictly limited by the conditions of existence ; but it is not competent to go beyond that, and affirm anything on questions of origin and first principles. The eminence of the author is a great safeguard in the discussion of the burning questions raised in the volume by the necessities and dangers of the present age. His name is a tower of strength on religion and religious literature. What effect his book will have on modern society remains to be seen. If it were to be universally read, it would undoubtedly act in some quarters like a torch in a powder magazine. The learned doctor enters the very thick of the fray, and bombards the strongholds of the differing schools of thought. English, French, and German neology, mysticism, and materialism, with all their singular developments of Comtism, Monism, Evolutionism, and a crowd of other human substitutes for revelation, are all attacked on their own ground, and sometimes with their own weapons. It matters not whether the particular leader be Kant or Stuart Mill, Mr. Spencer or M. Rénan, Herr Haeckel or Mr. Darwin ; it is not so much the individual as his error, which is arraigned and ruthlessly examined, in order to demonstrate the fallacy of supplanting religion by science or philosophy. Some parts of the book will doubtless be read more closely than others, and probably the chapters on the origin of life more than any other, though all are profoundly interesting and instructive. The book holds almost an unique position, and we sincerely hope will be welcomed by thoughtful persons, who are not altogether impervious to the varieties of modern belief, as one of the most masterly and effective

dialectics on the side of revealed religion, as against a religion of science, which has appeared.

The third volume of a "History of the Councils of the Church" * will prove to be particularly useful to theologians, as with very little extraneous matter it deals with the great controversies respecting the person of Jesus Christ, known as Nestorianism and Eutychianism. These subjects are so fully dealt with, that the editor of the series says that everything known about them has been included in these pages. Much light is also thrown upon the relation of the Pope to the Christian Church; and on the much-debated question of the Athanasian Creed, it may be asserted that Athanasius did not draw it up, but that it contains, with some additions, the articles of faith allowed by the council of Chalcedon, and which were intended to counteract the errors of Nestorius and Eutyches. The pan-Anglican synods with which the present generation is acquainted were mere trifles compared with the ancient Councils of the Church, and with the momentous questions dealt with at Ephesus and Chalcedon. The originating causes, and the history of the councils, with the canons which embody the results of the deliberations, are all succinctly put in chronological order. We have much pleasure in stating that, though this work is one of so much erudition, it is very commendable to have the intentions of the author so concisely stated to begin with, and the matter of each chapter kept in close relation thereto. One thing is certain, that students of this portion of ecclesiastical history will find this work an answer to all their requirements.

In Mr. Neil's "Christian Visitors' Handbook" † we have a treasure, and our praise, though coming late through inadvertence, shall not be less warm. Mr. Neil is a master in the suggestion and classification of ideas, and to our mind he has bestowed an immense boon on visitors who want not a cut-and-dried set of prayers and formulas, but suggestions of suitable scriptures, topics, and illustrations wherewith to approach the sick and suffering in mind, body, or estate. We anticipate for

* "A History of the Councils of the Church, from the Original Documents." By the Right Rev. C. J. Hefele, D.D., Bishop of Rattenburg." Vol. iii., A.D. 431—451
Edinburgh: T. and T. Clark. 1883. Price 12s.

† London: James Nisbet and Co. 1882. Price 3s. 6d.

this little work a career of extensive usefulness, and cordially recommend it.

Mr. Reade's "Study and Stimulants"* is a book of a different character, but in its way most interesting. The author's mind being exercised concerning the use of intoxicants and narcotics in relation to intellectual life, he wrote to a number of prominent men of letters and science, asking them to favour him with their personal experience. One hundred and twenty-four replies are published; from which it appears that twenty-five use wine at dinner only; thirty are abstainers from all alcoholic liquors; and twenty-four use tobacco, of whom, however, only twelve smoke at work. But the book is interesting, not only for its *pros et cons* respecting alcohol and tobacco, and their supposed "usefulness," or otherwise; but also several peeps are obtained at the literary habits of great writers, which are highly instructive. We have read the book with unfeigned interest, and anticipate for it a large sale.

* Manchester: Heywood and Sons, Oldham Street. London: Simpkin, Marshall and Co. 1883. Price 2s.

Editorial and Church Homiletical Society's Notices.

All Literary communications to be addressed to the Editor, "Clergyman's Magazine," 27, Paternoster Row, London, E.C.

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THE CLERGYMAN'S MAGAZINE.

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Penny Banks: How to Organize and Conduct them.

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IMPROVIDENCE and intemperance are twin sisters. He who would effectually deal with the one must also reckon with the other. An antidote to both evils may be recommended in the establishment of penny savings banks. In the crusade against intemperance and improvidence, we cannot afford to adopt a merely negative attitude. We must be constructive, and whilst aiming to break down habits of improvidence, we must seek to build up habits of thrift. For this we have the highest authority. Our blessed Lord not merely sanctioned but enforced frugality when He said, "Gather up the fragments that remain, that nothing be lost." In these words Christ taught the memorable lesson, that wastefulness, even of miraculous power, was wholly alien to the Divine economy. St. Paul repeated and applied the same principle when he wrote, "Provide things honest in the sight of all men;" or again, "Let every one of you lay by him in store as God hath prospered him." The same principle may be seen in the Prayer Book. The rubric in the office for the visitation of the sick, exhorts the minister to admonish the patient, if need be, on secular matters, such as the making of his will and settlement of debts, and

adds the striking words, "*But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health.*" This injunction is, it must be confessed, as regards the general body of our parishioners, frequently overlooked. It is unfortunately considered a matter of too secular a nature to be mingled with discourses from the pulpit. This overlooks the fact that the influence of all our prelections should be to tell upon the practical aspects of everyday life. As an ambassador of the Gospel, the parochial clergyman may make his ministry none the less spiritual, and all the more practical, by an occasional allusion to the prevalent evils of improvidence and the Christian duty of frugality. Examples of such practical pulpit exhortations may be found in the homily against idleness; also in the writings of the golden-tongued Chrysostom, the practical Basil, the devout Bernard, the judicious Hooker, the eloquent Whitfield, and the doctrinal Wesley.

We assume, then, that the endeavour to arrest the habit of improvidence is part of the clergyman's duty. How can it be effected? By the inculcation of habits of thrift. This is a subject that may with advantage be pressed on the attention of all classes; for in an age of luxury, like ours, this is specially important. But amongst the poorer classes the institution of penny banks may be urged as a simple and powerful auxiliary; the object of this article is therefore to explain the penny bank system, and to show how easily it may be interwoven with parish machinery.

For the sake of clearness, it will be convenient to distinguish between the ordinary savings banks and those we advocate. There are, first, the post-office savings banks established at all money-order offices in the United Kingdom. These are open daily for the receipt and payment of money. At these banks, deposits of one shilling, or any number of shillings, will be received. But no person may deposit more than £30 in one year, or make a further deposit when the total amount standing to his credit has reached £150 exclusive of interest. This is a great boon to the middle and lower middle classes; but the advantages require to be popularised among the masses. Any one desirous of saving one shilling by means of penny contributions, for deposit in

the post-office savings bank, may do so by purchasing with every penny so saved a penny postage stamp, and affixing it to a form which can be obtained at any post office. When twelve such stamps have been so affixed, the form may be taken to any post-office savings bank in the United Kingdom, where it will be received by the postmaster, and one shilling be allowed for the stamps. This will be accepted either as the first deposit in a new account then to be opened, or as an ordinary deposit, if the owner of it has already opened an account. This is doubtless a valuable concession; but, for obvious reasons, it meets only to a very limited extent the requirements of the poorer classes generally.

Secondly, in addition to the postal savings banks, there are, in many large towns, trustee savings banks and friendly societies, established under authority of different acts of parliament. These have done, and are continuing, a great and good work, although necessarily of limited extent. They deserve much credit, as the pioneers of the savings bank system, and they were in a great measure the stepping-stones to the establishment of post-office savings banks. They are at the present day in a fairly prosperous condition. The rate of interest varies at the different banks, but it may be stated to be on an average £2 15s. per cent. The minimum sum they receive is generally one shilling.

The institutions mentioned thus far are clearly not, in our sense of the word, "penny" banks. But both institutions allow penny banks to be affiliated to them under simple and well-defined rules, and thus vastly increase their power for good.

Some remarks on the trustee banks may not be uninteresting. They are established in almost all the large centres of commercial life. And by this means the poor are gradually learning to appreciate the savings bank. An important work is being carried on in Glasgow. From small beginnings, the bank has gradually increased, until it has become the largest savings bank in the kingdom. At the present time the number of its depositors is upwards of 124,000, and they have saved and deposited in it upwards of £3,717,713. There has been a very gratifying increase in the number of depositors, an accession during the year 1881 of 7,237. In 1882 there was a further accession of 6,159 depositors, raising the total number

of depositors having open accounts, in December last, to 123,447. The figures are still increasing. This number, however, does not fully represent the providence of the Glasgow working classes. In addition, there are the penny banks, 220 of which are in active operation in the city and suburbs, with a roll of 63,689 depositors; so that, adding these to the number attracted by this bank, and the 5,000 who place their savings in the post-office banks, there is altogether the goodly number of 188,447 persons practising, in some form or other, the virtues of frugality and self-denial. This speaks well for Glasgow. No effort is being spared to bring the advantages of the bank under the notice of those for whom it was established. By circulating handbills and prize essays, the committee are endeavouring to awaken the attention of all working men and women to the necessity as well as the wisdom of laying aside something of their earnings, as a staff to lean upon when work fails, or as a means of advancement in life when opportunity offers. Forms of will are provided, on application, free of charge; and depositors are recommended to avail themselves of this mode of arranging their affairs, so as to prevent disputes after death. Mr. Meikle, the actuary of the Glasgow Savings Bank, has been indefatigable in his efforts to popularize the penny bank system. At the International Congress of Provident Institutions, held at Paris in 1878, Mr. Meikle ably pleaded for increased facilities for the improvement and extension of savings banks in all countries. Glasgow may fairly claim the credit of having first popularized the institution. The constitution of the Glasgow penny banks has been largely copied in this country and abroad. The leading feature in the system is this: When any depositor has accumulated one pound, that sum is transferred from the penny bank to an account in his own name, in the Glasgow Savings Bank, whose pass-book is furnished to him. He may continue his payments as before to the penny bank; but this separate account enables him to transact business direct with the parent savings bank; and by this means he can, if he wishes, withdraw either the whole or part of his savings without any notice. There is this advantage over the post-office bank: the trustee bank is able to repay money at a moment's notice, and on the spot. Hence in towns these banks are largely supported.

The Liverpool Savings Bank is in a high state of efficiency. At the close of the year, £1,979,580 was held on account of 75,665 depositors. The penny bank association is one of the most successful in the country. This is a just tribute to the zealous labours of Mr. Thomas Banner Newton. Both on the platform and in the press he has been untiring in his advocacy of penny banks. This association includes 141 penny banks in and around Liverpool. In these banks there have been 562,303 transactions during the year. They have received £22,090, and have repaid £15,686. They have transferred to the Liverpool Savings Bank, in depositors' own names, the sum of £5,838. On the 20th November last, they had an aggregate balance of £7,706 due to 40,211 depositors. As compared with the previous year, all these figures show an increase. The total of 141 penny banks includes 42 school banks. In these banks, £5,500 were lodged during the year. In Manchester and Salford, 166 penny banks are connected with the savings bank association, which is established on the same principle as that of Glasgow. Of these, 96 are ordinary penny banks, and 70 are school banks. There have been 387,319 transactions during the year. The banks have received £20,726, and repaid £9,868. The sum of £9,090 has been transferred to the Manchester and Salford Savings Bank, in depositors' own names, and on the 20th November, 1882, an aggregate balance of £6,810 remained due to 30,755 depositors. The increase, as compared with the preceding year, is very marked: 56 new banks have been opened. This is highly satisfactory.

Turning to Yorkshire, we find many pleasing proofs of increasing habits of thrift. Huddersfield enjoys a reputation for this virtue. The country owes much to the extensive and admirable organization of the Yorkshire penny banks. Other agencies are also at work. There are twenty-one penny banks in connection with the Leeds Savings Bank. Some sixty-eight penny banks are affiliated to the Sheffield Savings Bank. The majority of these are in connection with board or voluntary schools. Swansea has twelve penny banks connected with its savings bank; they are, for the most part, in a thriving condition. Many other examples might be adduced, but enough has been said to show the great and important work which is being carried on by these institutions in our large towns. We have,

however, but glanced at the subject. The Provident Knowledge Society, started by Mr. George C. T. Bartley in 1871, promoted the cause by the issue of some very useful publications. The society was the parent of the National Penny Bank, and is now merged into it. The central offices of the bank are in Westminster, and twelve branches in various parts of London are open every evening. Since the foundation of the bank in 1875, accounts have been opened by 386,125 persons. The number of deposits during the same period has amounted to £989,257, and the number of withdrawals to £758,671. The balance in hand on the 31st December was £230,586. The success of the bank has not only stimulated similar movements to promote thrift in England, but has attracted attention abroad, particularly in Jamaica and Sweden. Thus it will be seen the savings bank system is gradually but surely winning its way to steady popularity. This is, in a great measure, due to the trustee banks.

We now turn to the post-office system. The advantages offered by the post-office banks are many. There is direct government security for the prompt repayment (say within three days) of the depositors' money. Again, depositors have practically a banking account at upwards of 6,000 post-office banks. They may pay in and withdraw their money at any post-office bank they choose, without change of book. Thus it is no small convenience for any one to have a banking account at every town and village in the kingdom. If he is travelling or away from home, the production of his pass-book at any post office will enable him (agreeably to the regulations) to withdraw or deposit his money. Moreover, there are no fines or penalties of any description. These are some of the principal advantages in connection with the postal savings banks. This being so, it is perhaps surprising that more advantage is not taken of these unrivalled facilities. The post office banks have indeed proved a wonderful success. To many they are an incalculable boon. But the mass of the people remain unaffected by them. This ought not to be so. In all probability it would not be the case, were these facilities better known. They must be brought home to the minds of the people. The clergyman and philanthropic layman can here do a good work by drawing the attention of the working classes to these advantages.

In the *British Quarterly Review*,* in an article on "Savings and Savings Banks," an able writer (to whom I gladly acknowledge my obligations) thinks that one reason why the post office is not more strongly supported may be owing to what he terms its want of "social influence." He argues with considerable force that this "social element" is a strong point with various friendly, benefit, and other clubs and societies, although, alas! there is often as much money spent in conviviality as there is invested in the club. Some village clubs have their annual festival, the members walking in procession to church, and dining together in the afternoon, with the vicar or the squire in the chair; and this, apart from the pleasure it affords, is the means of making the society known, and of inducing fresh members to join. He points out truly that the members of these societies take a keen interest in the names assumed by them, some of which are as odd as the oddest fellows could desire, as, for instance, the following taken at random from a register of courts and lodges: "Royal Antediluvian Order of Buffaloes," "Shem and his Brothers," "Blooming Rose," "Who would have thought it?" "Do as you would be Done by," "Live, and Let Live," "Bow of Jonathan," and so forth. To gratify this social instinct, he suggests the adoption of some such plan as the following:—

"In almost every town or village there is a workman's hall, lecture-room, or some such resort, at which entertainments, such as penny readings, concerts, or lectures are given. Why should not such entertainments be made the basis of an institution to supplant the club system with its injurious frequenting of public-houses for meetings? It might be done in this way. Let the first meeting of each course be a special meeting for the enrolment of depositors in the savings bank. Make it attractive by organizing a debate, giving a lecture, or ensuring the attendance of some well-known men of local fame, who will entertain the meeting with speeches or what not. If possible, obtain the co-operation of the postmaster, who will attend, or send his clerk, in order to secure deposits then and there; or, if this cannot be done, induce as many as may be to open accounts at the nearest office within a given time; or constitute the clergyman a postmaster *pro tem.*; or, if it is more convenient and better

* January, 1878.

suited to the means of the people, organize a penny bank, explaining, of course, that the money will be deposited in bulk in the post-office savings banks. Provide as good a programme of entertainment for the course as possible, and *let the production of the savings bank book be the card of admission.* By this means men would recognize one another as depositors in the same manner as if they were members of a club; they would have the advantage of social intercourse without the expense and other attendant evils of the public-house, and they would be saving money which could be appropriated for use much more expeditiously than through the intervention of the cumbersome machinery of a friendly society."

This suggestion deserves careful consideration; it is capable of modification according to the tastes and habits of the people, or of development in a variety of forms. But if in every parish some such meeting could be organized periodically, either by the clergyman or some philanthropic layman, there can be no doubt that a large business would accrue to the ordinary postal banks. This is a work which many laymen who refrain from the spiritual work of the Church would gladly undertake, if the scheme were put before them. The supposition that this "social element" is indeed a great power is confirmed by experience of the penny bank system. In many penny banks accounts are opened by some who should go direct to the post-office bank, but who, in all probability, would never do so were they not in the first place induced by the penny bank to open an account. I have sometimes remarked, as I received considerable sums, say £4, "You are too rich for us; we are only a penny bank; you should go direct to Her Majesty's bank." Yet is it surprising if the humbler institution is preferred? The father comes with his children; he sees them deposit their modest savings; he desires to encourage them, and he sets them the example of banking at the same time his larger deposit. They share a community of interest in the penny bank. They look upon it as an institution peculiar to the parish. They are "part of the concern." They help to uphold it. Moreover, they meet either the clergyman, schoolmaster, or several ladies and gentlemen, and there is a pleasant social element about the movement, which, in addition to its attractions, fosters a manly self-respect and proper spirit of independence. The penny bank has other

advantages. It is remarkably simple. It secures the minimum of trouble to depositors. They have not even to write their names or make any entries. They have only to attend as often as they can, and pay what they like.

Now suppose it is intended to establish a penny bank in any given place. The fundamental principle on which the bank should work is *affiliation* to some other organization. By this means you avoid expense, responsibility, labour, and you obtain all the advantages offered by the larger association. Doubtless some penny banks are conducted successfully, although not connected with any other organization; but these cases are exceptional, and they are, of course, minus the many advantages which affiliation secures. Few such banks are now established where a larger experience obtains. Having thus laid down as a foundation principle the affiliation of the penny bank to a larger organization, the next question is, which of the two systems shall be adopted? The post-office, or the private, or trustee savings banks?

The selection of the post-office system is unhesitatingly recommended. Its advantages as an ordinary savings bank have been already explained, and the facilities which it now offers for the affiliation of penny banks removes all difficulties. Formerly the writer was induced to think that association, where possible, with one of the local trustee banks was preferable. Their rules are simple, their organization and management admirable, their rate of interest high, and, in many cases, they supply every requisite gratuitously. They have done, and are doing, untold good; and in a large town, where the savings-bank system is so perfect as in some of the instances already quoted, possibly this system may, for local reasons, be preferred. But, as a general rule, there can be little doubt that the post-office organization is the one with which the penny bank should be connected, and to which it would be a feeder. This question settled, the matter is one of simple arrangement. The post office will furnish specimen rules approved by the National Debt Commissioners, whose sanction is required before the funds of a penny bank can be received. Any number of pass-books will be supplied, free of charge, for the use of the depositors in the penny bank, on the understanding that they shall be issued gratuitously. For the further convenience of managers of such institutions,

books for the purpose of keeping the accounts are supplied at a charge of 1s. 6d.

We now proceed to point out the necessary steps for the establishment of a penny bank.

I. *Trustees*.—Secure the names of three or four well-known gentlemen, or respectable well-to-do people, who will act as trustees or guarantors. Persons belonging to any of the parishes may be invited to co-operate. Their responsibility will be trifling, and their risk less. There need be no difficulty as to this step. The position is purely nominal, for they need not act as the executive. In the absence of trustees, appoint a treasurer. The funds of the bank will be transferred to the post office in the names of the trustees or treasurer. Any subsequent application to withdraw money deposited by the penny bank must therefore be signed by two of the trustees or treasurer, and the names of the trustees or treasurer, or other officer of the bank authorized to receive the amount to be withdrawn, must be stated in the notice of withdrawal.

II. Appoint an *Executive Committee*. Here there will be an excellent opportunity for inducing those not already engaged in Church work to join this movement. From this committee select a secretary. His duty is to attend regularly on the occasions when the bank is open for business, and generally to superintend its working. One of the committee should also attend in rotation. This secures the presence, on bank nights, of a voluntary working staff. At least two persons—a cashier and a book-keeper—should be present during business, and be parties to every transaction. Unless a large business is intended, it is not well to have too numerous a committee; but an extra assistant may often be useful.

III. *Rules*.—A list of rules must be drawn up for the guidance of the depositors and staff. 1. *Name*.—In the country especially it is not wise to limit the influence of the bank by the adoption of a narrow title. If there be several local penny banks, some such title as “St. John’s Penny Bank,” or “St. Mark’s School Bank,” may be desirable; but where this is not the case, the local or parochial, and therefore wider, name is preferable. 2. *Place of business*.—Make it as central as possible. A good signboard should be conspicuous. 3. *Time of*

business.—Where the bank only opens once a week, Saturday or Monday evenings seem the favourite nights. 4. *Rate of interest.*—The Government allow interest at the rate of £2·10s. per cent. per annum. This is at the rate of sixpence in the pound for each year, or at the rate of one halfpenny on each complete pound for each calendar month. If this rate be adopted, the bank should be self-supporting. The penny bank will be credited by the post office with the interest on the gross total deposited, while the penny bank only pays interest to those depositors who have a complete pound in for an entire month. Experience suggests that the amount of interest offered has little real influence in inducing people to save. Indeed, many penny banks allow no interest. The absurdly high premiums offered by many church clothing and coal clubs is open to grave objection; for a serious burden is often thus imposed on the bounty of the charitable, and the poor are in this way trained to expect an exaggerated return for their money. Hence any scheme offering a large interest, but little or no security, may tempt them to risk their savings in a fraudulent investment. Or, again, they may be discouraged from investing in schemes (such as the post office) where they receive a fair commercial return for their money. In many a country parish, the clerical income is sorely taxed to meet the exaggerated premium required by these clubs. Such a system was no doubt useful in bygone days, but the sooner it is abolished the better. The penny bank is not a charity. If it be so worked, it will fail. It does not rob Peter to pay Paul. Its aim is to help those who are willing to help themselves. The rules will of course vary according to the exigency of any particular bank or locality. Annexed is a specimen of rules approved by the Controller of Savings Banks. It is well to adhere to them as closely as possible. They will be printed in the pass-books supplied by the controller, with the names of the trustees, and the title of the bank.

RULES

OF THE

PENNY BANK.

1. Deposits of one penny and upwards will be received at _____
_____ every _____ evening, from _____
till _____ o'clock.
2. The money received will be invested in the Post Office Savings Bank,

on behalf of the above-named Penny Bank, in the following names, being those of the Trustees* of the said Penny Bank :—

3. Depositors may withdraw all, or a portion, of their deposits, on giving one week's notice, any _____ evening; the deposit book to be left with the Trustee in attendance.

4. Women and children may deposit and withdraw money in their own names.

5. No person will be allowed to have in this Penny Bank at one time more than £5 in all. So soon as the amount paid by any depositor reaches £1, he will be assisted to open a separate account in his own name at the Post Office Savings Bank; and he will thus be able, if he wish it, to make his subsequent payments direct to the Post Office. As, however, no deposit of less than one shilling can be received at the Post Office Savings Bank, he may continue to pay into the Penny Bank as before.

6. Each depositor will be furnished with a bank book free of charge.

7. Strict secrecy will be observed respecting all deposits.

8. Interest will be allowed at the rate of _____

Do not be too strict in the enforcement of rule 3 as to withdrawals. There may be occasions when, by paying money over the counter without the required notice, you may oblige a depositor without inconveniencing your cashier. But all transactions should be a pure matter of business, and in business hours. Transactions at other times, under the plea of friendliness, will inevitably lead to difficulties. It may be well to make the clause in rule 5 absolute, and to immediately transfer each accumulated sum of one pound to the post office. This practice will lighten your responsibility, and give to the depositor all the advantages of the post-office bank.

IV. You are now in a position to apply for permission to invest the funds of the bank in a post office savings bank. This application, together with a copy of your rules, should be forwarded to

The Controller,
Savings Bank Department,
General Post Office,
London, E.C.

* If there be no Trustees, the name of the Treasurer will be sufficient.

For the sake of clearness, a form of application supplied by the Post Office is annexed.

APPLICATION TO DEPOSIT THE FUNDS OF A PENNY BANK.

Date _____ 188 _____

We, the undersigned,* _____ of the _____
Penny Bank established at _____, in the County
of _____, and now held at _____,
being desirous of investing the funds of the said Penny Bank in the Post
Office Savings Bank at _____, forward herewith a
copy of the Rules of the said Penny Bank to the Postmaster-General, and
request to be furnished with the necessary instructions.

To be signed
by the person
or persons in
whose name or
names the ac-
count is to be
opened.

Christian Name.	Surname.	Address.	Occupation.

On the completion of these formalities the Post Office will recognise the penny bank as in connection with it. As many pass-books † as are desired will be forwarded gratuitously, and business operations may be at once commenced. The penny bank is, in fact, a branch on a smaller scale of the ordinary post-office savings bank.

V. Before the bank opens, take care that the fact is well advertised throughout the parish. Address the school-children, carefully explaining the advantages of the bank as compared with the money box. Procure the insertion of a paragraph in the local newspaper. Enlist the sympathies of district visitors and other workers, and secure the support of all employers of labour. Distribute leaflets broadcast throughout the parish, calling attention to the duty and advantages of saving. Some excellent tracts can be obtained from the National Thrift

* Insert "Trustees," or "Treasurer," when there are no Trustees.

† It is to be hoped the Department may be able to supply a better style of book. A good pass-book is a desideratum. The books supplied by the trustee banks are uniformly superior.

Society, 1, Finsbury Circus, London, E.C. This association will, if desired, undertake all arrangements in connection with the establishment of the bank. After the instructions already given, this will probably be unnecessary; but it is well to know that in some cases the National Thrift Society will even undertake to provide workers, though such cases should seldom occur; for there ought to be no difficulty in obtaining from any parish plenty of willing workers. In the great majority of cases which have come under my notice, I am not aware of a single instance where this has been a formidable difficulty. For this work, many will gladly volunteer, or, at least help, if called upon to do so. Affability and geniality of manner, combined with business habits, is a desideratum. At times a considerable amount of patience may be needed, and it is not surprising if, on a crowded night, in a moment of pressure, some impatient word escapes the lips of some kind worker. But this goes far to neutralize the good effected by his voluntary presence. Another error, and one equally to be avoided, is the least appearance of patronage. The mere suspicion of this is fatal to the success of the institution.

VI. *Business operations.*—The bank is now open for business. At least two persons, a cashier and a ledger-keeper, should be present during business, and be parties to every transaction. If the secretary does not take either of these positions, his presence will be helpful to preserve order and answer inquiries. The bank's books should be written up, compared with each other, and balanced with the cash every week. The money should be immediately invested in the post-office savings bank. Two account books will be necessary—the cash book, ruled for the entry of deposits and withdrawals, and the ledger. This, as supplied by the post office for 1s. 6d., contains space for two hundred and twenty accounts. It is ruled for deposits, withdrawals, interest totals and balances. Full instructions will accompany the books. The system may, however, be briefly described. 1. *Payments.*—The cashier receives the money from the depositor, and enters it in the proper column of the cash book. He also enters the amount in the depositor's book with his initials. The depositor's book is then passed on to the person who keeps the ledger. (In opening new accounts, care must be taken to enter the full name and address of

the depositor in the ledger). The ledger-keeper on receiving the book from the cashier will post the deposit in the proper column, entering the amount in pence. He then hands the book to the depositor. The deposit side of the ledger is ruled with columns for each week in the year, and the days of the month should be inserted under the name of each month, in the manner shown in the subjoined specimen:—

SPECIMEN OF ENTRIES IN THE LEDGER.

Deposits.

Withdrawals.

Depositor's Name.	Address.	No. of Acct.	Balance brought forward					January.					January.			February
								2	9	16	23	30				
Mary Brown	4, Fox Court	1	0	1	10			1	3	...	1	10	0	2	3	0 0 10
Henry Smith	12, Sun Street	2	1	14	0	30		12	18	12	6		1	10	0	0 4 6

At the end of the day's transactions the deposits in the cash book are to be cast, and the total entered after the last transaction. The deposit column in the ledger should also be cast and brought into agreement with the cash-book total, in order to show that the posting is correct. 2. *Withdrawals.*—These should be entered first in the ledger, as in many cases it may be necessary to compute the interest. In order to save space, the ledger has only been ruled with twelve columns for withdrawals, one for each month, and withdrawals should be entered in the manner shown in the specimen. The date of the withdrawal need not be entered in the ledger, as it can readily be ascertained from the cash book. The agreement between the total of the withdrawals in the ledger and cash book should be effected monthly, in the same manner as the agreement between the totals of the deposits. It will be seen that this plan is remarkable for its simplicity. When a penny bank is managed by one person, of course the entries in the cash book and ledger must be made by him. But the whole work is so simple, that it may be performed by advanced scholars and pupil teachers, under the direction of the master. It occupies but a short time weekly, and the labour involved is amply repaid by the good effected, both to the scholars and to the school. In the Highland Society School, a penny bank is established in connection with the Glasgow Savings Bank. Deposits are made

during school hours, without interfering much with the classes. The children in each seat come out in turn, and after depositing their money go back to their places. Never more than seven or eight children are out at a time. The number of this bank's transactions in one year was 17,000; the number of depositors having open accounts was 916, and the amount at their credit, when this examination was made, was £430. This is an example worthy of imitation.

Why should not penny banks be established in connection with every school in the country, with young men's societies, and with social and athletic clubs? If preferred, the word "preliminary" may be substituted for "penny" bank. In the case of National and Board Schools, separate banks might be opened for the boys', girls', and infants' departments, and thus a wholesome competition might be promoted. The subject is one worthy of careful consideration. In towns, as has been shown, there are many facilities for saving, and in the country there is much scope in this direction. At many of the parochial gatherings, annual tea-meetings, and other occasions, the clergyman might bring the subject before the young and old of his parish. Slackness of trade, sickness in the family, a sudden accident, or a variety of circumstances, may make a sore strain upon the purse. At such a time the possession of a reserve fund in the bank will be an appreciable gain. The production of a pass-book is often looked upon as a recommendation in procuring a situation. One hopeful feature in the penny bank is the large number of boys who are induced to save. They will be the men of the future, and the early practice of habits of frugality is no small guarantee of their sobriety and steadiness in after life.

The subject has, moreover, its attractive aspects. Many withdrawals whisper a tale of noble self-denial and a true generosity. Page after page might be filled with such illustrations. At Poulton le Fylde, last year, in the case of a family, the school fees were defrayed by the children themselves, from their savings in the penny bank, during the time their father was out of work. At a bank in Yorkshire, a boy desired to withdraw some thirty shillings. As the usual notice had not been given, some hesitation was shown about immediate payment. The true cause of the withdrawal then appeared. The mother was in arrears with her rent, and the

boy, unable to witness her trouble, rushed off to the bank for his hard-earned savings. In another case, a lad withdrew his savings because he said, "I must buy off my brother, who has enlisted in the army; for mother is like to break her heart about it." God bless the children who share their mothers' burdens! God bless every agency which enables these burdens to be thus lightened!

Philanthropists have adopted this plan, and seek to employ it for the improvement and elevation of mankind. The Earl of Derby's words may fitly find insertion here: "You cannot have a large river without little rivers and brooks to feed it, and that useful office is performed in great part by the penny banks. Where the question is between thrift and self-indulgence, between saving and spending, delays are dangerous. There is a perilous interval between the time when a man gets paid off, and the time when he puts by what he ought to be able to spare; and it is not an unreasonable wish, on the part of the promoters of these penny savings banks, to make it as easy for a working man to invest in them, as it is for him to invest in a glass of beer. It is impossible to do a more useful work, or to do it in a more unostentatious way. The working promoters of these banks are the humble and obscure, but not less effective, missionaries of the movement, which is essentially one in favour of civilization; for, rely upon it, in all societies the thriftless class is really the dangerous class. The depositors in these banks remind me, if they won't be offended by the comparison, of those almost microscopic insects which have built up the great coral reefs of the Pacific. Singly, these insects are insignificant and almost invisible; collectively, they have raised mountains out of the ocean, enclosed square leagues, and constructed breakwaters which exceed a thousandfold the most gigantic works of human engineers, and so the human workers are piling up, by separate minute contributions, the gigantic structure of national wealth." Now this is turning arithmetic into morality, it is God-like, for it achieves grand results by little agencies, and as the Almighty bounds the ocean by sand-grains, or fills it by drops, when man learns to imitate Him, he has caught the inspiration of that wisdom which comes from above; he is a fellow-worker with the Mighty One, who is glorified alike by the microscope and by the telescope.

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The suggested hymns will be found in the following books, *Ancient and Modern*, *Bickersteth's Hymnal Companion*, *Church Hymns*, *Irish Church Hymnal*, *Mercer's Hymns*.

After the *Voluntaries* (suggested by the services of the day) the first name is by whom arranged, the second by whom published, with price.

July 25th.

Saint James the Apostle.

ORGAN VOLUNTARIES.

1. "Jerusalem, thou that killest" (Mendelssohn) Epistle
2. "But the Lord is mindful" (Mendelssohn) .

G. Calkin, Novello, 1s. 6d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Jesus calls us, o'er the tumult</i> (Coll.)	403	318	404	327	538
<i>From all Thy saints</i> [with proper stanza] (For the Ep.)		353	157	348	
<i>For all Thy saints, O Lord</i> (For the Ep.)		351	197	344	411
<i>The Son of God goes forth to war</i> (Gos.)	439	352	201	345	99
<i>When God of old came down from heaven</i> (M. Lessons)	154	243	153		
<i>Soldiers of Christ, arise</i> (1st E. Less.)	270	319	501	377	367

Ep. Acts xi. 27—xii. 3. *Gos.* Matt. xx. 20. *Pss.* cxix. 33—104.

Less. 2 Kings i. 1—16; Luke ix. 51—57; Jer. xxvi. 8—16; Matt. xiii. 1—24.

THE CROSS OF THE SAINT.

BY THE REV. SAMUEL J. EALES, M.A., PRINCIPAL OF THE MISSION
COLLEGE OF ST. BONIFACE, WARMINSTER.

MATT. xx. 22.—"Jesus answered and said, Ye know not what ye ask."

I. The application of Salome on behalf of her two sons, James and John.

1. It was doubtless a pure and pious circle of disciples and friends that surrounded Jesus; yet even into that circle the desire for pre-eminence over others finds its way. It was found even in heaven itself (Isa. xiv. 13).

2. Our Lord had promised to all the apostles in common that they should sit upon thrones—a promise the inner meaning of which they failed at the time to grasp. But now the mother of James and John asks for *them* something more. The place on the right of the sovereign was that of highest dignity; and that on the left was next to it.

II. The ideas drawn from an earthly kingdom do not apply to the spiritual kingdom. “Ye know not what ye ask.” The request was made under the idea—

1. That high rank in Christ’s kingdom was to be the means of dignity and enjoyment, as was the case in the earthly kingdoms of the time. The mother did not know that, in the spiritual life, the only pre-eminence to be obtained was one in greater sanctity in the individual, and in greater service to others. “Whosoever will be chief among *you*, let him be your servant” (ver. 27).

2. Of this pre-eminence the condition is *suffering*. “Whom the Lord loveth He *chasteneth*” (Heb. xii. 6). The shadow of the cross, as it fell upon the life of Christ (Luke xii. 50), must fall upon the life of each of Christ’s people (Mark viii. 34).

3. A blessing therefore comes from bearing patiently the trials of daily life [1] [2] [3].

“It is a rare soul,” says Bishop Hall, “that hath not some notable disease. Only crosses are thy remedies. What if they are unpleasant? they are physic; it is enough if they be wholesome. Not pleasant taste, but the secret virtue, commends medicines” [4].

4. Such trials are needful to each soul.

“We need as much the cross we bear,
As air we breathe, as light we see;
It draws us to Thy side in prayer,
It bends us to our strength in Thee.”

5. Every soul, therefore, has its cross to bear, suited to its strength; and none is too heavy for its bearer [5].

(1) St. Paul found, as we all do, his cross heavy to bear, and thrice prayed for its removal: but he was told in reply, “My grace is sufficient for thee; for My strength is made perfect in weakness” (2 Cor. xii. 9).

(2) None too heavy for the bearer. Therefore we should avoid a complaining spirit [6].

III. How this prayer was granted. Each of these two brothers was brought into inner unity of soul with Christ’s suffering; but each in a different way [7] [8].

One of the brothers, James, became a martyr; and the first martyr

from among the Apostles (Acts xii. 2). The other, John, received the gentler and more gradual discipline of a life prolonged to extreme old age in strenuous labour for Christ. How high was the spiritual standard that he, too, reached by this means, we see by his Gospel.

July 29th.

The Tenth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "Hear my Prayer" (Mendelssohn). Collect } W. T. Westbrook, Novello, 1s. 6d.
2. "Andante con molto Espressione" (Bargiel) }
3. "Help, Lord" (Mendelssohn's "Elijah") 1st E. Less. Steggall, Novello, 1s.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Lord, teach us how to pray aright</i> . . . (Coll.)	247	5	424		
<i>Come, Holy Ghost, our souls inspire</i> . . . (Ep.)	157	537	346	216	433
<i>Lord, in this Thy mercy's day.</i> . . . (Gos.)	94	488	419	161	
<i>Christian, seek not yet repose</i> . . . (1st Lessons)	269	321	345		
<i>God moves in a mysterious way</i> (1st E. Less. [alt.])	373	278	257	304	266
<i>Oft in danger, oft in woe</i> . . . (2nd M. Less.)	291	327	464	378	
<i>O Thou, to Whose all-searching sight</i> . (2nd E. Less.)		130	460		277
<i>O for a heart to praise my God</i> . . . (Psalms)		305	466	96	381
<i>The roseate hues of early dawn</i> . . . (Psalms)	229	313	514	333	402
<i>Through the day Thy love has spared us</i> . . .	25	27	34	12	8

Ep. 1 Cor. xii. 1. *Gos.* Luke xix. 41. *Pss.* cxxxix.—cxliii.

Less. 1 Kings xii.; Acts xxviii. 1—17; 1 Kings xiii. or xvii.; Matt. xv. 1—21.

CHRIST WEEPING OVER JERUSALEM.

BY THE RIGHT REV. THE BISHOP OF OSSORY, D.D.

LUKE xix. 41, 42.—"When He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes."

WHAT must it have been to have seen these tears and heard these words of Christ! What compassion in His tones! What pity in His tears! What tenderness in His heart!

We find those feelings re-echoed in the last words with which, a few days later, He took a last farewell of the city and the temple—"O Jerusalem, Jerusalem, etc., etc." (Matt. xxiii. 37).

The two passages mutually illustrate one another. Christ's tears preceded the eight awful woes (Matt. xxiii. 13—39). They show us the spirit in which the dreadful doom of Jerusalem was pronounced. These denunciations are not the result of disappointed ambition, or of unreasoning anger; but of righteous indignation mingled with deepest pity.

I. Christ as a patriot. It was the hour of His triumphal entry (Luke xix. 37, 38); it was the crisis of His approaching death; but His last thoughts and tears were for the land of His nativity.

He loved His country—its soil was sacred; the birth-place of prophets; the home of religion; the grave of saints!

He loved Jerusalem—The scene of miracles; the centre of divine worship; the chosen habitation of Jehovah!

But ages of accumulated guilt had been filling up the measure of iniquity; “killing the prophets,” etc. (Matt. xxiii. 37); “all the righteous blood” (ver. 35). And now the cup of wickedness was overflowing—Jerusalem had prepared His cross; was determined upon His death. Yet He wept over her, as if His very heart would break. What self-forgetfulness! What divine compassion!

He weeps for her ignorance—“*If thou hadst known,*” etc.

He weeps for her approaching doom—“*Now they are hid from thine eyes.*”

Learn that true patriotism takes account of the spiritual condition of one’s country; mourns over its sins; seeks the things which belong to its peace; endeavours to make known in it God’s truth; seeks God’s blessing as its true riches and only real security [9].

II. Christ as a Redeemer. He weeps over perishing and lost souls: “*I would have gathered thee.*” He pities the worst of sinners. He wishes to save them (1 Tim. ii. 4); gave His life to redeem them (1 Tim. ii. 15); beseeches them to come to Him (Isa. i. 18).

“*How often.*” In former times by His prophets; in later times by His apostles. During His own ministry; even when repelled by His people, He returned to them again and again; warning, exhorting, entreating [10].

Christ keeps an account of all His calls of mercy; in providences, ordinances, sermons, voices of conscience, strivings of His Spirit. Have you hearkened? believed? obeyed? [11]

“*As a hen gathereth,*” etc. How homely and yet how pathetic the illustration. It presents the ideas of comfort—security. Have you watched the parent-bird when tempest lowers, and thunder mutters, how she calls her helpless young, and shelters them? Or have you seen when some bird of prey is watching for its quarry, how she utters her note of warning, and hides the half-fledged brood beneath her wings? how heroic she grows in defending them?

This image frequent in Scripture—God’s care of His people; and their security beneath that care (Ps. xvii. 8, lvii. 1, lxi. 4, xci. 4). How blessed they are who are thus protected (see Ruth ii. 12) [12].

"*And ye would not.*" The contrast between "I would," and "ye would not" (see John iii. 19; v. 40). "Now they are hid," etc. Rejection of Christ can end in nothing but rejection by God (Matt. xxii. 3, 7; Luke xiv. 16—24). The voice heard in the temple—"Let us depart hence." Impenitent sinners are suicides of their own souls. Christ's tears will rise up in judgment against them. Let His tears win us now, and so they shall not condemn us then.

August 5th.

The Eleventh Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "Lord God of Abraham" ("Elijah") 1st M. Less. Nine Airs from "Elijah," Bk. I., G. Calkin, Novello, 2s.
2. "Thanks be to God" ("Elijah") ,, Choruses from "Elijah," by Steggall, Novello, 1s. each.
3. "Lift thine eyes" ("Elijah") 1st E. Less. Same book as No. 1.
4. "Behold, God the Lord" ("Elijah") ,, Same as No. 2.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Awake, my soul, and with the sun</i> . . . (Coll.)	3	1	1	1	2
<i>We saw Thee not when Thou didst come</i> . . . (Ep.)	174	268	541	211	311
<i>Just as I am, without one plea</i> . . . (Gos.)	255	138	408	131	342
<i>Onward, Christian soldiers</i> . . . (1st M. Less.)	391	322	480	379	586
<i>Jesu, Thy blood and righteousness</i> . . . (2nd M. Less.)		274		260	77
<i>Our blest Redeemer, ere He breathed</i> . . . (1st E. Less.)	207	253	481	215	221
<i>Who are these like stars appearing</i> (1st E. Less. [alt.])	427	360	554	352	
<i>Take up thy cross, the Saviour said</i> . . . (2nd E. Less.)	263	309	507		
<i>Thee will I love, my strength, my tower</i> (E. Psalms)		299		322	340
<i>All praise [Glory] to Thee, my God, this night</i> .	23	15	21	10	13

Ep. 1 Cor. xv. 1. *Gos.* Luke xviii. 9. *Pss.* xxiv.—xxix.
Less. 1 Kings xviii.; Rom. v.; 1 Kings xix. or xxi.; Matt. xix. 3—27.

MUCH MORE, OR THE VICTORY OF GRACE.

BY THE REV. JOHN GRITTON, D.D., MINISTER OF CHRIST CHURCH,
 SIDCUP, KENT.

ROM. v. 9, 10, 15, 17, 20.—"*Much more.*"

I. Sin, the Fall, and Death are immeasurably great,—all but infinite. "Sinners," "enemies," "offence," "death," "death reigning," "offence abounding." Take the sum of all this. Mark the disorder wrought in the world of God. Think how terrible is the physical, moral, and spiritual loss. Call to mind *whose* law has been broken, whose work marred, whose light obscured, and whose glory violated. Is it possible for a remedy to be discovered? Can the disorder be rectified, the sin forgiven, the offence pardoned, the death annulled, and the ruin undone?

Mark the fact. Five times in this chapter do we note the words "much more," and each utterance of them is the divine statement that the grace of God can and does exceed the guilt. *Measureless* guilt and loss; but rescue and salvation *infinite*.

II. But a greater marvel. It is not only the revelation of grace and love surpassing sin and death: it is even more,—the manifestation of grace exceeding grace, love surpassing love, and the river of the divine goodness widening as it flows [13].

1. [vers. 8, 9]. We are sinners. Christ died for us. Grace dealing with sin. By His death we are justified, and shall much more be saved from wrath through Him. Grace surpassing grace.

2. [vers. 10, 11]. We are enemies. By the death of His Son we are reconciled to God. Grace removing enmity. We are reconciled by that death and saved in His life. Grace adding to grace in the measure that life is better than death.

3. [ver. 15]. By offence of one many died. The grace and gift (*i.e.*, the favour of God manifested) by one, Christ Jesus, has *abounded* unto many. The death resulting from sin is not only removed, but the resulting life is firmer and more perfect; standing not in the strength of a fallible head like the first Adam, but in the covenant relation of the life to the infallible and eternal Head, the second Adam [14].

4. [ver. 17]. Death reigned by one man's offence. Those who possess the abundance of grace, and the gift of righteousness reign in life by one, Jesus Christ. The victim of death becomes Himself a king, not living only, but reigning in life.

5. [ver. 20]. Death resulted from sin. Sin was manifested as abounding by the incoming and effect of law; but over that abounding sin grace more abounded, reigning unto eternal life.

(1) These things can be understood only as limited to those having federal relation to the two Adams—the one, Adam the first, to whom all his race bear this relation *naturally*; the other, Adam the Second, the Lord from heaven, to whom all *who believe* are thus related.

(2) In their case the consequences resulting to them from Christ Jesus, by His death and His eternal life, are greater, more complete, and more enduring than the consequences of the conduct and fall and ruin of their first head, Adam.

(3) The most terrible problem in the universe of God has been how God could be just in dealing with man as fallen, sinful, rebellious, and yet be also the justifier of such. Abounding evil, testing the divine wisdom, and more abounding grace meeting the difficulty by and in the death and following life of the Just One, even Jesus.

August 12th.

The Twelfth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "Let Thy merciful ears" (Wesley) Collect } No. 17, of V. Novello's "Cathedral
2. "Hallelujah" (Purcell) Gospel } Voluntaries," Novello, 1s.
3. "Then shall the righteous" ("Elijah") 1st E. Less. No. 1, 11th Sun. aft. Trinity.
4. "Then shall your light" " " No. 2, 11th Sun. aft. Trinity.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Approach, my soul, the mercy-seat</i> (Coll.)		119		127	156
<i>Praise, my soul, the King of heaven</i> (Ep.)	298	522	484	249	55
<i>O for a thousand tongues to sing</i> (Gos.)		502	467	261	103
<i>Thou Judge of quick and dead</i> (1st M. Less.)	205	59			84
<i>My faith looks up to Thee</i> (2nd M. Less.)		266		177	242
<i>Thou art gone up on high</i> (1st E. Less.)	149	224	525	210	
<i>God of my life, to Thee I call</i> (1st E. Less. [alt.])	374	457	258	443	278
<i>O worship the King</i> (1st E. Less.)	167	520	477	247	290
<i>Lord, when we bend before Thy throne</i> (2nd E. Less.)	244	123	429	51	48
<i>Father, by Thy love and power</i>		31	20		23

Ep. 2 Cor. iii. 4. Gos. Mark vii. 31. Pss. lxii.—lxvii.

Less. 1 Kings xxii. 1—41; Rom. x.; 2 Kings ii. 1—16, or iv. 8—38;

Matt. xxii. 41—xxiii. 13.

THE BELIEVER'S CRY TO GOD THE HOLY SPIRIT.

BY THE REV. JOHN W. MILLS, M.A., RECTOR OF SAINT LAWRENCE,
ESSEX, AND DIOCESAN INSPECTOR.

2 KINGS iv. 30.—"As the Lord liveth, and as thy soul liveth, I will not leave thee."

THE narrative contains particulars in the lives of two persons.

I. The prophet Elisha.

1. A first-born's portion of Elijah's spirit had rested on him, so that we are not surprised to find much similarity in their lives. Notice this similarity *inter alia* :—

(1) In standing before kings (Ahab and Jehoram). (2) In multiplying oil (of the Sareptan and the prophet's widow). (3) In bringing drought (for three and half years, and seven years). (4) In bringing water (at Carmel, and wilderness of Edom). (5) In raising to life (at Sarepta and Shunem). (6) In dividing the Jordan (by the same mantle). (7) In bringing sudden death (on the captains, etc., and the children). (8) In producing posthumous miracles (by Elijah's mantle and Elisha's bones).

2. Yet Elisha's spirit was different from his predecessor's in many respects. His was "the still, small voice" that followed "the earthquake and the fire."

II. The lady of Shunem.

1. Notice the steps of her faith.

(1) She recognized Elisha as a "holy man of God." (2) She constrained him to "eat bread" at her house. (3) She provided a lodging for him to use. (4) She desired no reward for her kindness. (5) She received, though doubtingly, Elisha's promise. (6) In her great trial she was calm and trustful. (7) But felt she must go to the prophet. (8) When there, she was not satisfied with his staff or his servant, she must have *him* [15].

2. Her faith, rewarded by her boy's birth and resurrection, shone out equally strongly afterwards (2 Kings viii.)

(1) When told by Elisha to leave her home, she obeyed *before the famine commenced*. (2) All the seven years she remained quietly in exile [16] [17].

Again her faith was rewarded by a miracle. For was it not a miracle for the king to be speaking to Gehazi, a leper, about her just at the moment she and her son arrived?

III. These two persons have their counterparts in the world now.

In Elisha we catch a glimpse of the Holy Spirit [18] [19] [20].

It is He who, since our Elijah went to heaven, has been with the Church below. He began His work, like Elisha, in coming from "beyond Jordan," and curing the foul waters of Jericho (*the world, cursed and poisoned since the fall*), by casting in the salt (*the Word of God*) brought by the inhabitants in a new cruse (*new hearts*). (Cf. Acts ii. 5, etc.) And so, throughout His life, the prophet Elisha resembles the Holy Spirit, *e.g.*—

(1) In bringing water (of life) into the wilderness. (2) In raising dead (souls) to life. (3) In leading leprous (souls) to wash and be cleansed. (4) In punishing liars (Gehazi), mockers (the children), unbelievers (the nobleman), etc., etc. (5) When welcomed as a friend, He comes and makes His dwelling there, and at once blessings are received—"more than we can ask or think."

IV. The Shunammite represents the believing sinner.

She prepared for Elisha, and welcomed him, while she was in prosperous circumstances, with the rewards mentioned above.

So when the believing soul welcomes the Holy Spirit into His temple (1 Cor. iii. 16, etc.), the results are—(1) A new birth. (2) Quiet intercourse with Him in ordinary life (cf. John xvi. 13). (3) A new birth takes place in the sinner (John iii. 5). (4) Calm trustfulness in trouble (Job xiii. 15). (5) But a longing desire for

the Spirit's presence, and a disinclination to leave Him ("Return, O holy Dove, return." Cf. Gen. xxxii. 26). (6) With the Comforter's return comes power (cf. Acts i. 8, and Eph. i. 19); the lost blessing is restored; obedience follows (cf. Acts ix. 17, 19), and then the powers of evil cannot rob the believer of his possessions, either in this world or the next (Eph. iv. 30); while he walks "not after the flesh, but after the Spirit" (Rom. viii. 1) [21] [22] [23] [24].

V. Application.

As the Shunammite's trust was in Elisha's God, while her comfort was in Elisha, so the believer's trust is in the Lord Jesus, while his comforter is the Holy Ghost. Let us, then, in youth and prosperity, make Him a dwelling-place in our hearts, and in trouble the cry of our life will be, "I will not leave thee;" and then "God, even our own God, shall give us His blessing."

August 19th.

The Thirteenth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "Qui Tollis" (Haydn) Epistle No. 12, "Organist's Standard Library," Brewer and Co., 3s.
2. "Who is like unto Thee" (Handel) 1st M. Less. Best's arrangements, No. 1, Novello, 2s.
3. "If with all your hearts" (Mendelssohn) Gospel. No. 1, 11th Sun. aft. Trinity.
4. "Prelude and Fugue" (Bach) No. 1, 13th Sun. aft. Trinity.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Come, Gracious Spirit, Heavenly Dove</i> (Coll.)	209	245		219	228
<i>Salvation, O the joyful sound</i> (Ep.)		500		114	287
<i>O Love Divine, how sweet Thou art</i> (Gos.)	195	296	455	321	528
<i>There is a fountain filled with blood</i> . (1st M. Less.)		275		171	154
<i>When wounded sore, the stricken heart</i> (1st M. Less.)	183	121		128	
<i>O Lord, how happy should we be</i> . . . (1st E. Less.)	276	469	452	298	527
<i>Go to dark Gethsemane</i> (2nd E. Less.)	110	164	370	169	176
<i>O sacred Head, surrounded</i> (2nd E. Less.)	111	172		176	182
<i>O Jesu, Thou art standing</i> (2nd E. Less.)	198	156	451		
<i>The sun is sinking fast</i>	17	20		20	

Ep. Gal. iii. 16. *Gos.* Luke x. 23. *Pss.* xcv.—ci.

Less. 2 Kings v.; Rom xvi.; 2 Kings vi. 1—24, or vii.; Matt. xxvi. 31—57.

THE PERIL OF A NIBBLER AT GOSPEL TRUTH.

BY THE REV. DAVID DALE STEWART, M.A., RECTOR OF
COULSDON, SURREY.

2 KINGS v. 20.—"*Gehazi, the servant of Elisha, the man of God.*"

WHAT a contrast between the man and his master.

Elisha, who had also been a prophet's servant (2 Kings iii. 11), had made good use of his religious opportunities, and prospered. Gehazi trifled with his, and passes sadly from our view into degradation.

His melancholy story is "written for our learning;" especially for the learning of any who are beset with his temptations. Let us try, in dependence on the Holy Spirit, who inspired the Old Testament writer, to gather the instruction.

I. The advantages of Gehazi's place.

1. Where he had constant proofs of God's great kindness to men (2 Kings ii. 19—22; iii. 17, etc.)

2. Where he had weekly and monthly opportunities for public worship conducted by Elisha (2 Kings iv. 23).

3. Where he was in the service of a *genial* master. The successor of the stern Elijah being a sociable man, so constantly conferring benefits that he may be reckoned a type of the Blessed Redeemer.

4. Where he was subject to no hardships, such as Elijah's servant may have endured, but only to the offices attendant on moderate wealth (2 Kings iv. 13).

But the best circumstances, unimproved, may hamper instead of helping. For note—

II. The main source of Gehazi's sins: a *nibbling*, when there should have been a *thorough tasting*, of God's grace (1 Peter ii. 3, with Psalm xxxiv. 8) [25] [26] [27].

1. Not without *tact*; as when he discovered the most gratifying boon for the lady at Shunem (2 Kings iv. 14).

2. Not without some *reverence* for religious people, as when he was disposed to thrust away the afflicted mother from the prophet's feet (2 Kings iv. 27).

3. Not without *energy*, as when he hurried on, some fifteen miles, to lay Elisha's staff on the lifeless child (2 Kings iv. 31).

But not *seriously solemnized* by the marvels which were occurring near him: in daily intercourse with "a man of God," but more eager for gossip with neighbours (2 Kings iv. 29) than to be himself in friendship with the God of Israel: in attendance on Elisha much as Judas on Christ.

And the even greater privileges of Christians may be treated as frivolously, if knowledge of Christ (as Gehazi could tell the King of Israel all the great things which Elisha had done, 2 Kings viii. 4), and Christian ceremonies, and Christian music, and other details of Christian routine be unaccompanied with heartfelt acceptance of Gospel

mercies (Rom. xii. 1), and an entire yielding of self to the Lord (2 Cor. viii. 5). For observe—

III. The grievous—perhaps fatal—slips in Gehazi's conduct which arose out of his indecision.

Under the force of a sudden temptation to become wealthy by ill-gotten gains—

1. *He had no strength for resistance* (ver. 20). So the Christian professor, who familiarizes himself with unaccepted truth, may be thus weaving his own halter.

2. *He risked the spiritual health of a novice* (ver. 26), by obscuring the truth that God's mercy is given *without* money (Isa. lv. 1). So may a failure to shew Christian light, by an inconsistent Christian, cause the name of God to be blasphemed (Rom. ii. 24).

What wonder that there is recorded—

IV. Gehazi's terrible chastisement.

When, in spite of Elisha's example of unselfishness, he had fallen into the sin of covetousness, which "God abhorreth" (Psalm x. 3), and had cast a stumbling-block in the way of a sheep whom the Great Shepherd had recovered (Matt. xviii. 6, 13, 14), even his kind-hearted master became the ready instrument in God's hand of inflicting on him an awful calamity (ver. 27).

So may there come, on the inconsistent Christian, a crushing mark of displeasure from Christ, who cursed the unfruitful fig-tree (Mark xi. 14) [28].

The only safety against temptation or chastisement is *thoroughness* in repentance and faith.

Let us be doers of the Word, and not hearers only (James i. 22).

Let us draw *near* to find mercy (Heb. x. 22). Let us *have grace* whereby we may serve God acceptably with godly fear (Heb. xii. 28); and instead of the blight which follows unbelief, we shall enjoy the refreshment and usefulness of the faithful servant, who, having *come* to Christ, experiences, according to Christ's promise (John vii. 37, 38), a flowing out of himself of rivers of living water.

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

1. Patience, its embodiment.—Patience! why, it is the soul of peace; of all the virtues, it is the nearest kin to heaven; it makes men look like gods. The best of men that ever wore earth about him was a sufferer—a soft, meek, patient, humble, tranquil spirit; the first true gentleman that ever breathed.

Decker.

2. Patience, its power—

Be patient! oh, be patient! Put your ear against the earth,
Listen there how noiselessly the germ o' the seed has birth—
How noiselessly and gently it upheaves its little way,
Till it parts the scarcely broken ground, and the blade stands up
in the day.

Be patient! oh, be patient!—though yet our hopes are green,
The harvest fields of freedom shall be crowned with sunny sheen.
Be ripening! be ripening!—mature your silent way,
Till the whole broad land is tongued with fire on freedom's harvest
day.

Richard Chenevix Trench.

3. Patience, the forerunner of blessing.—We should accustom ourselves to self-denial and patient waiting; for the blessings that God reserves for His people are like fruit which will be wholesome when it has had time to ripen, but will certainly be noxious if greedily and prematurely gathered.

Scott.

4. Impatience of Calvin.—That was a humbling confession of the great reformer Calvin, when he wrote to Bucer, "I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience; my efforts are not absolutely useless, yet I have never been able to conquer this ferocious wild beast."

5. Our burden light.—A person who was given to complain that no one was so tried as she, or had so many troubles to bear, dreamed that every house in the town in which she lived had a cross upon its door. And the crosses varied in size: on one door there was a large and massive one, while on the next it would be much less in size; and on some (but these were very few) the cross was quite a small one.

But throughout all the town, no cross appeared to be so small and inconsiderable as that on her own door. Having awaked, she was moved with penitence for her past repinings.

6. Impatience, its results.—It is not wise to fret under our trials; the high-mettled horse that is restive in the yoke but galls his shoulder; the poor bird that dashes herself against the bars of the cage, but ruffles her feathers, and aggravates the sufferings of captivity. *Dr. Guthrie.*

7. Patience, of God.—God sees it fitting sometimes at first setting forth, as the old Germans were wont to dip their children in the Rhine to harden them, so to season them for their whole course, and they must bear the yoke from their youth, or first acquaintance with God (Heb. x: 32). Sometimes God lets them alone while they are young and raw, and of little experience, as we are tender of trees newly planted, as Jacob drove as the little ones were able to bear. “He will not suffer you to be tempted above what you are able.” They are let alone till middle age, till they are of some standing in religion; “Moses when he was come to years” (Heb. xi. 24): but first or last the cross comes, and there is a time to exercise our faith and patience before we inherit the promises. *Manton.*

8. Christians, God's workmanship.—Never did goldsmith attend so curiously and punctually upon those precious metals he cast into the fire, to observe the very first season, and be sure that they tarry no longer in the furnace than the dross be wasted, and they be thoroughly purified and fitted for some excellent use, as our gracious God lovingly waits to take thee out of trouble and temptation; when the rust is removed from thy spiritual armour, thy graces shine out, and thou art heartily humbled and happily fitted to do Him more glorious service for the time to come. *Bolton.*

9. Patriotism, what it is.—I think the way to have a public spirit is to have a private one; for who can believe that any man can care for a hundred thousand men, who never cares for one? No ill-humoured man can be a patriot any more than a friend. *Coleridge.*

10. Grace, its continuous supply.—Grace is not like a torrent that runs amain for a time, and after is dried up for ever. It is a continual and increasing thing; as the stream that it is fed with is an everlasting spring; so is grace. It is fed with the grace in Christ, and He is a never dying fountain; for that grace in Him is fed with His divinity. Therefore, though grace be little at the first, it shall not

stay there. It grows up, we know not how; but at last it is glorious indeed.

Dr. Sibbes.

11. Grace, when to seek.—It is the greatest folly in the world to have oil to buy when we should have oil to burn; to have our grace to seek when we should have it to exercise (Matt. xxv. 10).

Burkitt.

12. Grace, its source.—The grace that leads to Christ previously comes from Christ; if I live *on* Him, I feel that I am enabled to live *to* Him; there is nothing will teach me to live above the world, but living upon Christ. Ever may we be looking to God to implant the principle, and then we may depend upon it we shall abound in the practice.

13. Grace, like its Author.—"Mary," said a preacher, addressing a coloured convert, "is not the love of God wonderful? is it not wonderful?" She replied, "I do not think it is so wonderful, because it is just like Him."

14. Grace, its meaning.—It is a remark, I think, of Archbishop Whateley, that in all European languages the words which express forgiveness imply *a free gift*. Wickliffe used quaintly to say, "Lord, save us gratis;" and until we truly recognize that we are "justified *freely* by His grace," we shall be shooting with arrows that are pointless and unfeathered, and cannot hope to receive the fruit of our labour.

J. G. Pilkington.

15. Patience and sorrow.—

Patience and sorrow strove

Who should express her goodliest. You have seen
Sunshine and rain at once: her smiles and tears
Were like a better day: those happy smiles
That played on her ripe lip seemed not to know
What guests were in her eyes; which parted thence,
As pearls from diamonds dropped. In brief, sorrow
Would be a rarity most beloved, if all
Could so become it.

Shakespeare.

16. Quiet spirit, its advantages.—It is to the quiet and restful soul that the Holy Spirit would seem most readily to come. Such a spirit seems to wait for the "witness" of the Spirit of God. Like the canvas before the painter, it is ready to receive whatever may be depicted thereon. It is very difficult to put cargo on board ship in

a rough sea ; but when the vessel lies still in the harbour, you may put on board what you please.

J. G. Pilkington.

17. Quiet spirits, gifts for.—The heart that is to be filled to the brim with holy joy must be kept still. Who could fill a moving vessel?

18. Grace, its growth.—Grace comes into the soul as the morning sun into the world ; there is first a dawning, then a mean light, and at last the sun in his excellent brightness.

T. Adams.

19. Grace, flowing from God.—As grace is at first from God, so it is continually from Him, and is maintained by Him, as much as light in the atmosphere is all day long from the sun, as well as its first dawning, or at sun rising.

J. Edwards.

20. Kingdom of Christ, preparation for.—The world is preparing day by day for the millennium, but you do not see it. Every season forms itself a year in advance. The coming summer lays out her work during the autumn, and buds and roots are forespoken. Ten million roots are pumping in that soil ; Do you hear them? Ten million buds are forming in the axils of the leaves ; Do you hear the sound of the saw or the hammer? All next summer is at work in the world, but it is unseen by us ; and so the kingdom of God cometh not with observation.

Beecher.

21. Grace, its superabundance.—This is a superstructure of mercy, whose foundation is Christ. As a banqueting-house for souls, it is well-stored with all needful provisions for a noble entertainment. Herein may be found in rich and inexhaustible abundance the bread of Gospel truth, and the wine of divine promise, milk for babes and meat for strong men.

Gill.

22. Grace, its gradual growth.—The growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts pass upon it before it comes to perfection ; and though in winter it seems dead, it is gathering strength at the root.

Cowper.

23. Graces, clusters of.—It is most certain there is a chain of graces linked together, and they who have one have all in some good measure. They who have a lively hope have fervent love to God ; and they who love God love their neighbours ; and they who love God and neighbour hate sin ; that they who hate sin sorrow for it ; and they who sorrow for sin will avoid the occasion of it ; and they that are thus watchful will pray fervently ; and they who pray will meditate ; and they

who pray and meditate at home will join seriously in the public worship of God. Thus graces are combined, and holy duties linked together ; and no grace is alone. *N. Parkhurst.*

24. Grace, an earnest of heaven.—So much of the spirit of grace and truth as we have here, is but the earnest and handsel of a greater sum, the seed and first-fruits of a fuller harvest. Therefore the Apostle mentions “a growing change from glory to glory by the Spirit of God.” We must not expect a fulness “till the time of the restitution of all things,” till that day of redemption and adoption, wherein the light, which is here but sown for the righteous, shall grow up into a full harvest of holiness and of glory. *Bp. Reynolds.*

25. Professors, insecurity of.—The profession of religion will no more keep a man from perishing, than calling a ship the *Safeguard* or the *Goodspeed* will keep it from sinking. As many go to heaven with the fear of hell in their hearts, so many go to hell with the name of Christ in their mouths. *Mead.*

26. Profession, tests of.—Many like religion for a summer-house, when all is fair abroad in the world ; but when winter comes, the doors are shut up, and there is no one to be seen in or about it. *Gurnall.*

27. Profession, no security.—As a corpse may be clad in rich clothes, so a dead soul may be handsomely dressed in a religious profession. And the son of a beggar clad in the garments of a king’s son, may as well hope to be heir to his kingdom as thou, by a mere profession, to inherit the glory of God. *Gurnall.*

28. Principles, their importance.—The principles that are now implanted in thy bosom wilt grow and one day reach maturity, and in that maturity thou wilt find thy heaven or thy hell. Nothing so momentous as principles. As sure as August shows the work of the farmer, so sure thy futurity will show the principles thou art cultivating now. *Dr. Thomas.*

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

BY THE REV. GEORGE RAWLINSON, M.A., CAMDEN PROFESSOR OF ANCIENT HISTORY, OXFORD; CANON OF CANTERBURY CATHEDRAL.

VII. NOTICES IN JEREMIAH AND EZEKIEL.

THE Books of Jeremiah and Ezekiel contain numerous allusions, some prophetic, others historic, to the wars in which Nebuchadnezzar was engaged, or was to be engaged. A certain number of these notices refer to wars, which are also mentioned in Chronicles or Kings, and which have consequently already engaged our attention.* But others touch upon campaigns which Kings and Chronicles ignore, either on account of their lying outside the geographic range of the writer's vision, or from their being subsequent in point of time to the event which they view as constituting the close of their narratives. The campaigns in question are especially those against Tyre and Egypt, which are touched by both writers, but most emphatically dwelt upon by Ezekiel.

I. The war against Tyre. Ezekiel's description is as follows :—

“Thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses, their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones, and thy timber and thy dust in

* See the third Article of the present series, Vol. xvi., p. 162.

the midst of the water. And I will cause the noise of thy songs to cease ; and the sound of thy harp shall be no more heard. And I will make thee like the top of a rock ; thou shalt be a place to spread nets upon ; thou shalt be built no more, for I, the Lord, have spoken it, saith the Lord God " (Ezek. xxvi. 7—14).

It is evident, from the entire character of the description, that the city attacked is—mainly, at any rate—not the island Tyre, but the ancient city upon the continent, Palætyrus, as the Greeks called it, which occupied a position directly opposite to the island, upon the sea-shore. Nebuchadrezzar, as he is correctly named,* fully established in his empire, not merely a "king of Babylon," but a "king of kings," comes with such an army as Polyhistor described him as bringing against Judæa,† to attack the Phœnician town. He brings "horses and chariots, and horsemen and companies, and much people." Polyhistor gives him, on the former occasion, ten thousand chariots, one hundred and twenty thousand horsemen, and one hundred and eighty thousand footmen. He proceeds to invest the city after the fashion commonly adopted by the Assyrian monarchs, and inherited from them by the Babylonians. Having constructed a movable fort or tower, such as we see in the Assyrian bas-reliefs,‡ he brings it against the walls, while at the same time he "raises a mount" against them, from which to work his engines and shoot his arrows with the better effect.§ His men "lift up the buckler," as the Assyrians do while they mine the walls or fire the gates ; while his "engines" ply their strokes, and his bravest soldiers, "with axes," or rather "swords"—often used by the Assyrians for the purpose||—seek to "break down the towers." His efforts are successful, and a breach is made ; the horsemen and chariots, as well as the footmen, enter the town ; there is the usual carnage and plundering that accompany the storming of a stronghold ; and, finally, there is a destruction or dismantling of the place, more or less complete.

It is remarkable that the siege and capture of the *island* city obtain no distinct mention. Some have supposed that it was not taken ; but this is scarcely compatible with the words of the "Lament for Tyre," or with the "isles shaking at the

* Nebuchadrezzar exactly corresponds to the Nabu-kuduri-uzur of the inscriptions.

† Alex. Polyhist., Fr. 24.

‡ "Ancient Monarchies," vol. i., p. 471.

§ Ibid., p. 473.

|| Ibid.

sound of her fall" (Ezek. xxvi. 15, 18). Probably the two cities were so bound together that the conquest of the one involved the surrender of the other, and Nebuchadnezzar, master of the Old Tyre, experienced no resistance from the New.

The annalists of Tyre, though little disposed to dwell upon a passage of history so painful to patriotic men, were forced to admit the fact of the siege by Nebuchadnezzar, and even to give some account of it. They stated that it took place in the reign of a certain Ithobalus (Eth-Baal), and that the Tyrians offered a resistance almost without a parallel. They were besieged continuously for thirteen years.* The brief extracts from their works, which are all that we possess of them, do not say whether the siege was successful or the contrary; but it is scarcely conceivable that the great monarch would have allowed his efforts to be baffled, and it is certain that he carried a large number of Phœnician captives to Babylonia, whom he settled in various parts of the country.†

The fact of Nebuchadnezzar's siege of Tyre having lasted thirteen years, throws considerable light on another passage of Ezekiel. In the twenty-seventh year of the captivity of Jehoiachin (B.C. 573), the word of the Lord came to Ezekiel, saying:—

"Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus; *every head was made bald, and every shoulder was peeled*; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it. Therefore thus saith the Lord God; "Behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for Me, saith the Lord God" (Ezek. xxix. 18—20).

The extraordinary length of the siege, in which men grew old and wore themselves out, explains the phrase,—"*Every head was made bald, and every shoulder was peeled*;" and at the same time accounts for the fact that Nebuchadnezzar was considered to have received no wages, *i.e.* no sufficient wages, for his service, which had been very inadequately repaid by the plunder found in the exhausted city.

* Menand. Ephes. ap. Joseph. *Contr. Ap.* i. 21; Philostrate. ap. Joseph. "Ant. Jud." x. 11, §. 1.

† Berosus ap. Joseph, *Ant. Jud.*, l.s.c.

II. A great campaign in Egypt. In the year of the destruction of Jerusalem, Jeremiah prophesied as follows :—

“Then came the Word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh’s house in Tahpanhes, in the sight of the men of Judah ; and say unto them, Thus saith the Lord of hosts, the God of Israel ; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death ; and such as are for captivity to captivity ; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captives : and he shall array himself with the land of Egypt, as a shepherd putteth on his garment ; and he shall go forth from thence in peace. He shall break also the images of Beth-shemesh, that is in the land of Egypt ; and the houses of the gods of the Egyptians shall he burn with fire ” (Jer. xliii. 8—13).

Some time afterwards he delivered another prophecy (xlv. 13—26) equally explicit, in which Migdol, Noph (Memphis), Tahpanhes (Daphnæ), and No-Ammon (Thebes) were threatened ; and the delivery of the entire country and people into the hand of Nebuchadrezzar, king of Babylon, and into the hand of his servants, was foretold.

Ezekiel delivered seven prophecies against Egypt, all of them having more or less reference to Babylon as the power which was to bring ruin upon the country, and two of them mentioning Nebuchadrezzar by name, as the monarch who was to inflict the chastisement (Ezek. xxix. 18, 19 ; xxx. 10). These prophecies are too long to quote in full. They are chiefly remarkable as declaring the complete desolation of Egypt, and as fixing a term of years during which her degradation should continue. In chap. xxx. we find among the places which are to suffer, Sin or Pelusium, Zoan or Tanis, On or Heliopolis, Noph or Memphis, Tahpanhes or Daphnæ, Pibeseth or Bubastis, and No-Ammon or Thebes. In chap. xxix. an even wider area is included. There we are told that the land of Egypt was to be “utterly waste and desolate from Migdol to Syene,* even unto the border of Ethiopia” (ver. 10). The time of Egypt’s affliction is fixed at “forty years” (vers. 11—13), after which it is to recover, but to be a “base

* There is no doubt that this is the proper rendering. “From the tower of Syene even unto the border of Ethiopia” would have no meaning, since Syene bordered on Ethiopia.

kingdom," "the basest of the kingdoms" (ver. 15), no more "exalted above the nations," no more a ruler over nations external to itself.

By the date of one of Ezekiel's prophecies (chap. xxix. 17—20), which is B.C. 573, it is evident that the great invasion prophesied had not then taken place, but was still impending. Nebuchadnezzar's attack must consequently be looked for towards the latter part of his long reign, which terminated in B.C. 562, according to the Canon of Ptolemy.

Until recently it would have been impossible to adduce any historical confirmation, or indeed illustration, of these prophecies. They were quoted by sceptical writers as prophecies that had been unfulfilled. Herodotus, it was remarked, knew nothing of any invasion of Egypt by the Asiatics during the reigns of either Apries or Amasis, with whom Nebuchadnezzar was contemporary, much less of any complete devastation of the entire territory by them. It was true that Josephus, anxious to save the reputation of his sacred books, spoke of an invasion of Egypt by Nebuchadnezzar later than the destruction of Jerusalem, and even made him kill one king and set up another.* But he placed these events in the fifth year after the fall of Jerusalem, that is in B.C. 581, whereas Ezekiel's date, in his twenty-ninth chapter, showed that they had not happened by B.C. 573. Moreover, he contradicted Egyptian history, which gave no change of sovereign till ten years after the time mentioned, or B.C. 571.

It was difficult to meet these objectors formerly. Within the last few years, however, light has been thrown on the subject from two inscriptions—one Egyptian, which had been long known, but not rightly understood; the other Babylonian, which was not discovered till 1878. The Egyptian inscription is on a statue in the Louvre, which was originally set up at Elephantiné by a certain Nes-Hor, an official of high rank, whom Apries, the Egyptian monarch called in Scripture "Pharaoh-Hophra," had made "Governor of the south." This officer, according to the latest and best interpretation of his inscription,† writes as follows:—"I have caused to be made

* "Ant. Jud." x. 9, § 7.

† See Dr. Wiedemann's paper in the "Zeitschrift für Ägypt. Sprache" for 1878, p. 4.

ready my statue ; my name will be perpetuated by means of it ; it will not perish in this temple, inasmuch as I took care of the house, when it was injured by the foreign hordes of the Syrians, the people of the north, the Asiatics, and the profane [who intended evil] in their heart ; for it lay in their heart to rise up, to bring into subjection the upper country. But the fear of thy majesty was upon them ; they gave up what their heart had planned. I did not let them advance to Konosso, but I let them approach the place where thy majesty was. Then thy majesty made an [expedition] against them."

It results from this inscription, that, while Apries was still upon the throne, there was an invasion of Egypt from the north. A host of Asiatics, whom the writer calls *Amu*, *i.e.* Syrians, or, at any rate, Semites from the direction of Syria, poured into the country, and, carrying all before them, advanced up the valley of the Nile, threatening the subjection of the "upper country." Memphis and Thebes must have fallen, since the invaders reached Elephantiné. Apparently they were bent on subduing, not only Egypt, but Ethiopia. But Nes-Hor checked their advance, he prevented them from proceeding further, he even forced them to fall back towards the north, and brought them into contact with an army which Apries had collected against them. The result of the contact is not mentioned ; but the invaders must have retired, since Nes-Hor is able to embellish and repair the great temple of Kneph, which they have injured, and to set up his statue in it.

The other inscription is, unfortunately, very fragmentary. The tablet on which it was written was of small size, and allowed space for only thirty—not very long—lines. *All* the lines are more or less mutilated. Of the first and second one word only remains ; of the twenty-fifth and twenty-eighth, only one letter. The twenty-ninth is wholly obliterated. The termination alone remains of the last seven. Some lacunæ occur in all the others. Still, the general purport is plain. Nebuchadnezzar addresses Merodach, and says,—“My enemies thou usedst to destroy ; thou causedst my heart to rejoice . . . in those days thou madest my hands to capture ; thou gavest me rest ; . . . thou causedst me to construct ; my kingdom thou madest to increase. . . . Over them kings thou exaltedst ; his warriors, his princes, his paths, like . . . he made . . . to

his army he trusted . . . he hastened before the great gods. [In the] thirty-seventh year of Nebuchadnezzar king of the country [of Babylon, Nebuchadnezzar] to Egypt to make war went. [His army Ama]sis, king of Egypt, collected, and . . . [his soldiers] went, they spread abroad. As for me (?) . . . a remote district, which is in the middle of the sea . . . many . . . from the midst of the country of Egypt . . . soldiers, horses, and chariots (?) . . . for his help he assembled and . . . he looked before him . . . to his [army] he trusted and . . . fixed a command."*

Nebuchadnezzar, evidently, in this inscription, speaks of an expedition which he personally conducted into Egypt, as late as his thirty-seventh year, which was B.C. 568, five years later than the date of Ezekiel's dated prophecy. The king, however, against whom he made war, was not Apries, whose name in Egyptian was Ua-ap-ra, but apparently Amasis, his successor, since it ended in *-su*, probably in *-asu*.† This may seem to be an objection against referring the two inscriptions to the same events, since Apries was still king when that of Nes-Hor was set up. But a reference to Egyptian history removes this difficulty. Amasis, it appears, ascended the throne in B.C. 571; but Amasis did not die until B.C. 565. For six years the two monarchs inhabited the same palace at Sais,‡ and both bore the royal title. An Egyptian monument distinctly recognizes the double reign;§ the expedition of Nebuchadnezzar, being in B.C. 568, exactly falls into this interval. It was natural that Nebuchadnezzar should mention the active young king, who had the real power, and was his actual antagonist; it was equally natural that Nes-Hor, an old *employé* under Apries, should ignore the upstart, and seek to do honour to his old master.

Other wars of Nebuchadnezzar are thought to be glanced at in Scripture, as one with Elam,|| to which there may be allusion in Jer. xlix. 34—38, and Ezek. xxxii. 24; one with the Moabites, perhaps in Ezek. xxv. 8—11; and one with Ammon, touched upon in Ezek. xxi. 20, 28—32, and xxv. 4—7.

* "Transactions of Society of Biblical Archæology," vol. vii., pp. 218—222.

† See the inscription in the "Transactions of Bibl. Arch. Soc.," vol. vii., p. 220, reverse, line 1.

‡ Herod. ii. 169.

§ Champollion, "Monuments de l'Égypte," vol. iv., p. 443, No. 1.

|| G. Smith, "History of Babylonia," pp. 157—158.

Josephus relates it as a historical fact, that he reduced both the Moabites and the Ammonites to subjection;* and there are some grounds for thinking that he also made himself master of Elam; but it cannot be said that these events are either confirmed or illustrated by profane writers, who make no distinct mention of any of his wars, except those with the Jews, the Phœnicians, and the Egyptians.

It was, however, widely recognized in antiquity that Nebuchadnezzar was a great general. His exploits were enormously exaggerated, since he was believed by some† to have conquered all North Africa and Spain, as well as the country between Armenia and the Caspian. But there was a basis of truth underlying the exaggerations. Nebuchadnezzar, at a comparatively early age, defeated Pharaoh-Necho at the great battle of Carchemish, conquered Coelesyria, and reduced Judæa to vassalage. Somewhat later he engaged in the difficult enterprise of capturing Tyre, and exhibited a rare spirit of persistence and perseverance in his long siege of that town. His capture of Jerusalem, after a siege of eighteen months (2 Kings xxv. 1—4), was creditable to him, since Samaria, a place of far less strength, was not taken by the Assyrians until it had been besieged for three years (2 Kings xvii. 5). The reduction of Elam, if we may ascribe it to him, redounds still more to his honour, since the Elamites were a numerous and powerful nation, which had contended on almost even terms with the Assyrians from the time of Sargon to the close of the empire. The judgment of a good general was shown in the subjugation of Moab and Ammon, for it is essential to the security of Syria and Palestine that the tribes occupying the skirt of the great eastern desert shall be controlled and their ravages prevented. In Egypt Nebuchadnezzar probably met his most powerful adversary, since under the rule of the Psammetichi Egypt had recovered almost her pristine vigour. Thus in this quarter the struggle for supremacy was severe and greatly prolonged. He contended with three successive Egyptian kings—Necho, Apries or Hophra, and Amasis. From Necho he took the whole tract between Carchemish and the Egyptian frontier. Apries feared to meet him, and, after a futile demonstration, gave up the interference which he had meditated (Jer. xxxvii. 7). Amasis, who had perhaps

* Joseph. "Ant. Jud.," x., 9, § 7.

† As Megasthenes and Abydenus.

provoked him by his expedition against Cyprus,* which Nebuchadnezzar would naturally regard as his, he signally punished by ravaging his whole territory, injuring the temples, destroying or carrying off the images of the gods, and making prisoners of many of the inhabitants. It is possible that he did more than this. Egypt's degradation was to last for a long term of years.† It is not unlikely that Amasis became the vassal of Nebuchadnezzar, and his peaceful reign, and the material prosperity of his country,‡ were the result of a compact by which he acknowledged the suzerainty of Babylon, and bowed his head to a foreign yoke.

The Parson out of Church.

BY THE REV. J. B. BURNE, M.A., RECTOR OF WASING,
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IF this paper were intended for lay readers, it would be neither in good taste nor to good purpose, though the subject is oftener in laymen's thoughts than it pleases us parsons to suppose. My brethren of the clergy, however, will not, I trust, think it unprofitable to consider how we carry ourselves about the parish.

To say that we should carry ourselves as Christian men, would be to say at once nearly all that has to be said about our behaviour; at all events, by one who holds that even a parson is flesh and blood, and that the spiritual part of him is of the like quality and dignity, neither greater nor less, with that of other Christian souls. This thought, accordingly, I will work out in connection with our bearing as we move about the parish, and what we have to do with the young at school, with hale people in the village and fields, with the afflicted in their houses, and with men and women upon sick beds.

But first I would draw a distinction between the social intercourse of the pastor with his flock, and the same with his general acquaintances. I do not at all mean that he should

* Herod. ii. 182.

† "Forty years" (Ezek. xxix. 11—13); but "forty years," in prophetic language, is not to be taken literally.

‡ Herod. ii. 177.

assume a sanctimonious air within parish bounds, any more than that he should commit himself to buffoonery when he has crossed them ; but there should be about him the air of a man who is at work, and means to do it, who sets before himself a purpose and intends to carry it out by whatever he says and does. The difference should spring from the spirit of his own mind, which, in the exercise of his calling up and down the parish, should be, more than anything, missionary. If he is possessed with such a spirit, his bearing will have about it a consistent earnestness that will not only go far to recommend his counsel, and to emphasize his rebuke, should he be forced to administer it, but, what is nearly as important to the country parson, it will save him from being desultory, which is (with me at least) an ever-present snare. I am under the temptation, and I too often yield to it, of sauntering about the place with aims somewhat unformed. The uprooting of ignorance and the chastening of unruly spirits are apt to take turn with domestic and other matters, such as rose pruning and the eradication of weeds, if not the smoking of them ; while gossip, not always edifying, or even quite harmless, will now and again intrude upon my clerical ministrations. Neither of these should be ; and, therefore, I am in favour of special hours being set apart for parish work, and of a conscious preparation, however short, for its performance. I should say to myself, that I am starting upon a mission, not alone to the school-children, or to A, who is consumptive, or to B, who has fallen from a scaffold, or to C, who has lost her baby, but to whomsoever God's providence throws in my way ; that I have a message to deliver, not always nor oftenest, in words, but by tone, and look, and contact, as well as by direct speech. The virtue of Christian thought and Christian experience must "go out of" me in such poor measure as I am entrusted with it. I have on purpose, but with all humility, used a phrase which, from its most holy connection, may seem overbold, in order to express my conviction that I can do no soul good between whom and my own soul there is not sympathy set up ; that if I would have virtue go out of me, I must not only have virtue in myself, but I must get him to touch me to whom I would have it pass. My preparation, then, for going on circuit (as I think Herbert has it) would have reference both to my own spiritual condition

and to that of my people. With regard to myself, I must strive, not so much by the contemplation of Divine things, to lose consciousness of the lower world, as to bring Heaven's light to bear, and by that light to look steadfastly upon this which is God's earth, when the worst is said, and to call up the dormant spirit in fallen men, who are, after all, His children. With regard to my people, I should try to look at spiritual things from their standpoint, that by a knowledge of their mistaken views I may correct them, and may set free their earth-bound inclinations to rise heavenwards.

It is all very well, however, to talk of what should be ; I shall speak more to the purpose if I describe the sort of thing that sometimes happens when I go into the parish.

I. My custom is to visit the school on certain days, when I am supposed to take a class for religious instruction. And, upon the whole, I may be said to act according to this supposition. Still I do mind me of mornings on which the rain fell straight, or Kingsley's delight, the east wind, blew, when I casually remarked to my wife at breakfast that there would not be a full school ; and, unless with her as casual reply, "Perhaps not," she had given me a look to the effect that she was rather ashamed of me, I should have sat over the fire and read yesterday's *Times*.

I may mention here a fault or two of my school work. The commonest, perhaps, is to sink the parson in the teacher, to pound away at the history and geography of the Old Testament with small regard to its bearing upon Christian life, and to overlook its marvellous foreboding of the Christ ; to make the Gospels a reading lesson rather than veritable "good news" to the children's souls ; to let them hymn to me about themselves as "but little children weak," and yet, being too idle to explain, to leave them a prey to vague territorial regrets that they were not "born to any high estate." But I think my chief snare at school is from within myself,—a querulous mood into which I am sometimes betrayed—a mood reflected in the children by aggravating restlessness, which alternate threats and entreaties on my part fail to quiet, and which, while it lasts, places their good feelings beyond my reach.

I will say no more about school but this, that there is no place out of church where the parson is worse tempted to forget

his Christian, to say nothing of his pastoral, character, or where mindfulness of both will bear better fruit. What I am going to confess next happened after luncheon, when, as everybody knows, the church constable goes upon his beat.

II. I should have made a better start, I do believe, the other afternoon, had not Mr. Brown been just then coming up the village. He being of equine proclivities, of course was curious to learn whether I had sold that mare of mine, and then followed, as naturally, a talk about her. Now I do not know that I could have spoken to direct spiritual purpose on this subject, but I need not have lingered so fondly upon the good points of my horse; and, above all, why did I hurry off at last without informing my parishioner that she puffed a good deal uphill, and had once nearly kicked us out of the carriage. This haste may, or may not, have come of eagerness to be rid of things mundane, or it may possibly have been that I saw Miss Jones at the moment coming out of old Robinson's cottage.

Here was a chance for me, because you must know that Miss Jones is not only an active helper in the parish, but is a real Church-woman, heart and soul. She was just then, as I found, struck with some fresh sign of the old man's patient cheerfulness, and it would have been no more than natural for me to follow out her mood, to speak freely about the long illness as the school of God not for the patient only, but for us beholders, and thus to receive as well as to give out spiritual strength by unstrained converse of soul with soul. But to my shame as the parson, I passed by all that to set up a roving talk of which the salient points were last Sunday's better congregation, and the approaching nuptials of young Smith, together with the probable consequences, among others, the loss to the choir of his bass voice. I shook hands with Miss Jones at last, and went my way, resolved to waste no more time, for the children running from school reminded me that cups and saucers would soon make my presence in the cottages unwelcome. I had nearly reached the house it was my special object to visit, when our doctor came driving by at a great pace. Now, I had long meant to speak to him about his church attendance, which was by no means so regular as I could wish (this, I may tell you, is wholly apocryphal). So, in pursuance of my resolve to do some real parsoning that afternoon, I, with short preface,

plunged into a preachment about "not forsaking the assembling of ourselves together, as the manner of some is." Unfortunately, however, for my success, I had not come to the personal application of that text before he, who is wont to be of most gentle speech, broke in with "Bless the man, how can I stand talking here while Farmer James lies in the road, ever so far off, with his neck broken, for aught I know." So saying, he gave a flick to his old horse, and left me, the word of exhortation still hovering upon my lips. I did not pay the intended visit after all, for I was a little upset by this summary but excusable rebuff, and I thought it better, as indeed it was, to walk off my irritation. I have generally found, that although an indolent disinclination for parish work may be successfully got over by perseverance in the doing of the same, it is seldom of avail to persevere when an adverse circumstance such as this has thoroughly set one wrong. I believe it is best in the like case to keep away from one's people until one ceases to be dangerous.

That was just coming to pass with me, and I was enjoying the recovery of my lost temper, as Mr. Thompson, my churchwarden, loomed in the distance on his cob. The sight of him always does me good, for he is one of those who, without pretending to Optimist views of life, and though keenly suffering from the present friction between labour and capital, can yet make allowances for working people, and can talk of them without bitterness. When Mr. Thompson came up, I asked him, by way of salutation, why he was not at a certain place where he usually visited on that day. He gave some accidental reason that I forget; but I well remember his adding that, "In these times, if you would have a man do his work you must be there to see." "Yes," said the parson, lightly, "'six days shall thy neighbour do all that thou hast to do,' that is some people's reading of the Fourth Commandment out of church." His eyes twinkled at this old pleasantry, which I suppose was new to him; but I saw a doubtful, grieved, expression come into them directly, and, in his kind manner asking after the parsonage, he went his way, leaving me to ruminate on the wisdom of clerical joking.

And, much as I am addicted to the habit, I do think it a lamentable mistake in conversation with parishioners. Not only does it encourage levity in the profane, but the right-

minded among our people have a reverence for the mere words of Holy Scripture, which we, some of us, have gone far to lose, not altogether by our fault, nor I hope without replacing it by a yet deeper reverence for the truths which they express ; but our fancy will run riot sometimes, and is apt to disport itself with that which is the study of our working hours, as boys will, on a wet day, turn the school into their playground. In the company of clerics, among whom real disrespect for sacred things cannot be conceived, I look for no great harm to come of the occasional indulgence in such verbal pleasantry ; still the stern dictum of old Fuller has a ring about it which will touch the hearts of most of us with its vibration, "Jest not with the two-edged sword of God's Word : will nothing please thee to wash thy hands in but the font ? or to drink healths in but the church chalice ?"

This record of my afternoon's walk will not have been quite futile if it helps me to avoid in future the betrayal of a worldly spirit, or the temptation to gossip, or unseasonable exhortation, or the light handling of texts in chance meeting with my parishioners ; in each of these failures it is not hard to see an opportunity which naturally presented itself, and might have been as naturally seized for doing good work, but was let slip chiefly because I had not beforehand given my mind seriously enough to what I was about to do.

There is no part of our work in the country which calls for a more spiritual mind to do it well, or which tells more upon the souls of our cure, than this wayside ministration. To be armed at all points with the right thing to say, to be ever ready to say it when the right moment comes, and to say it in the right manner, so that it shall seem to spring out of the passing circumstance rather than be dragged to the front neck and heels in spite of it ; there needs for this a concentration of purpose and an alertness of one's powers which makes the parson's afternoon no leisurely stroll. At the same time, I believe that he will do such work the best who can appear to be least absorbed, and whose most solemn words seem to fall unbidden.

III. I have not even yet quite made my shrift ; but must ask you to bear with the confession of false steps that I have taken about a sick-room. I cannot accuse myself of inten-

tional rudeness or want of consideration—but have I never, on some wet day, burst in upon a nervous invalid as if the storm had driven me to his side, rapping with the ferule of my umbrella on the floor to shake the rain off, as, in what must have sounded to him blustering tones, I congratulated him upon his immunity from exposure to the weather? Have I never, while making my first inquiries, sent my gaze wandering about the place, to fasten at last upon a bit of chippendale or precious old brass candlestick? When about to sit down beside him, have I never curiously eyed the seat, and with much care wiped it, lest vulgar dust should be transferred thence to my smug person? When I have sat down before him, has it never been in the military sense of laying siege to the unhappy man, settling myself with grim content, as one who should say, “I’ve got you at last, my friend, you can’t slink round the corner now; my turn has come, and I won’t spare you.” And, when I should begin to read the Office, have I never kept turning the leaves backward and forward with an indecision as to what I should inflict upon the patient, which must have been irritating to the last degree?

Lastly, have I always called to mind what were my own feelings in time of sickness, how the presence even of my brother was a weariness, and how I wished him away before he had talked to me ten minutes? and, my prayers ended, have I never, by rubbing my knees, betrayed unseemly solicitude for a becoming re-entrance to the vain world?

It may occur to you, that in this confession I have referred to the more venial of my errors in visitation of the sick, and doubtless these cannot, in respect of wickedness, be compared with a hasty, or cold, or careless spirit when engaged about so momentous an undertaking. These faults, however, unobserved by oneself at the time, are but too well marked and long remembered by those who have witnessed or been the victims of them,—faults which must have often hindered my honest endeavour to minister to the need of the soul.

IV. There is one more reminiscence I will refer to; it is connected with visits of condolence.

I had not been long in Holy Orders before it became my duty to make such a visit to a person of the middle class, a widow of a few days. To this end I had sincerely tried to

imagine the feelings of this lady ; and, to prepare for due response, I had searched various repositories of fit topics, so that my young heart was in a decidedly sensational condition when I got to the house. And, indeed, the first appearance of the mourner, her deep crape, her weepers (for this was long ago), her fixed countenance, all claimed my utmost sympathy, and would have gained it, had not some words which she let fall in her reception of me betrayed the true subject of her grief—sorrow for herself, her loss of position, of property, loss of anything but of her love, and then, in a hard voice, she delivered herself of those very commonplaces which lay garnered in my memory for her good. I was confounded, not so much by her supreme self-regard at such a time, though that was staggering enough to me then, but I perceived the mere vanity of sentiments and expressions which, till I heard them at her mouth, seemed the most proper for myself as comforter to adopt. I resolved to have no more to do with them thenceforth, but rather go into the house of mourning unprimed except by God's help, and, unless fit speech rose to my lips unsought, to hold my peace and be content in those first dark hours to manifest by look and touch the sympathy which I came to offer.

I have since, as I trust, been suffered to give comfort and good counsel to many in their bereavement ; but, whenever by God's blessing that has happened, it has been in the strength of prayer made together, and not by such parrot utterance of truisms such as, " Other friends remain ; " or, " Loss is common to the race ; " for—

" Common is the common-place
Of vacant chaff well-meant for grain."

To suppose that one or other of the weaknesses into which I have been betrayed, and which I have ventured to describe, has surprised my reader at any time, would be presumption in one who has had the advantage of no better than suburban training, and who has only too contentedly spent his time ever since upon the clods and among the clodhoppers who are dear to him.

Catechising in Relation to Sunday Schools.

BY THE REV. EDWARD BRICE, B.A., VICAR OF BOWLING,
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"THE chaplain has often told me, that upon a catechising day, when Sir Roger has been pleased with a boy that answers well, he had ordered a Bible to be given him next day for his encouragement; and sometimes accompanies it with a fitch of bacon to his mother." Addison wrote this in the reign of Queen Anne, and it may be taken as fair evidence that the catechising of the children of a parish was a prevalent custom in his time. For in a fiction that professes to sketch the manners of the age, like the *Sir Roger de Coverley* papers, allusions to customs are almost sure to refer to what is common, or they would fail to give a true picture of life; and the allusion to the catechising of the good chaplain of the old baronet comes in as naturally as a reference to the Sunday-school would in a modern novel. Perhaps the instruction given may not have been very much more than a knowledge of the letter of the catechism; but, at any rate, we may justly conclude that the best of the clergy, at the beginning of the last century, did try to carry out the directions of the 59th Canon, which says, "Every parson, vicar, or curate, upon every Sunday and holy day, before Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer."

However that may have been, there is no doubt that the rise and growth of Sunday-schools tended to put the obligations imposed by the Canon into the shade, as it was assumed that they answered the purpose in a better way, and set the clergy free for other duties. During the early part of the present century, catechising in church was not a common practice; and it is only of late years, under a growing con-

viction that Sunday-schools do not adequately fulfil what was expected of them, that attempts are being made to revive, in one form or another, the spirit at least of the old direction to the clergy to instruct the young in definite religious knowledge. Children's services, with sermons, addresses, or catechisings, form part of the machinery of most parishes, and are carried on side by side with the Sunday-school. The object of this paper is to make one or two suggestions which may help to bring them into closer connection.

Neither the average Sunday-school, nor the average children's service is perfectly satisfactory. Some persons are disposed to consider Sunday-schools as a failure, and, on that ground, to set them aside. A better way is to improve them, so far as they are capable of improvement, and also not to expect more from them than the limited amount of good which they can accomplish. The Sunday-school system has many weak places, and some weak places that are inherent, and can never be quite obviated. For instance, teaching requires a professional training; and we have no more right to expect that religious knowledge can be conveyed without special acquaintance with the art, than that reading, writing, and arithmetic can be taught by anybody who chooses to set up a school. Sunday-school teachers are amateurs; and although there are brilliant exceptions, the average amateur cannot rival the first-rate teacher who has regularly learnt his trade. This must always be a weak place in Sunday-school work. Another weak place in the system lies in the lessons. Sometimes they are left to the teacher's discretion, and then the results become uncertain and vague. But even where there is a syllabus fixed for the whole school, it is commonly the case that too much is attempted. Fifty-two lessons on the life of Christ, or a lesson on the Gospel for each Sunday of the Christian year, is attractive in theory; but in practice it fails to convey clear and certain knowledge. Every day-school master knows that for a scholar to pass the examiner, he must go over the subjects again and again. Dr. Chalmers gave us two great rules for teaching children: "Simplify and repeat." Frequent repetition is absolutely necessary; and the younger the children are, the more it is needed. This, however, is a defect that can be remedied. The periodical inspection of Sunday-schools, that is becoming a custom in

some places, will tend very much to give distinctness and reality to the instruction given, and to bring it within the limit of what a Sunday-school may be fairly expected to accomplish.

Nor, again, is the children's service always what it might be. The sermon or address which usually forms a part of it, is not often a very effective means of conveying religious knowledge. Even if the preacher has the gift of holding the attention of his young listeners, he cannot know whether what he says is really understood by them. Children learn best by the catechetical method, by question and answer, intermixed with explanations by the teacher on points which he sees are only imperfectly grasped. Sermons and addresses are useful as a variation of an established practice of catechising ; but definite knowledge is most surely imparted by talking to children, and by making them talk in return. Catechising does take the place of a sermon in some parishes ; but when it is carried on independently of the lessons given in the Sunday-school, there is a loss of time and power which is to be regretted. But if, on the other hand, it is systematically connected with the subjects that are being taught in the school, its value is increased considerably. The school and the church will help each other, and be mutually supplemental.

In order to do this effectually, it is well, in the first place, to group the classes of the school into divisions or sections. Omitting the senior class and the infants, the remaining classes may be divided into two or more groups, as may be expedient. The scholars will then be more on a level, and far more easily dealt with than when all ages are taken at once. In the school work a syllabus of lessons to be given by the teacher, of verses, hymns, catechism, or collects to be learnt by the scholars, should be arranged for each division. The less ambitious it is the better, as it will have more chance of being carried out. It should also be brief enough to allow each subject to be taken by the teacher several times in the course of a year. No good day-school master would consider his children likely to pass the Diocesan Inspector well unless they had gone through the appointed syllabus more than once ; and we have no right to assume that the laws of memory differ on Sunday and Monday. The syllabus would form the staple teaching given in the Sunday-school. On the days of cate-

chising, one division of scholars would be taken to church ; or a still further division might be made, and the boys taken on one Sunday, the girls on another. The catechising would then be based upon the syllabus. This furnishes a fair groundwork upon which to proceed, and will greatly facilitate the labour of the catechist. Some portion of the syllabus may be chosen as a subject, questions asked upon it, information given where knowledge is weak, applications made of the religious truths it teaches, and illustrations added where they may be effective. Part of the time may be devoted to the repetition of the lessons committed to memory, either by single scholars or by all in a body. In fact, there is a wide field before the catechist, in which, as his judgment dictates, he may do a great deal to consolidate the Sunday-school work, to deepen the instruction given, and render permanent impressions that have been made there.

Some such plan as the one suggested offers advantages which experience will soon show to be very real. Of course modifications may be wisely made in many ways to suit circumstances, but the main principle that catechising in church should be as far as possible blended with the teaching given in the Sunday-school is a sound one.

Some of the advantages of the proposed plan are very obvious. It is far easier for the parson than the delivery of a children's sermon. Only a few men have the power, natural or acquired, of speaking attractively to children. It is no disparagement of some eloquent preachers, whom it would be worth going far to hear, to say that they lack this gift. Some men, here and there, can talk to children with splendid effect. A friend of mine always had his scholars' service well attended by adults, who were as much interested as their younger brethren. But it is not too much to say that the sermon is often—more often than not—a sheer failure. The restlessness, the suppressed hum of sound that forms an undertone to the speaker's voice, show how little is the sympathy existing between him and his audience. I remember a parish where the custom was to assemble the scholars of the Sunday-school on a Sunday morning in a large room fitted up as a chapel, instead of sending them to church, as is commonly done. After the Morning Prayer or Litany there followed a sermon by

one of the clerical staff. But it was rarely a success. The difficulty of holding the attention of a congregation composed of young men and young women, of little children who had recently been removed from the infant school, and of all the ages between these, was beyond the power of an ordinary man. Inattention, apathy, and disorder were more or less prevalent the whole time, and it was a relief to congregation and preacher when the necessary performance was finished. On one occasion the restlessness, usually suppressed as much as possible by the teachers in attendance, reached a climax, and two little fellows mounted upon the form, and began a regular set-to with fists. Now there is far less difficulty in catechising than in talking straight on for half an hour, as in an address or sermon. For half the material required is brought by the children themselves; and the speaker, whenever he finds his power of retaining the attention begins to flag, can put questions that are sure to bring some answer, and so recall wandering minds to the point. Given some experience in framing fit questions, and an ordinary knowledge of the subjects that form the school syllabus, any one will find regular catechising a far less tax upon himself than a series of sermons to children.

Another reason in favour of catechising is that it tends to keep alive the interest of the children. A succession of anecdotes in a sermon will do this, no doubt, but a succession of anecdotes is apt to teach nothing in particular except the anecdotes themselves. Unless a man has great skill, the idea illustrated is lost sight of, and the illustration alone remembered. Now a well put question, pertinent to something of which children have some knowledge, always awakens attention. The knowledge may be imperfect and vague, but the mind is called into activity, and a point of contact hit upon between the speaker and his hearers. The criticism was once made of a sermon, that it had no hooks, meaning it failed to lay hold of the mind. A good question is a "hook" which fastens upon a child's understanding and makes him think. As in catechising a great deal of the time must be occupied by the children's impromptu answers, and by their repetition of what they have learnt by heart, there is a guarantee that they will have a fair amount of interest, and most men can easily add some additional instruction in suitable places.

Then, again, real knowledge is more surely imparted. The principles and facts to be taught are questioned into the children, and then questioned out of them again. The instructor can gauge the extent to which the questions have been understood. He can discover where knowledge is weak, and by going over the ground again and again, make sure that the point is fairly grasped.

Lastly, this plan gives encouragement to the Sunday-school teacher. Some of them will usually be present with their classes. They see their work tested, and will be stimulated to give better teaching where they see it is needed; and they may also glean hints on the way to teach catechetically.

The communication of sound religious knowledge to the young was never more important than it is now. It is becoming more and more likely that the instruction given by the Church to the young will have to be given on Sundays. The modicum of Bible teaching in Board Schools will not suffice; and the severe competition which voluntary schools have to suffer from these formidable rivals, makes it more and more difficult to give a due place to religious teaching on week-days. Zeal like that which the Church showed in the development of national education, when it first became a pressing question, can secure that, in one way or another, the children who come under her influence shall have a sound and definite knowledge of fundamental religious truth. Secular education is provided for in the future, and the Church's duty now is emphatically to make provision for religious instruction. If other means fail, it may still do much by carrying still further the steady improvement that is taking place in Sunday-schools, and by combining with this catechising by the clergy, if not in the literal form directed by the Canon, at any rate by an adaptation of its spirit to the needs of the present day.

Current Theological Literature.

Several of the volumes for review this month may be classed together on account of their general relationship to abstract and theological questions. It is almost a sufficient recommendation to state respecting the elaborate treatise by the Rev. J. B. Heard on the "Tripartite Nature of Man,"* that it has reached the fifth edition. A certain class of readers has long been acquainted with its value, but, as education develops the thinking powers of the community, works of this character ought to have a far more extended circulation, for the more intimately we are made acquainted with the deeper truths of revelation, the more will the inspired volume itself be revered and trusted. On some points man can obtain a correct knowledge from human sources, but on others the Bible is the only book to which he can turn for authoritative and specific information. In this respect, the two parts of human nature, the body and psyche, or sense and intellect, Aristotle knew as much as we do, but of a third faculty, the *pneuma* of St. Paul, which lies absolutely beyond the psychical man's horizon, all our knowledge is derived from the Bible only. "Thus of the three forms of consciousness,—sense, self, and God,—consciousness, philosophy can tell us of the two former ; revelation alone discovers to us the existence of the third and highest. The *organ* of God-consciousness, or the *pneuma* and its function, or the life of God in the awakened spirit, are thus made known to us in God's Word, and there only." The principles laid down are most skilfully employed in the explanation of the doctrines of original sin, the new birth, the disembodied state, and the spiritual body ; and the whole book is ably summarized in a few paragraphs, in one of which we read, "For those who are teachers of the Word, and not hearers only, defective psychology is more than a psychological error ; it emerges in theology, and begins a confused way of thinking on the nature of man which must end in impairing our conceptions of God."

We should be very glad to hear that Dr. Fairbairn's book,†

* "The Tripartite Nature of Man, Spirit, Soul, and Body." By the Rev. J. B. Heard, M.A. Fifth Edition. Edinburgh, T. and T. Clark. Price 6s.

† "The City of God." By A. M. Fairbairn, D.D., Principal of Airedale College, Bradford. London: Hodder and Stoughton. 1883. Price 7s. 6d.

"The City of God," had become as popularly known as it will inevitably be appreciated wherever it falls into the hands of thoughtful persons. It is one of the rich store-houses of original thought blended with a potential gracefulness of diction, as is rarely to be met with. The present phases of Modern Thought and Faith are strikingly demonstrated in the Introductory Essay. The rest of the book consists of four principal parts, each of which is subdivided into a number of adjunctory chapters on Theism, Comparison of Religions, the Jesus of History and the Christ of Faith, the Riches of Christ's Poverty, the City of God, which gives the name to the whole volume, and discusses the ideals of Abraham, John in Patmos, Augustine's *Civitas Dei*, and many more themes. One of the most beautiful portions of the book is that which unravels the Problem of Job, and is prefaced with much more than the following quotation :—"The Book of Job is a work not simply of literary but of living interest, a wonder in that most wonderful body of ancient literature, so deeply studied, so little known, our Hebrew Scriptures. It appeals in an equal degree to the imagination and the reason—to the one as philosophy, the grandest product of Hebrew wisdom ; to the other as poetry, the highest achievement on this field of the Hebrew, or rather of the Semitic, spirit, the ripe and fragrant fruit not so much of a man's or a people's genius as of the genius of a race. It stands there the work of a nameless man ; no one can tell who he was, or where and when and how he lived ; yet he so lived as to be one of our mightiest immortals, leaving all that made him what he was,—the questions that vexed him, the thoughts that possessed him, the faith that consoled him, the hopes that transmitted and glorified his sorrows, set here as to everlasting music. That is an immortality modesty itself need not blush to own,—the man nameless, but his speech and his spirit alive and articulate for evermore." The erudition of the learned writer may be unflatteringly styled of an omnivorous character ; whatever England or India, Germany or any other nationality has to offer, is made subservient to the subject ; the politics of ancient Rome, Greece, and of Israel yield their illustrations, the individual theologies or negations of such diverse individuals as the holy Job, the mystical Scheiermacher, or the moral essayist J. S. Mill, and the influences of men of thought like

Comte, Renan, and Kant, are confronted with the more hallowed and transcendent minds of Paul and the nameless author of the Book of Job."

"Intimations of Immortality"* is another work which nothing less than reading from the contents to the appendices could satiate the interest excited by the preface. As very much disappointment has been the result of some former attempts to understand the vague rhapsodies of sundry mystical writers, it is right at once to say, that to have missed this book would have been a positive misfortune, and that the remembrance of the pleasure will be a lasting one. That irrepressible subject of the present day, as to the precise destiny of man after death, is not the subject here discussed; an anterior question to that is propounded and answered for the benefit of doubting and perplexed minds on the momentous proposition, Is man immortal? An affirmative answer is cumulatively proved by a variety of intimations in the human race, in human nature, from the person and teaching of Christ Himself, and from the unseen realm around us. The subject, as presented by Mr. Horder, is a very delightful one for meditation; and he has accomplished the pleasant task with the utmost reverence, and entirely in accordance with Scriptural authority. The value of the book has been much enhanced by the appropriate use of some of the finest stanzas relating to the subject which could have been selected to set off the prose. Of the latter, we give a few lines from p. 102:—"The treatment of children is determined by the character of their parent. From such character you may almost forecast the future culture and management of the children. To a very large extent, the Christian thought of immortality is the outcome of Christ's idea and manifestation of the Father. Such a Father could not but give creatures, with their thought full of a continued existence for which their heart yearned, a life to meet and satisfy both mind and heart. The Father of our Lord Jesus Christ could not but give to men something of His own immortality. Anything less than this would be felt to be unworthy of One in whose children such longings had been awakened. Were it not so, they would have a good right to

* "Intimations of Immortality, or, Thoughts for the Perplexed and Troubled." By W. Garrett Horder, Editor of the "Poets' Bible," etc. London: Elliot Stock. 1883. Price 3s. 6d.

lift their eyes to Him and ask, 'Why hast Thou made us thus?' The extinction of men with the instinct of immortality would be an eternal dishonour to Him who had thus fashioned their hearts alike. A living, holy, gracious, loving God surely will satisfy yearnings which seem to spring out of the very nature He has given to men?"

The fifth volume of "Hours with the Bible"* will sustain the high reputation of Dr. Geikie's excellence as an expositor of Scripture. The learned author has an admirable way of helping the student to realize events as they occurred. You can almost see and hear the *dramatis personæ* in the graphic descriptions by which these long-past relations of Hebrew life, in which prophets, priests, and kings took part, are here revived. As well as these verbal pictures, there are also many woodcuts illustrative of the text; while in an index we have counted about two thousand passages of Scripture touched upon in this volume. We must not forget to say that the wide and deep research of the writer enables him to expose the shallowness of that popular school of Biblical criticism so much fancied by modern flippancy. There is no misunderstanding such a passage as the following on Zeph. iii.: "A phenomenon, surely, preaching like this, unexampled in the history of any people or age! Imagine an orator at St. Paul's, not in our own happy days, but in the Sodom and Gomorrah times of the last Stuarts or of the Regency, denouncing the royal family as roaring and devouring lions; the judges as insatiable wolves; the clergy as mere talkers and deceivers, and as polluting the temple and violating the law of God! Imagine a preacher, even now, who feared only God, and spoke accordingly! Fancy him declaring that the Divine judgments for the wickedness of all classes, high and low, would sweep over the land like a destroying flood, unless all alike repented! Dean Colet, before the Reformation, and Latimer and John Knox, in its hours of struggle, are perhaps the only parallels in our history. Enthusiasm is not in favour in our day. To speak boldly for God is vulgar. Satan has his own place amongst us, and, as an established institution, should be treated handsomely."

* "Hours with the Bible." Vol. V. Manasseh to Zedekiah, with the Contemporary Prophets. By Cunningham Geikie, D.D. London: Hodder and Stoughton. 1883. Price 6s.

The author of the "Great Memorial Name"* is to be congratulated on this most thoughtful commentary relating to the mysterious name *Jahveh*, i.e. *Jehovah*, which he has offered to the public, but which is best suited for hours of meditation rather than the desultory efforts of mere surface readers. The scope of the volume comprehends an easily followed but closely argued exposition of the origin and manifold revelations of the Great Name throughout the ages of the patriarchs, priests, and prophets, till it was assumed by our Blessed Lord, who is styled "Lord of lords" in the Apocalypse. It was essential that a critical examination of the text, Exod. vi. 2, 3, should be included in this work. As it stands, the passage apparently contradicts the historical revelations of the Name in the Book of Genesis, but which is here shown from the text and context not to be an assertive negation, but an interrogation of a very marked character. Every page breathes the utmost reverence, and the style lacks nothing in lucidness and refinement. It is almost invidious to select any particular section of the book, but that which relates to the wondrous vision in Isaiah vi. is very beautiful indeed.

The "Cambridge Bible for Schools"† now includes the very useful book on *Hebrews*, by Canon Farrar. In a very plain discussion, and under the familiar form, slightly modified, of *Quis, quid, ubi, quibus, auxiliis, cur, quomodo, quando*, or topical summary of prefatory remarks to sacred books, Dr. Farrar advances his opinions respecting the authorship, canonicity, theology, and Alexandrian character of the epistle, and without any attempt at dogmatism exhibits a treatment more or less original, and not altogether in harmony with some other commentators. For example, he is distinctly adverse to the notion that Paul was the author, though he also allows that the writer was deeply imbued with the Pauline spirit. The rest of the work, as might be expected, manifests the result of much reading, thought, and judgment, and is written in a perspicuous style and compact form.

An exposition of the Epistle to the Romans has been added

* "The Great Memorial Name, or, the Self-Revelation of Jehovah as the God of Redemption." By P. W. Grant. London: Hodder and Stoughton. 1883. Price 6s.

† "Cambridge Bible for Schools and Colleges:" Epistle to the Hebrews. Edited by the Rev. Canon Farrar, D.D. Cambridge University Press. 1883. Price 3s. 6d.

to the "Handbooks for Bible Classes."* We have carefully examined it, especially the introductory part and the comments on the more difficult texts interspersed throughout the volume. Respecting these particulars, and of the general body of the commentary, we are bound to express the greatest satisfaction with the scholarly exposition and the careful criticism of Dr. Brown. The expositions given of such notable verses as Rom. v. 6, and others in chapters vii. and viii., are worth the cost of the whole book over and over again.

The object of Dr. Roberts in writing "Old Testament Revision"† is to prepare the public for the forthcoming work of the Old Testament Revision Company, and which he trusts will not be marred, like its predecessor, with so many needless and minute changes. Without any such reason the present volume would have certainly been welcomed as a very able and useful contribution to the criticism of Hebrew Scriptures. One recommendation is, that it is rendered in untechnical language, and therefore within the range of Bible readers generally. It is not only a history of the Bible, but is also a companion to the sacred volume, as it embodies a discussion of a considerable number of texts, which can be scarcely understood as they stand in the text, but, by the help of the explanation and re-translation here offered, new light and beauty are shed upon them, or, rather, their real light is made to appear. There is also included a chapter on the Hebrew language, with its six thousand words, derivable, according to Max Müller, from five hundred roots only, and consequently possessing great flexibility of meaning, and requiring much care to determine their exact value and bearing. The Apocrypha is briefly characterized, book by book, historically and critically. It is not generally known that the noble passage, 2 Esdras vi. 38—41, contains the Greek equivalent of the Latin maxim "*Magna est veritas et prævalet*" (*sic.*) The Samaritan Pentateuch, the Septuagint, the Talmud, Targums, and the many versions commencing with that of Aquila, A.D. 129, and the Authorized of 1607, are most carefully reviewed,

* "Handbooks for Bible Classes"—*Romans*. By the Rev. Principal Brown. Edinburgh: T. and T. Clark. 1883. Price 2s.

† "Old Testament Revision; a Book for English Readers." By Alexander Roberts, D.D., Professor of Humanity and Member of New Testament Revision Company. London: Hodder and Stoughton. 1883. Price 3s. 6d.

and conduce to the great value of one of the most useful and instructive volumes of the kind with which we are acquainted.

"First Lessons on the Church Catechism"* are intended for elementary classes in Sunday schools, and will also be found useful in families. There are fifty-two lessons included under the five sections of—What God does for us ; what God expects from us ; the truths which He expects us to believe ; the things which He tells us to do ; and the help which He gives. Whatever may be the experience or inexperience of the teacher, these lessons are so simplified that every one may gain more or less of assistance in matter and method. The questions are admirably arranged, and very nicely worded. We are very much indebted to the Sunday School Institute for so many laudable efforts in promoting the usefulness of one of the greatest religious institutions in affiliation with the Church of England.

The work which is done by catechetical instruction in junior classes may be carried on amongst senior pupils by such a book as the Rev. Gordon Calthrop has prepared for the purpose, entitled "Discipleship,"† which carries the catechumen forward from the consideration of baptismal obligations to confirmation and communion ; showing also the source of strength, the many excuses and temptations which are originated by the many circumstances affecting youth.

Those who want a book of light reading, from which to glean much useful information, should obtain the account of Miss Macpherson's rescue, training, and emigration work, very appropriately called "God's Answers."‡ For nearly twenty years this lady, as fond of home as anybody, has been travelling backwards and forwards to Canada with orphans, waifs and strays of society, and London arabs, whom to capture was a succession of stratagems, whose taming was next to the miraculous, and whose transference over the Atlantic to Canadian homes entailed the most arduous and unceasing care. The difficulties of every stage are told us, and are sometimes thrill-

* "First Lessons on the Church Catechism." By Caroline L. Croome. London : Ch. of Eng. S. S. Institute. 1882. Price 1s. 6d.

† "Discipleship ; or, The Second Door." Counsels to young Christians. By the Rev. Gordon Calthrop, M.A. London : Wm. Hunt and Co. 1882. Price 1s.

‡ "God's Answers." By Clara M. S. Lowe, author of "Punrooty." London : Jas. Nisbet and Co. Price 3s. 6d.

ing. Witness the explosion on the *Sardinian*, when fifty boys and girls were on board, but happily escaped. Indeed, one chapter of perplexities in such a sphere of usefulness is no sooner finished than a similar one is commenced.

In an attractive binding, and with many illustrations (not very well executed), Mrs. Prosser has provided seventy-two lessons "For You,"* the "you" being susceptible of considerable elasticity, so as to mean *all*. The fable is one of the most ancient, as well as the most effective, forms of imparting moral lessons, or of conveying truths not welcome in a direct form. Its beauty, of course, consists in its transparency and applicability. Some of the most renowned fables have been marred in the eyes of young people by the inevitable "moral" or "application," as the sequence of a nice picture. These deterrent words are not expressed in this collection, and yet the reader's benefit is not in any case neglected by the characters who are enlisted for that purpose. The titmouse and other tiny birds, a gig horse, a gay young poplar, a haystack on fire, and a hundred other things, talk as naturally and volubly as so many boys and girls, and quite as gravely and learnedly as so many sages.

If "Poems and Hymns"† had been intended for circulation amongst the author's friends only, we should have said nothing more than that it would have been better had several of the weakest pieces been omitted, which very much lower the average standard. The *Easter Hymn*, and the one beginning with "God of nations," are amongst the best of the hymns. The miscellaneous poems are not at all indicative of marked poetic talent. The following is an epitaph which monopolizes page 83:—

"Now, what to him whose dust is here
Loud Folly's brutal bray,
Proud Wisdom's all-contemptuous sneer,
And Wit's envenomed lay?
Beyond the golden gates of Morn
He wears the crown of Day!"

There is also something novel in the lines about a steam-engine, or Iron Horse, as Mr. Coster designates it:—

"It goes to the east, and it goes to the west,
And carries fire in its loving breast."

* "Fables for You." By Eleanor B. Prosser. Illustrated by S. C. Pennefather. London: Home Words Publishing Office. 1882. Price 2s. 6d.

† "Poems and Hymns." By Geo. T. Coster. London: T. F. Unwin. 1883. Price 5s.

Probably this "loving breast" must be taken in connection with the succeeding stanza on London; but in what way we cannot suggest, as the first line is a puzzle:—

"Welcome the city with its swarming life."

We purposely abstain from transferring any of the blank verse; it is unusually poor.

A new translation of the Book of Enoch * needed no apology; for, as the author justly says, "the tendency of modern evangelical theology is to transfer the centre of interest from the work of Christ to the person of Christ;" and as this book is one of the most ancient of the apocryphal and apocalyptic literature, with a religious purpose, and reflecting a prophetic spirit, "it can safely be said to be an invaluable aid to the understanding of the religious and moral atmosphere in which the Saviour lived. It does not belong merely to the curiosities of literature, but is a book of positive worth, and the source of much information to the patient investigator." In addition to the actual translation from the Ethiopic original, there are two valuable introductions, in one of which Dr. Schodde exhibits the influence of the book on Talmudic, Rabbinical, Mohammedan, and Christian literature, and tabulates the methods which other commentators have laid down in treating the book. Every section is philologically considered in unusually valuable notes and criticisms.

* "The Book of Enoch." Translated by the Rev. Professor Schodde, Capital University, Ohio. London: Trubner and Co. 1882. Price 9s.

Editorial and Church Homiletical Society's Notices.

All Literary communications to be addressed to the Editor, "Clergyman's Magazine," 27, Paternoster Row, London, E.C.

Members joining the Society during the present month can be supplied with the back numbers of the Magazine from January.

Any Clergyman of the Church of England, or other Episcopal Church in communion therewith, or any candidate for Holy Orders, wishing to become a member of the Society, is requested to apply to the Hon. Secretary, the Rev. HENRY LANSDELL, D.D., Eyre Cottage, the Grove, Blackheath, S.E., enclosing his subscription of 10s., and sending his name, address, ecclesiastical designation or cure, or in the case of a candidate for Holy Orders, his College.

The subscription to the Society and the Magazine (sent monthly, post free) is ten shillings (or \$2 : 50) a year to any one in the United Kingdom, America, Canada, and the countries comprised in the postal union; or fifteen shillings in any other part of the world. Five shillings entitles to membership in the Society only.

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THE CLERGYMAN'S MAGAZINE.

AUGUST, 1883.

The Special Perils which beset the Spiritual Life of the Parish Priest.

BY THE REV. JOSEPH HAMMOND, LL.B., VICAR OF ST. AUSTELL,
CORNWALL.

THERE are few of us clergy, I imagine, who, as we look back on those days when we were being inwardly moved by the Holy Ghost to take upon us the bishopric of souls, are not conscious of having been more or less influenced in the choice of the priestly vocation by the hope that this sacred calling, by virtue of its occupying us in the things of God and separating us from the common life of men, would shelter us from temptation and make it easier for us to secure the salvation of our souls. And there are some of us, perhaps, who have not even yet realized that this was a delusion ; who have not realized that the sacred office, so far from imparting any sacredness to our persons, has but changed the character of our temptations—*caelum non animum*—and changed them probably for the worse. If we fondly hoped that our commerce in the things of God would make the race of life easier and the battle less fierce, we laid a flattering unction to our souls ; for is it not the case that our probation is in reality severer than that of other men, just because our temptations and besetments are more specious and insidious than theirs ; just because “the devil’s peace is ever worse than the devil’s war” ? To us the foul fiend appears not

in his vulgar habit of horns and hoofs ; to us he transforms himself into "an angel of light." That was a sagacious painter, a man of deep spiritual insight, who represented the devil as appearing to one of the saints—I think it was St. Francis of Assisi—in the semblance of a fair virgin. Yes, it is worth asking whether we have not made our salvation all the more difficult by our choice of the clerical profession. Before all men there lies a strait gate and a narrow way, but I am not sure whether that gate is not straitest of all to the gatekeepers. The officers of Christ's militant host are the favourite butt of the enemy. We are apt—and this is in itself one of the special dangers of our holy calling—to take our salvation as a thing assured because we can cry, "Lord, Lord, have we not prophesied in Thy name?" Like the Jewish doctors who held that if only two men were saved, one would be a scribe and the other a Pharisee ; like the *Grand Monarque*, who was sure the Eternal would think twice before He would damn so distinguished a prince as he, it hardly occurs to us that *we* can be castaways. And yet our Lord Himself reminds us that, "to whom men have committed much, of them they will ask the more" (Luke xii. 48) ; and the Lord's brother forewarns us that "teachers (διδάσκαλοι) shall receive the heavier judgment" (James iii. 1). So that there *may* be a spirit of prophecy in those terrible frescoes of Del Sarto which still speak to us from the walls of the Campo Santo at Pisa, and in which the beholder is struck by the number of "religious" who are suffering the tortures of the damned.

And I find a confirmation of these gloomy apprehensions in the consideration, first, that the clergy, like other men, are almost entirely the creatures of circumstances ; that the fact that they are now found in a sacred office, and the preachers of a lofty morality, does not argue any merit or superior sanctity on their part, for they owe their position to the surroundings of their youth, to the gracious influences which have been brought to bear upon them, to the "hedge" which has been built about them all their lives. But a moment's reflection will suggest that had they changed places in infancy with, say, the most profligate and abandoned of their parishioners ; had they had this or that person's training in vice, and had he had their chances and advantages, the probability is that their positions would now be reversed ; that he would be the preacher and they the pro-

fligates. And if this is so, surely this disparity in advantages, this inequality in the race of life, will be taken into account by the righteous Judge, strong and patient, the arbiter of our destinies, and thus the last may find himself first, and the first last. Secondly, that while the clergy—so far as I can see—are exempted from none of the manifold temptations of world, flesh, and devil by which the laity are assailed—for they are of one blood and of like passions with other men—they are confronted by a series of perils which are almost peculiar to the priestly office. It is almost a commonplace amongst us, indeed, that the clergy, by virtue of their position, are shielded from the more gross and secular temptations of life—the temptations of the lawyer or the “gripple merchant,” for example ; but I think reflection will show that the temptations are present to their minds in a less repulsive and therefore more seductive form. It may be said, for example, that they can be in no danger of fraudulent dealing, of adulteration, of giving short weight ; but the answer is that their ministrations are the wares in which they deal ; and who is there that is not in danger of stinting and adulterating these ? It may be alleged, again, that they know nothing of the dangers to morality which arise out of the fierce competition in business, out of the very struggle for existence, and to which so many other men succumb ; it may be supposed that “far from the madding crowd,” and unversed in its ways, “along the cool sequestered vale of life” they “pursue the even tenor of their way.” But we are straightway reminded that in reality an unworthy competition often exists between churches and denominations ; that if the clergy do not join in the race for wealth, they may still bid for benefices ; and that they have not only to exist, but to keep up appearances at the same time. It is clear, then, that just as they share in the ills, so do they share in the temptations which are common to men. It is of none of these, however, that I now propose to speak. I purpose to confine myself to the *special* perils which arise out of the parson’s office and ministry ; to the perils which are begotten of his place and surroundings. My idea, in brief, is to show what danger there is lest the engincer should be hoist with his own petard ; lest he should be entangled and destroyed by the very instruments of his work.

And the special perils of the cleric, it seems to me, begin

with the day of his ordination. For from that day forward, in popular estimation at least, he belongs to a sort of sacred caste, and is invested with certain spiritual attributes. It may be said that ordination does not count for much at the present day. I may be reminded how many there are who are ready with the gibe. Οὐδὲν ἱερὸν ὑπάρχεις—"you are hedged by no divinity;" but all the same the young Levite occupies a place, and receives an amount of respect and deference which he could not otherwise have had. You may say it is only his mother and sisters who think him a prodigy; but even if that is so, it is to be remembered that, according to Whately, it is precisely *domestic* flattery that is the most perilous. But indeed there is a general conspiracy against his soul's peace, and for a time he too often lives in a fool's paradise. And so at the very outset of his career there lies concealed at his feet the pitfall of pride—pride, the first of the "seven deadly sins;" spiritual pride, the most specious form of this sin. Does any one think the danger a fanciful one? I will ask you whether you have never seen it realized in the Dissenting minister? Do you mean to tell me that that young fellow, with his weird aspect, and unctuous manner, and professional cant, and polysyllabic words, is in no danger of self-deception, of playing a part, of becoming a mass of conceit, of altogether losing his head and his soul along with it? And if so, is the danger confined to nonconforming preachers? Have we never known a Pecksniff or a Chadband among the clergy? You may say that such men would have been prigs in any profession, and I am not concerned to deny it; but I still hold that that profession which puts them, all at once, upon a pedestal, which authorizes them, week by week, from the eminence of the pulpit, to admonish and instruct their neighbours, their seniors, and, most of all, which ascribes to them a sort of indefinable interest with the Eternal—I say that the profession which elevates them to this conspicuous and flattering position is fraught with exceptional danger and requires special watchfulness. There is a tax levied upon all eminence, and the impost laid upon the ministry is not only detraction, it is temptation. And this may explain to us why it is that God's elect messengers in every age have been sent straight from their ordination into the desert. Moses, Elias, the Baptist, St. Paul, and our unspotted Lord Himself, each must be driven

into the wilderness, that in solitude and prayer and self-examination he might be strengthened and armed for his warfare with evil.

I find also a special peril to the spiritual life of the cleric in his very occupation, in his familiarity with the things of God. His business lies in prayers, sermons, sacraments. These things are, so to speak, his stock-in-trade, and the danger is lest he should come to look upon them professionally; lest by degrees they should become mere forms in his lips. There is a danger, in short, lest familiarity, here as elsewhere, should breed—I will not say contempt, but irreverence and perfunctoriness. We all know that passive impressions are weakened by repetition. The most sacred words may lose their significance, and without constant watching the most solemn and gracious of services, and rites “full of all blessed conditions,” may become, to use Emerson’s word, a “job.” I have twice heard one of the most saintly of our bishops say that he trembled to hear of a clergyman instituting daily prayers in his church. Good and right as he believed this to be, the danger of formality, of unreality, of routine, was so great as to fill him with alarm. And which of us has not seen this danger, too, realized? If “gabbling the prayers” is not as common as it was, *praying* them is not as common as it should be. How many, indeed, of the officiants at our services strike us by their hushed tones, and bated breath, and reverent awe, as “seeing Him who is invisible,” as possessed with any sense of the Majestic and Incommunicable Presence? How often, alas, is unhallowed fire offered upon our altars! how often is a presumptuous hand stretched forth to steady the ark of the Most High! Thus the very “means of grace” may become stumbling-blocks, and the “things which should have been for our health be unto us an occasion of falling.”

So far I have spoken of our services, but similar, or perhaps greater, dangers attend our sermons. I will not speak here of the opportunities which these offer to our ambition, our self-consciousness, and pride; I will say nothing of the inducements which they present to exaggeration, to prophesy smooth things, to preach ourselves and not the Christ, to teach for doctrines the commandments of men. I will confine myself to the danger of unreality, of inconsistency, of “handling the

Word of God deceitfully." Now this may arise—so manifold are the springs of evil—from three causes at least. I do not know that they can be sharply defined and distinguished, but I shall venture to designate them as spiritual, moral, and intellectual. Unreality in our sermons may proceed, first, from our low spiritual state. For of course there is a constant flux, an ebb and flow, in our spiritual life. And, do what we will, this will manifest itself in our sermons, which to the initiated are so many *indices* of our spiritual condition. But have we never tried to disguise this? Have we never, by proclaiming a high standard of living to others, sought to conceal the low and pitiful standard with which we ourselves were content? Have our "swelling epithets" been "thick laid, as varnish on the harlot's cheek," while the rest has been "thin sown with aught of profit or delight"? Have we preached, for example, the duty of prayer, of intercession for others, of self-examination, of watchfulness, whilst all the time we ourselves were conscious of restraining prayer, of neglecting self-examination; when we should have been utterly ashamed, and should have stood convicted of something very like hypocrisy, if our own discharge of these duties had been published to the world? We have not, indeed, been altogether without excuse for this pious fraud. We have striven to appease our consciences by arguing that, however poor and mean our own religious life might be, we were bound to exhibit a pure and lofty ideal to others. And this is very true, provided we are at the same time making honest and strenuous efforts after amendment. But if we preach the counsels of perfection to our congregation whilst virtually ignoring them ourselves; if the "ungracious pastor"

"Shows men the steep and thorny road to heaven,
While, like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads,
And reck's not his own rede,"

what is this but to prepare "instruments to scourge us" out of our own sermons? And yet which of us is not painfully conscious of wide and glaring discrepancies between the text of those MSS. which we read Sunday by Sunday in the pulpit, and the "living epistles" which are known and read of all men during the week? Which of us can look with complacency

on the two pictures, this and that, as they shall be unfolded at the judgment seat of our Redeemer? Ah! then we shall understand the true import of those sayings, "Out of thine own mouth will I judge thee;" "By thy words thou shalt be condemned." Then, it is to be feared, many a brave and confident engineer shall be found helplessly hoist with his own petard.

And what is this moral danger which hems us round as we preach? It is in part the danger of moral cowardice, of being afraid to speak out, of not daring to denounce sin, of shunning to declare the whole counsel of God; a weakness which, it must be remembered, in our case is simply inexcusable. For the parson is, except the squire, perhaps the only thoroughly independent person in the parish. His position, or his finances at any rate, are in most cases quite unaffected by the caprice or dislike of his congregation. He is really an "independent minister," and not as those words generally mean, the "dependent minister of an independent congregation." And why does he draw the tithe, why for him alone is a tenth portion of the produce of the soil set apart, but that he may be free and untrammelled, and speak his mind, and fear the face of no man? And does so unique and enviable a position as this bring no responsibilities? Where so much is given, will not much be required? But there is another and a more insidious form of moral cowardice, which we not unseldom display—I refer to our dealing with intellectual doubts and difficulties. For I suppose there are few of the clergy who have not at one time or other been agitated by the theories and speculations which are rife around us. But how have we dealt with them? Have we damned them without understanding them? Have we taken up the popular cry against them, and all the while refused them a hearing? Have we been of those who think

"The search for truth is not one half so pleasant
As sticking to the views we hold at present"?

It must be admitted that the temptation to do this is a formidable one. Not to speak of the natural shrinking from conflict and suspicion, of the reluctance to run counter to generally received opinions, of the *vis inertiae* of our nature, and the like, there is the fact that our interest urges us to "leave things alone" and to turn our blind eye to the contro-

versies which are raging around us. For one thing, our endowments, our very homes, are at stake. What if the pursuit of truth should lead us to Rome or lead us to Geneva? What a powerful argument for orthodoxy is £500 a year! This danger is well brought out in one of Mr. Trollope's Church novels. A young scapegrace, son of a dignitary of the Church, turns Jew or Mohammedan—I forget which. Thereupon he writes letters home earnestly entreating his mother and sisters to follow his example and embrace the true faith. As for his father, he says, he is well aware that pecuniary considerations will prevent his entertaining the idea; otherwise, etc. It sounds very ridiculous, but has not this kindly master of fiction disclosed to us one of our peculiar dangers? For only those can be Christ's disciples who follow the truth, and follow it whatsoever it may cost (John xviii. 37). Nor is it enough to want to have the truth on our side—that is a very cheap virtue; we must be willing to take our stand on the side of the truth, however unpopular it may be. We must take good heed that our sermons, instead of reflecting our interests, witness to our honesty. There must be no thought of reputation, of possible advancement, of the approbation of our brethren or our people, if these come, or seem to come, into competition with the truth.

But there is of course a peril to our peace which is the exact opposite of the preceding—the peril which I have roughly described as *intellectual*; and it is hardly less subtle or noxious. It is the pride of intellect, the peril of leaning to our own understanding, of contemning the *quod semper, quod ubique, quod ab omnibus*, of being wise above what is written. We know who it is is described to us as having

“Reasoned high

Of destiny, fixed fate, free will, foreknowledge absolute,”

and we know the result, a mind “in wandering mazes lost.” The rôle of heretic has a strange fascination for some minds. They cannot escape the centrifugal force of an antagonism to all traditional opinions. A long line of heresies have had their *fons et origo* in the natural ambition to exhibit the mind's high powers, in the love of effect, in the desire to startle simple orthodoxy. Yes, the history of the Church through the long process of the centuries shows how often her children have wrested her doctrines to their own destruction.

It is now time, however, that we left the Church and accompanied our parish priest on his pastoral rounds, for here too we shall find him environed by perils to his spiritual life. An obvious one—one to which the town clergy are perhaps more specially obnoxious—is that of over-engrossment in the duties of their office. For in these latter days, when the clergy have so many irons in the fire, and indeed have to serve so many *tables*, the apostolic command, “Take heed to *thyself*,” is in no small danger of being disregarded. What with schools, sick, clubs, classes, and may we not now add conferences and committees, is it any marvel if the shepherd’s own soul is starved? Nay, might we not with good reason ask ourselves the question which a college tutor is said to have suggested to an undergraduate who boasted of reading fourteen hours a day, “Pray, when do you *think*?” What place is there for the immortal and fundamental *γνώθι σεαυτόν*, when our whole life is so crowded with parochial engagements and machinery? It is true that “to labour is to pray,” but to labour is not to watch; and well will it be for many a busy parish priest if he has not to echo the sad confession, “They made me keeper of the vineyards, but mine own vineyard have I not kept.”

But the country clergy, or not a few of them, are confronted by a peril which is the antithesis of the preceding. Some of them can find no work, or have found none, for their hands to do. How can a man occupy his time in the duties of his office, however zealous and conscientious he may be, who has a parish of one hundred, two hundred, or even three hundred people? It is not everybody who can study, or can write or teach; and as any one can play lawn tennis or potter about a garden, what wonder if the country parson’s superabundant energy finds its outlet in no higher a direction? Indeed, we may be thankful if it does not dig for itself a lower channel, for it is a trite but most true saying, that if a man has not a job the devil soon finds him one. And it does seem a pity, and I fear it must prejudice our Church in the eyes of the world, that so many priests of our holy and beneficent religion, men credited with such a sweet Gospel for mankind, should be wasting their sweetness on the desert air; should be reserved, that is, for the evangelization of twenty or thirty families of rustics, whilst whole continents are stretching out their hands

to God, and tens of thousands of our own flesh and blood are as sheep having no shepherd. It seems to me that such a state of things is fraught with peril. Not only is it a positive peril to have so little to do, it is also perilous for men who have God's vows upon them, and who are supposed to exist only for the advancement of His kingdom, to turn a deaf ear to the mute but powerful appeals which come to them from fields which are white unto the harvest. For John Wesley was not far wrong when he interpreted his duty to require that he should go not only where he was wanted, but where he was wanted most.

And this last-mentioned besetment—the love of ease, the danger of lapsing into indolence and selfishness—suggests the mention of another disadvantage under which the clergy, both of town and country alike, labour. I say “disadvantage,” for I do think the practical irresponsibility of the beneficed clerk a formidable disadvantage, and a serious source of danger. I think it might, perhaps, be well for all of us hereafter if we had to render an account of our stewardship here. If we were judged now, perhaps we might escape the judgment of the Lord. As it is, a man is too often pitchforked into a position for which he knows himself to be all unfitted, and which he would not retain if any account of work done were required; but which, seeing that neither patron nor bishop can demand an account of his ministry, he is tempted to keep, to the injury of his parishioners and his own condemnation. Another man for the same reason is tempted to shirk all the unpalatable parts of his duty, and to offer God of that which costs him nothing. You will say, no doubt, that “to his own master he standeth or falleth;” you will remind me that “each one of us must give account of himself unto God.” I answer that I know it, but that all men have not faith, and that to human nature the magistrate—so the Turkish proverb runs—“the Kadi seems near, and God a long way off.” I answer that it is because temporal sanctions are often so much more influential with flesh and blood than spiritual ones, that our irresponsibility constitutes such a formidable danger. Yes, if we were thinking of our own salvation when we took upon us this office and ministry, we should have remembered that this was the only profession where we should be left without constant goads, and

spurs, and checks ; the only profession where home and income can be assured to a man whether he does his duty or not. Hateful as is the thought, it might perhaps be as well for our peace if there were some sort of payment by results. The liberties of the clergy, which none of us would wish to abridge, may all the same prove a doubtful advantage, and many a slothful servant may hereafter wish that his bishop or his congregation had been armed with greatly enlarged powers.

And close akin to this danger of irresponsibility is that of acting autocratically. It is not only neglect of duty we have to fear, but abuse of authority. The *persona* of the parish is invested with such ample powers, that if he is at all inclined to ride roughshod over his people, he has many opportunities of doing so. And the very possession of arbitrary power, as history abundantly shows, constitutes a danger ; it seems to afford the possessor an excellent reason for displaying it. No doubt many men are proof against this temptation, so long as their power is not questioned or opposed ; but how few can resist the inducement to high-handed and self-willed action which provocation or resistance supplies. It may be doubted, therefore, whether the position of village potentate, which many a parson, especially in an earlier generation, enjoyed, and which some occupy still, was for the soul's health and peace.

But we must now for a moment accompany our parish priest into society. For, I take it, he goes into society. If he thinks to shun temptation by abjuring society altogether, he will find, like the hermits of the Thebaid, that he has only gone into the wilderness to be tempted of the devil. Besides, our Master, who came eating and drinking, and who adorned with His presence and first miracle the marriage feast of Cana, has taught us that we are to go *into* the world, not out of it ; to go into it and strive to elevate it. But how great the peril of this endeavour ! how great the danger of our sinking to its level, instead of raising it to ours ! How difficult to bear ourselves as priests of the Most High God before a crooked and perverse generation ! What a risk of compromising our Lord and His Church ; of retarding instead of advancing His kingdom ! It has been observed that when our Saviour went to dine with the Pharisees, He spent the whole of the preceding night in prayer. The invitation, "Come home with me and

refresh thyself," has been a snare to many besides the man of God who came out of Judah.

My list is already a long one. But I may not omit, nevertheless, the mention of another fierce temptation—the temptation to petty jealousy and envying—to which the clergy appear to be peculiarly exposed. It merits notice as a *special* peril, not because the laity are exempt from it, but because ministerial work is of such a character as to afford it an unusual number of *points d'appui*, and because in the priests of the holy creed of charity such things as detraction, depreciation of the work of others, misrepresentation of their motives, sneers at their successes, and the like, are doubly hateful and inexcusable. But barely mentioning this, let me pass on to instance a special disadvantage under which the parish priest, as compared with his parishioners, labours. It is this: that, however lukewarm he may become; whatever his declensions in spirituality; though he may be manifestly going backward instead of forward; though his congregation can see for themselves that he is not the man he once was, but is "fallen, fallen, fallen, from his high estate," there is no one to tell him of it. They may talk of it among themselves, but not a word will they whisper to him. And herein it is obvious that every parishioner enjoys, or may enjoy, a help which is denied to the parson. Everybody else has a Mentor, a pastor and teacher, a sort of keeper of his conscience, in his clergyman. But *quis custodiet custodes ipsos?* Even the candid friend seldom presumes to give the rector a piece of his mind. He will readily deliver his soul on points of ritual; he may even undertake to instruct him in matters of doctrine, but he will never speak of the things which make for his peace and his soul's life. The clergyman, again, not unseldom never hears from year's end to year's end any exhortations from the pulpit save his own, and sometimes, it may be, he knows too well the sources of his inspiration to attach much importance to *them*. Surely, if the pulpit is a means of grace at all, the one person in the parish who is excluded from all direct benefit from that source labours under a serious disadvantage. Does the idea provoke a smile? If so, it only shows, alas! to what our sermons have come.

I am not sure, however, but that his most crucial temptation—and this is the last of which I shall speak—comes to the

parish priest with advancing years. I have spoken of the perils which beset his entry on the sacred office, but the close of his career has also its peculiar dangers. For with the approach of age, or with enfeebled health, the question must present itself to every clergyman who has a conscience, whether he remains equal to his work, and if not, whether he is justified, whether he is consulting the best interests of his parishioners, in retaining a post and emoluments, the duties attached to which he can no longer discharge. And when that day arrives, when that question is forced on the attention, there can hardly fail to come with it the terrible temptation to sacrifice the interests of the Church of God, the Bride of Christ, to the parson's own comfort or advantage. There is the loss of income, the prospect of diminished influence, the prospect, perhaps, of poverty, the severance of ties and friendships, and, what goes most of all to the heart, the breaking up of the home where he has taken root, and round which his heart's tendrils have twined. All these things urge him, silently but eloquently, to hold on till death, or at least to put off the evil day as long as possible. We may understand what a powerful temptation this is when we remember how many clergymen there have been against whom the grim jest has been hurled that they "possessed every virtue except *resignation*." Otherwise exemplary, they were so blinded by self-interest that they could not see that duty required them to resign their charge—the cure of *souls*—into more vigorous hands.

There is much that still remains to be said. But I hope that I have said enough, and more than enough, to prove that, so far from being "champions cased in adamant," we are exposed at every joint of our armour to the fiery darts of the wicked; enough, and more than enough, to suggest that judgment may well begin "at the house of God," and that the clergy who have preached to others may themselves be castaways.

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The hymns will be found in the following books, Ancient and Modern, Bickersteth's Hymnal Companion, Church Hymns, Irish Church Hymnal, Mercer's Hymns.

After the Voluntaries (suggested by the services of the day) the first name is by whom arranged, the second by whom published, with price.

August 24th.

Saint Bartholomew the Apostle.

ORGAN VOLUNTARIES.

1. Larghetto from 1st Symphony (Spohr) { No. 32 of Best's arrangements
2. "How lovely are the messengers" (Mendelssohn) } for the Organ, Novello, 2s.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Bless'd are the pure in heart</i> (Coll.)	261	349	339	346	
<i>Fountain of good, to own Thy love</i> . . (For the Ep.)		371	283		497
<i>Jesu, meek and gentle</i> (Gos.)	194	423	397		
<i>Lord of the worlds above</i> (1st M. Less.)		204	423	37	490
<i>Jesu shall reign where'er the sun</i> . . (2nd E. Less.)	220	106	407	113	477
<i>From all Thy saints [with proper stanza]</i>		353	157	348	

Ep. Acts v. 12. *Gos.* Luke xxii. 24. *Pss.* cxvi.—cxix. 32.

Less. Gen. xxviii. 10—18; 1 Cor. iv. 18 and v.; Deut. xviii. 15; Matt. xxviii.

THE SHADOW OF AN APOSTLE.

BY THE REV. W. WALTERS, M.A., VICAR AND RURAL DEAN OF
PERSHORE, HON. CANON OF WORCESTER.

ACTS v. 15.—“*That at least the shadow of Peter passing by might overshadow some of them.*”

SAINTS' day services should suggest definite points for meditation. Well-known lives teach their own practical lessons, but less-known characters only suggest general subjects. Not much is known about St. Bartholomew. The Gospel is thought to refer to his traditional noble birth, but the Epistle, while it records circumstances, in which all the Apostles had part, suggests as a subject for meditation the shadows that men cast as they pass through life.

I. The shadow of St. Peter.

The fame of the Apostles attracted crowds. The streets of Jerusalem were filled with sick folk, like the wards of an infirmary with patients of varying needs awaiting the physician's round. Friends had brought their sick where they might be "overshadowed by the shadow of Peter."

Observe—

1. How St. Luke with his medical knowledge brings into prominence the *special* miracles here and at Ephesus.

2. How the people trusted the healing power of the Apostles in a manner that bordered on superstition.

3. How their faith, being accepted like that of the woman with the issue of blood, made them whole, although they trusted in a shadow which soon fleeth away.

II. The shadow of a Christian [29] [30].

The shadow of the Apostle was an influence for good. Not only Apostles, but every one throws shadows. None of us liveth to himself. None can help casting a shadow by words, works, and looks, long or short, according to their position; but these shadows may be for evil as well as for good.

1. *These shadows are cast consciously and unconsciously* [31].

(1) *Consciously*. Men speak and act for example's sake, for a special purpose. Men act a part on the world's stage that they may exert an influence. Take off the stage dress, lay aside the cloak that hides the true shape of the body, and the shadow that has been cast is that of a put on garment rather than of the individual character.

(2) *Unconsciously*. There is a force always at work in society attracting and repelling and changing lives—viz., the silent, unconscious example. Men and women whose work and character continually suggest lessons which they never think of teaching. The man passing along the street, the public speaker whose speech is reported where he knows no one, the earnest worshipper checking irreverence and setting an example of devotion in church—all are casting shadows, correct outlines of themselves, whose influence may not be estimated in this world [32] [33] [34].

2. *These shadows linger after death.*

To our eyes the sun may have disappeared, but its rays still give light, illuminating dark clouds and colouring them with wondrous hues. The memory of a parent, a friend, or a parish priest lingers for influence. "A mother's gentle hand and gentle tear, that pointed to a Saviour there, hath led the wanderer to heaven."

III. The shadow of the cross.

The great shadow cast athwart the whole world. St. Peter himself came under that influence ere he cast a shadow. Christians of all ages overshadowed by it overshadow others. The streets of the world are still full of sin-laden sufferers. Suffering humanity awaits the passing by of Jesus of Nazareth to heal its woes.

That shadow must have been cast over each one of us if we would influence others for good; and it will do so, if we don't move out of its path.

August 26th.

The Fourteenth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. Andante con moto (Beethoven) No. 32 of Best's arrangements for the Organ, Novello, 2s.
2. "I will sing of Thy great mercies" { Gospel } No. 12 of G. Cooper's arrangements for the Organ, Novello, 2s.
(Mendelssohn)
3. Sanctus Dominus (Beethoven) . { 1st E. Less. } Book 13 of "Organ Student's Com-
4. "We never will bow down" { do. } panion," Brewer and Co., 1s. 6d.
(Handel).

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Gracious Spirit, Holy Ghost</i> (Coll.)	210		374		139
<i>Come, Holy Spirit, come</i> (Ep.)		250		220	148
<i>My faith looks up to Thee</i> (Gos.)		266		177	242
<i>Onward, Christian soldiers</i> (1st Lessons)	391	322	480	379	586
<i>Christian, dost thou see them?</i> (1st and 2nd Lessons)	91		104	146	
<i>There is a book, who runs may read</i> (Psalms)	168	262	518		
<i>Thine arm, O Lord, in days of old</i> (2nd E. Less.)	369		298	426	
<i>Through all the changing scenes of life</i>	290	503	530	244	272
<i>Wear of earth, and laden with my sin</i> (2nd E. Less.)	252	149	544	138	
<i>At even, ere the sun was set</i> (2nd E. Less.)	20	19	18	19	

Ep. Gal. v. 16. *Gos.* Luke xvii. 11. *Pss.* cxix. 105—176.

Less. 2 Kings ix. ; 1 Cor. vii. 1—25 ; 2 Kings x. 1—32, or xiii. ; Mark i. 21.

THE TEN LEPERS.

BY THE RIGHT REV. THE BISHOP OF OSSORY.

LUKE xvii. 17, 18.—"Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."

WE have a parable and a miracle, in each of which the chief character is a Samaritan (Luke x. 30—37 ; xvii. 11—19).

In the parable, the lesson is "love to man," in the miracle, "gratitude to God." By means of both Christ has changed the world's conception of "a Samaritan." See John iv. 9, viii. 48, despised, contemned. Now "a good Samaritan" is the name for the generous, benevolent, and esteemed.

Two things stand contrasted in this story—the compassion of Christ, the ingratitude of man.

I. The compassion of Christ.

He had been lately rejected by the Samaritans (chap. ix. 52, 53). But now meets ten lepers, one of them a Samaritan, whom nothing but common misery would have included in that wretched group (see Num. v. 2, 3; Lev. xiii. 45, 46).

He showed mercy to them: “Go show yourselves,” etc., etc. This direction implied that He would heal them; would have testimony of His enemies to the reality of the miracle; would put honour on God’s ordinances (see Lev. xiv. 5, etc.) Significant ceremony—the two birds; death, life; sprinkling, cleansing [35].

Christ’s command a trial of their faith—would they go? A trial of their gratitude—would they return?

The blessing which they found—“as they went they were healed.”

Lesson of the Old Testament is, “leprosy and judgment.”

Of the New Testament, “leprosy and mercy.”

These ten are a picture of the world. Sin, a leprosy—renders unclean; excludes from God; ends in death.

The Gospel cure, “wash and be clean.” Illustrate by Naaman’s case (2 Kings v. 13). The fountain opened for sin and for uncleanness (Zech. xiii. 1; 1 John i. 7). Go to the *Priest*—the great High Priest of our profession—He can both cleanse and heal; can forgive and sanctify (Heb. ix. 13, 14).

II. The ingratitude of man. “Where are the nine?”

How few of those who ask to be remembered in the prayers of the Church are found to render public thanksgiving.

Even for temporal mercies—recovery from sickness, delivery from danger, success in life, etc.—how soon forgotten.

But still more so in regard to spiritual benefits. After all that Christ has done and suffered for men, not accepted, loved, or honoured! [36] [37]

Where are the nine out of every ten? Where the nine hundred and ninety-nine out of every thousand? And even when His Gospel is accepted, how little love, how little gratitude!

What witness are they bearing for Christ? What service are they rendering? Sometimes most love where it is least expected; some despised one, some outcast, with few privileges, with no advantages. “This stranger!” the poor, the suffering, the ignorant showing oftentimes most gratitude to God (Luke vii. 41—48).

The Samaritan was as earnest in his gratitude as in his prayer for mercy—“fell at His feet,” “loud voice,” “gave thanks.”

The nine went away and observed the letter of Christ's direction ; he observed the spirit of it and returned. He received a double blessing, both the healing and Christ's approbation (ver. 19) [38] [39] [40].

See how much more value Christ sets upon love than upon the observance of religious ordinances. They went to the priest, but not to Christ. He went first to Christ, and gave thanks. Doubtless he then went according to the precept and showed himself to the priest. "Arise, go thy way ;" "offer for thy cleansing." How much more significant and helpful the ceremony would be to him than to the others (Lev. xiv. 14—18): it would represent to him the entire dedication of himself to God.

The deep sense of God's mercy will make Christ's ordinances more precious ; will help us to confess Him more boldly ; will enable us to serve Him more devotedly (Rom. xii. 1, 2). "Give *us* such a due sense of all Thy mercies," etc. (General Thanksgiving).

September 2nd.

The Fifteenth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "O taste and see" (Goss) . Gospel. Book XXV. of Hiles'.
"Short Voluntaries," Novello, 1s.
2. "Behold the wicked bend their bow" (Handel) . 1st M. Less. No. 93, Best's Organ Arrangements, Novello, 2s.
1st E. Less.
"In the Lord put I my trust"
3. "I was glad when they said unto me" (Elvey). Same as No. 1.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Jesu, with Thy Church abide</i> . . . (Coll.)	471	550	591		
<i>When I survey the wondrous cross</i> . . . (Ep.)	108	167	547	166	171
<i>O Lord, how happy should we be</i> . . . (Gos.)	276	469	452	298	527
<i>Head of the Church triumphant</i> . . . (1st Lessons)		368	161	355	392
<i>Hark! the song of jubilee</i> . . . (1st Lessons)		115		111	81
<i>O God of love, O King of peace</i> . . . (1st Lessons)	376		263	435	
<i>Through the night of doubt and sorrow</i> (2nd M. Less.)	274	341	532	283	
<i>Jerusalem the golden</i>	228	239	395	343	407
<i>Praise, my soul, the King of heaven</i>	298	522	484	249	55
<i>Saviour, breathe an evening blessing</i>		23	28	24	17

Ep. Gal. vi. 11. *Gos.* Matt. vi. 24. *Pss.* ix.—xiv.

Less. 2 Kings xviii. ; 1 Cor. xii. 1—28 ; 2 Kings xix., or xxiii. 1—31 ; Mark vi. 1—14.

SPIRITUAL GIFTS.

BY THE REV. A. G. HELLICAR, M.A., VICAR OF BROMLEY, KENT.

1 COR. xii. 1.—"Now concerning spiritual gifts, brethren, I would not have you ignorant."

Let us note the special value of the First Epistle to the Corinthians.

I. It reveals so much of the inner life of the Apostolic Church. Christianity is seen in active operation; not merely as an evangelizing agency, but as guiding a Christian Church.

II. It is the means of giving us most valuable doctrinal teaching. The Corinthian heresy about the resurrection leads St. Paul to discourse on that subject in chap. xv. So their error about the Lord's Supper leads him to give us much teaching on that sacrament; to it we owe much of our knowledge on doctrine of reward, and on Christian ministry, and, as in the text, on spiritual gifts.

III. Two special points.

1. It guards us against extravagant admiration for the early Church, by showing its real condition.

2. It proves that professed baptized Christians were always addressed as having received grace and incurred obligations.

The passage before us refers to "spiritual gifts;" partly the special gifts then possessed; partly the general, perpetual gifts which are for the Church of all ages. Observe, St. Paul places above all miraculous powers the gift of charity. In the context of this passage St. Paul teaches *four truths* as to these "spiritual gifts," as to which he would not have them ignorant.

I. "No man speaking by the Spirit of God calleth Jesus accursed," or anathema.

Counterfeit Apostles claimed to have the Spirit of God while blaspheming Christ.

Witness against such systems as Mahometanism, Mormonism, Spiritualism. Nothing that dishonours Christ can come from God's Spirit (1 John iv. 1—4).

Christ is God's highest, last revelation. We may understand Him better; we cannot supersede Him (John xv. 26, xvi. 13, 14; Col. ii. 3).

No true gift of God's Spirit, then, can lead a man to dishonour Christ or His Gospel.

II. "No man can say that Jesus is the Lord but by the Holy Ghost."

This refers to true, sincere confession of Christ (Rom. x. 8—11).

True faith in Christ is the gift of the Spirit of God (Eph. ii. 8). A spiritual work; and remember, the "natural man receiveth not the things of the Spirit of God" (1 Cor. ii. 14) [41] [42].

III. "There are diversities of gifts, but the same Spirit."

1. Room for different phases of Christian character in the Church; for different work; for varied modes of usefulness. This he specially dwells on in this chapter, and illustrates it by the co-operation of the bodily members [43] [44].

2. Secular gifts come also from the Spirit. Bezaleel, the Judges, David, Solomon, all taught in varied degrees by God. So now, this sanctifies, elevates all lawful callings [45].

IV. "The manifestation of the Spirit is given to every one to profit withal" [46] [47].

This is the practical point. These gifts—were they using them *to profit*?

Are we using our gifts so as to edify others?

Are we seeking others' good?

This spiritual good is, after all, the chief object, the chief work of God's Spirit. All else must tend to this.

No gift is doing its part unless it is being used for God and our brethren.

Remember the promise, "Ask, and ye shall have."

September 9th.

The Sixteenth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "Without armour glistening" { "Widow of Nain." } Gospel. Arranged by Best,
2. "From on high" . { Lindpainter } Novello, 1s. each.
3. "Hear us, O Lord" (Handel) { 1st M. Less. } No. 54, "The Classical
4. "Swell the full chorus," (Handel) { 1st E. do. } Organist," Brewer, 1s. 6d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Lord of our life, and God of our salvation</i> . (Coll.)	214		269	438	
<i>Come, let us join our friends above</i> } . (Ep.)	221	369	515	349	403
<i>Let saints on earth in concert sing</i> } . (Gos.)		463	546	297	164
<i>When gathering clouds around I view</i> . (M. Lessons)	225	239	341	343	407
<i>Brief life is here our portion</i> . (1st E. Less.)	227	239	365	343	407
<i>For thee, O dear, dear country</i> . (1st E. Less.)	284	135	358	278	
<i>Far from my heavenly home</i> . (2nd E. Less.)	194	423	397		
<i>Jesu, meek and gentle</i> . (E. Psalms)		284	368	336	400
<i>Glorious things of thee are spoken</i> . (For Holy Comm.)	190	376	403	362	316
<i>Jesu, Thou joy of loving hearts</i> .	277	312	437	285	361
<i>Nearer, my God, to Thee, nearer to Thee</i> .					

Ep. Eph. iii. 13. *Gos.* Luke vii. 11. *Pss.* xliv.—xlix.

Less. 2 Chron. xxxvi.; 2 Cor. i. 1—23; Neh. i.—ii. 9, or viii.; Mark ix. 30.

THE SAINT'S EXTREMITY, GOD'S OPPORTUNITY.

BY THE REV. JOHN GRITTON, D.D., MINISTER OF CHRIST CHURCH,
SIDCUP.

2 COR. i. 9.—"We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

GOD's saints are found in strange places. Waters, rivers, fire, flames

(Isa. xliii. 2). Suffering is the family badge. "That which is behind of the sufferings of Christ" (Col. i. 24). "The stigmata of Jesus" (Gal. vi. 17). Bearing in the body the dying (*νεκρωσις*) of the Lord Jesus (2 Cor. iv. 10). This family badge is a great distinction and dignity. It marks the king, and is the very symbol of reigning. Paul found it so, and he learned even to glory in tribulation (Rom. v. 3).

I. The extremity of the sufferings which befell him in Asia (Acts xix. ; 1 Cor. xv. 32).

1. Pressed out of measure. Beyond former experience (2 Cor. xi. ; 1 Cor. iv. ; 2 Cor. iv.).
2. Pressed above strength. Beyond endurance (1 Cor. iv. 12 ; 2 Tim. iii. 12 ; 2 Cor. i. 5) [48].
3. Life itself despaired of. Beyond rescue (Psa. xiii. 3 ; Psa. lv. 4 ; Matt. xxvi. 38 ; 2 Cor. i. 12).
4. Sentence, as it were, passed. Beyond hope (Acts xxvii. 20 ; Isa. xxxviii. 13).
5. The answer of death given. The extremity realized. Not only was the case extreme, but Paul knew it so to be.

II. The appeal to and trust in God [49].

1. All self or creature help has failed.
2. All trust fixed on God (Ps. lxxviii. 7 ; Rom. v. 4).
3. Power required such as God exercises in raising the dead. This is the highest power exercised, and the most demonstrative of Divine omnipotence (Acts ii. 24, and many parallels).
4. Faith demanded like that of Abraham, who reckoned that God could raise Isaac from the dead ; whence, as in a figure, He received the Son of His love (Heb. xi. 19) [50].
5. In the extremity of death God will exercise resurrection energy (Hos. ii. 15 ; John xii. 24 ; Psa. lxviii. 20 ; Heb. v. 7).

III. The victory of Faith.

Such faith magnifies God, and moves the arm which moves the universe ; which arm uses "the things which are not" to confound all opposing power, and so secures deliverance, that the rescued saint may glorify his God.

1. The danger and suffering have passed. God delivered Paul from so great a death.
2. That one great deliverance is repeated in all subsequent dangers. "Doth deliver."
3. Faith, thus tried and thus victorious, grows into an abiding trust, that in all future need God will suffice.

Learn then—

1. That thy safety in Christ does not secure thee from suffering.
2. That suffering is no argument that thy God forgets thee.
3. That suffering to extremity will open *thy* way to the omnipotent power of God, and *God's* way to thy glorious salvation.
4. That dying (so to speak) will but give occasion to the exercise of resurrection might.
5. That, whatever thy need, there is adequate supply in God [51] [52].
6. That thou too shalt record the salvation of God, and attain unto a steady and strengthening assurance that He who has delivered will still deliver.

September 16th.

The Seventeenth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "Lead me in Thy righteousness" (Wesley) Ep. and Gos. } Book XXXIII., Hiles'
 3. "Who would not fear Thee?" (Benedict) 1st M. and E. Less. } "Short Voluntaries,"
 Novello, 1s.
2. Adagio from 3rd Quintet (Mozart) . No. 93, Best's Organ Arrangements, Novello, 2s
4. Fugue (Mendelssohn) No. 12 of G. Cooper's Arrangements for the
 Organ, Novello, 2s.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Three in One, and One in Three</i> (Coll.)	163	256	529	226	
<i>The Church's one foundation</i> (Ep.)	215	285	509	335	578
<i>Jesu, to Thy table led</i> (Gos., Holy Comm.)		379	211	365	
<i>Lord, when we bend before Thy throne</i> (1st M. Less.)	244	123	429	51	48
<i>My blessed Saviour, is Thy love</i> (2nd M. Less.)		292		326	64
<i>Weary of earth, and laden</i> (1st E. Less. alt.)	252	149	544	138	
<i>Ye servants of the Lord</i> (2nd E. Less.)	268	57	562		299
<i>The Church has waited long</i> (2nd E. Less.)		61	508	72	393
<i>Pleasant are Thy courts above</i> (E. Psalms)	240	202	483	41	
<i>Lead, kindly Light</i>	266	18	409	276	522

Ep. Eph. iv. 1. *Gos.* Luke xiv. 1. *Pss.* lxxix.—lxxxv.
Less. Jer. v. 3; 2 Cor. viii.; Jer. xxii., or xxxv.; Mark xiii. 14.

THE UNITY OF THE SPIRIT.

BY THE REV. C. A. HEURTLEY, D.D., CANON OF CHRIST CHURCH,
 LADY MARGARET'S PROFESSOR OF DIVINITY, OXFORD.

EPH. iv. 3.—"*Endeavouring to keep the unity of the Spirit in the bond of peace.*"

In this morning's Epistle we have the subject of Christian unity.

1. An exhortation to preserve it.
2. The graces to be cultivated for this end.

3. Considerations by which the exhortation is enforced.

I. The exhortation.

"Endeavouring to keep the unity of the Spirit." That unity which is the work of the Spirit through His influence on the spirits of those who submit themselves to His guidance.

"In the bond of peace." "Peace" at once the effect of internal spiritual union, and the bond which preserves it.

And Christians are to "endeavour" to preserve it; *σπουδάζοντες*, giving diligence, striving earnestly. It is to be a matter of deliberate aim and strenuous effort.

Though it is the unity of the Church which St. Paul has in view, yet his exhortation is equally needed in the cases of other bodies or societies of whatsoever kind.

II. The graces subsidiary to the preservation of unity [53].

1. "Lowliness," humility; *ταπεινοφροσύνη*, the opposite of pride, of an overvaluing of ourselves, yet not inconsistent with a just estimate of ourselves, though this is truly a rare attainment.

2. "Meekness;" *πραότης*, the natural result of humility. As the humble man does not overvalue himself, so he does not readily think himself slighted, or defrauded of his due. He is content to take the place assigned him rather than strive for precedence. Even injurious treatment he bears, acquiescing in it as permitted by God (2 Sam. xvi. 11). Our Lord's example (Isa. liii. 7; 1 Pet. ii. 23).

3. "Long-suffering;" *μακροθυμία*, intimately connected with meekness, slowness to take offence, the opposite of an irascible spirit which fires up on the least occasion.

4. "Forbearing one another;" each remembering how much others have to bear with in him. Even in the smallest society—that, *e.g.*, of husband and wife—no unity without mutual forbearance [54].

5. "In love." It is love which makes forbearance easy. How much we bear with in those we love! On the contrary, see the effect of hatred (Gen. xxxvii. 4).

III. The considerations on which this unity is pressed.

1. "One body," as members of which we have a common interest, though distinct offices and duties (Eph. ii. 13—22; 1 Cor. xii.)

2. "One Spirit," which animates that one body and its several members, and which is grieved and driven away by disunion.

3. "One Lord," whose servants we all are, by whose blood we were all redeemed.

4. "One faith," which we all possess, and by belief of which we are united to our common Head.

5. "One baptism," with which we were all baptized ; by which, "as by an instrument," we were all incorporated into the One Body.

6. "One God and Father of all," who is "over all," the Supreme Head of His great family, the Church (Eph. iii. 14, 15 ; 1 Cor. xi. 3), and "through all"—working in them as His instruments—and "in all," abiding in them and they in Him by His Spirit.

September 21st.

Saint Matthew the Apostle.

ORGAN VOLUNTARIES.

1. "Their sound is gone out" (Handel) Epistle. No. 11 of Hiles' "Handbook for the Organ," Novello, 1s. 6d.
2. "Blessed be the Lord God" (Kent) 1st E. Less. No. 41, "Cathedral Voluntaries," Novello, 1s.

SUGGESTED HYMNS.

	A.	B.	C.	L.	M.
<i>From all Thy saints</i> [with proper stanza] (Coll., Gos.)		353	157	348	
<i>Thou, whose almighty word</i> (Ep.)	360	118	528	109	243
<i>How bright those glorious spirits shine</i> (2nd M. Less.)	438	359	384	353	412
<i>For all Thy saints, O Lord</i> (2nd M. Less.)		351	197	344	411
<i>Hark, the sound of holy voices</i> (1st E. Less.)	436	370	199		589
<i>Lord, her watch Thy Church is keeping</i> (2nd E. Less.)	362	110	292	74	

Ep. 2 Cor. iv. 1. *Gos.* Matt. ix. 9. *Pss.* cv.—cvi.

Less. 1 Kings xix. 15 ; 2 Cor. xii. 14 and xiii. ; 1 Chron. xxix. 1—20 ; Mark xv. 42 and xvi.

THE CALL OF ST. MATTHEW.

BY THE REV. W. HAY M. H. AITKEN, M.A.

THE Christian religion is distinguished from other religious and philosophical systems, in that it is specially adapted to meet the case of sinners—nay, even of the worst class of sinners.

False forms of religion, so far as they contemplate the case of the sinner at all, usually exert a distinctly demoralizing effect ; leading him to suppose he may expiate the Deity while he still clings to his sin. But Christ's Gospel, while it reaches to the lowest purposes, lifts them to the level of the highest ; saving the sinner from penal consequences by saving him from his sin.

In the case of the publicans we see how our ruling passions may master some of the strongest personal and social instincts. The iron hand of Rome was heavy on the nation, and no man possessed of

proper self-respect or of patriotic feeling would have lent himself to be the instrument of a foreign oppression. But money could thus be gained, and what will not men do for money?

It is well when a man rises above public opinion and considerations of self-respect; but it argues ill for man when he falls below them. Most of all when he condescends to this through love of self.

If Matthew were not himself a man of indifferent character, at any rate he was associated with those who were called "sinners." And their sins would be those from which of all others it is most difficult to be reformed—sins of deceit, fraud, and untruthfulness.

If there be hope for cunning, dishonourable men, there must be hope for all. Yet it is to such Christ condescends, and wears amongst His most honourable titles the name of "the friend of publicans and sinners."

Now learn from St. Matthew what is necessary to escape from the tyranny of such sins as this more especially, and indeed from all.

1. Promptitude—the immediate response. A decisive effort may break chains that we cannot wear away by gradual amendment.

Here the grace of God will supply the power; but our will must respond to the Divine influence if liberty is to be gained. St. Matthew does not wait to consider consequences, but leaves all at once.

This illustrates the importance of taking strong measures with a besetting sin. Thus the Epistle speaks of—

2. Renunciation of the hidden things of darkness. If we are not true, we must at any rate be willing to cease to be false before we can prove that the truth sets us free.

3. Full surrender. Christianity has the advantage of all mere ethical systems, in that it does not deal with mere negation. The Pharisee or the moralist might have said, "Give up your lucrative infamy." Christ says, "Follow *Me*." The new affection is to expel the old.

Pass on to consider the consequences of obedience to the call.

Observe that just as sin degrades, so grace exalts. The *honour* of receiving Christ to his table.

The *privilege* of being the means of bringing his fellow sinners into contact with the Friend of publicans and sinners. This is one of the earliest and not the least precious fruits of a true conversion.

The *dignity* of Apostleship. How great must have been the change in this man's character, when he could be trusted with such responsibilities. It has been well said that grace can make us strong on the weakest side of our character [55].

The *usefulness* which probably was enhanced by his previous contact

with the wondrously organized system of Rome. His experience in this respect would probably be of the greatest service to the nascent church.

From which we may learn that our natural talents, habits, education, circumstances, may all be pressed into the service of the best of all causes.

His *important work* as an *author*. He who had been false to the instincts of patriotism now becomes the Evangelist of the *New Kingdom*. His Gospel is the Gospel of the Kingdom, just as St. Luke's is of the Manhood (see Juke's most valuable treatise on the Gospels).

Application. We never can really lose anything by listening to the call of Christ, however much we may seem to have to renounce. Whereas if we turn our backs on His Gospel, it is hid to those who are perishing. The old question then comes, "What is a man profited if he shall gain the whole world, and lose his own soul?"

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

29. Individual effort.—We wish the sower to go forth alone, and by individual contact with the evil of the world to remedy it by the influence of personal faith and living love. Like Elijah, we want the servant of Christ to lay his own living body, through sympathy, upon the dead body of suffering and sin; and thus by imparting warmth to it, prepare it for restoration to spiritual life. Like a greater than Elijah, who identified Himself with the outcast of society, and said, "Zaccheus, come down, for to-day I must abide at thy house," we want every Christian, who is a debtor to all men, to go home with the poor and the ignorant, and make their trials his own, that thus he may truly relieve and bless them.

Hugh Macmillan.

30. Individual Influence.—The seashore is but the sum-total of separate individual grains of sand. In the tropical forests each individual leaf deepens the shade. The ocean, laving with its fathomless waters distant shores, is indebted for its vastness to individual drops of water. The very light which, streaming down from the cloudless sky,

illumines the world, is the aggregate of separate, individual luminous atoms which compose the rays. Not more true is this of the natural than of the moral world. These are but facts, observable in nature, illustrative of the principle in which all great moral results are also effected. What the grain of sand to the seashore, the leaf to the forest, the drop to the ocean, the luminous atom to the sunbeam, such are we *individually* to the man of the human race.

Francis Pigou.

31. Example better than precept.—None preaches better than the ant, and she says nothing.

Franklin.

32. Teaching by contrast.—One asked Lucman, the fabulist, "From whom did you learn manners?" He answered, "From the unmannerly."

Saadi.

33. Example, its power.—No man is so insignificant as to be sure his example can do no hurt.

Lord Clarendon.

34. Example, its force.—The cruelty of the Spaniards to the Indians made them refuse Christian baptism. "For," said they, "He must be a wicked God to have such wicked servants."

Seneca.

35. Gifts and gratitude.—It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man I will oblige a great many that are not so.

Seneca.

36. Zeal, flagging.—The watch is naught that goes at first winding up, and stands all the day after; and so is that heart that desires not always to keep in spiritual motion.

Salter.

37. Satan, his discrimination.—If a man have no grace within him Satan passeth by him, as not a convenient prey for him (Luke xiii. 34, 35).

John Trapp.

38. Service—its blessings.

But, go to! Thy love
Shall chant itself its own beatitudes,
After its own life-working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man served by thee shall make thee strong:
Thou shalt be served thyself by every sense
Of service which thou renderest.

Mrs. Browning.

39. Service, rewards of.—I have seen an earthly master cast off

an old faithful servant. When his hair was grey, and his back was bent, and his arm was withered, and his once stalwart iron frame was worn out in service, he has been thrown on the parish, or the cold charity of the world. Blessed Jesus, Thou didst never cast off any old servant or old soldier of Thine !

Guthrie.

40. Self-love.—

Oh ! I could go through all life's troubles singing,
Turning earth's night to day ;
If self were not so fast around me clinging
To all I do or say.

My very thoughts are selfish, always building
Mean castles in the air ;
I use my love for others for a gilding,
To make myself look fair.

I fancy all the world engrossed with judging
My merit or my blame ;
Its warmest praise seems an ungracious judging
Of praise which I might claim.

This was not how Thou lived'st ; self-abjuring,
Thine own pains never easing,
Our burdens bearing, our just doom enduring,
A life without self-pleasing.

Faber.

41. Divine grace indispensable.—Manure and prune a bad tree to all eternity ; it can bring forth no other than fruit of its own kind. Understanding this is understanding the Gospel.

Adam.

42. Grace, its beginnings.—The desire of grace is grace.

St. Augustine.

43. Grace, its development.—The Spirit of God appears not in all graces at once ; it appears some time or other in some one grace. We see in plants the virtue of them appears diversely. In winter the virtue of them lies in the root ; in the spring-time in the bud and the leaf ; in the summer in the fruit ; it is not in all parts alike. So it is with the Spirit. As it is an "earnest," it appears not in all graces in a flourishing manner at the first. Sometimes it appears in the root, in humility, sometimes in faith, sometimes in love, sometimes in one grace, sometimes in another.

Sibbes.

44. Gifts, diversity of.—In the Christian Church the gifts and graces of men differ widely; some are adapted to adorn one station of life, and some another: these to flourish best in the humble valley of life, and others to bear the rough blasts of the mountain. The soil of poverty is best suited to unfold the qualities of some, and others flourish well amidst the strong sunshine of prosperity and the feeble soil in which their lot has been planted. All, however, are nourished alike by the same general means of grace, though the Spirit “divideth to every man severally as He will.”
Salter.

45. Gifts, diversity of.—We discover diversity of gifts by a reference to Whitfield and Handel. The one was in eloquence what the other was in sacred song; the one appealing, through the understanding, to the heart and conscience, calling on men everywhere to repent and turn to God; the other drawing out and bearing upward, as a sweet incense before the altar of the upper sanctuary, the devout aspirations of the new-born soul. There was an “air, a soul, a *movement* in the oratory of Whitfield,” which created indescribable emotions in his vast assemblies. Handel equally electrified the multitudes in Westminster Abbey. His power of song, while he performed the Messiah, raised them to their feet. And yet greater wonders did Whitfield when preaching the Messiah to the scores of thousands in Moorfields.
H. Read.

46. Growth in grace.—Let Christians be thankful for the least growth. If you do not grow so much in assurance, bless God if you grow in sincerity; if you do not grow so much in knowledge, bless God if you grow in humility. If a tree grows in the root, it is a true growth; if you grow in the root grace of humility, it is as needful for you as any other growth.
Watson.

47. Gifts, diversity of.—Every one hath some excellency or other in him, can we but find and improve it. God hath dispensed His gifts diversely, for the common benefit. And as in the same pasture an ox can find fodder, the hound a hare, the stork a lizard, the fair maid flowers; so there is none so worthless but something may be made of him; some good extracted out of the unlikeliest.
Trapp.

48. Victory or defeat?—It may hold that an honest failure comes high enough to victory to be set down in the chronicles of the high countries (Rev. ii. 1—5).
George Macdonald.

49. Faith's eye strengthened.—Looking at the natural sun

weakeneth the eye ; the more you look at Christ, the Sun of Righteousness, the stronger and clearer will the eye of faith be. *Willcox.*

50. Faith, encouragement to.—Suddenly, in the deep emergencies of life, some new interest, some friend, will appear ; like the great twin brethren in the thick of the battle, vanishing perhaps when the fight is over, yet blessing him even in vanishing from his sight.

51. Spiritual longings.—

I ask not that my course be calm and still ;
No, here too, Lord, be done Thy holy will ;
I ask but for a quiet child-like heart !
Though thronging cares and restless toil be mine,
Yet may my heart remain for ever Thine ;
Draw it from earth and fix it where Thou art. *Spitta.*

52. Dependence on God.—

Yet take Thy way, for sure Thy way is best ;
Stretch or contract me, Thy poore debtor ;
This is but tuning of my breast,
To make the musick better.
Whether I flie with angels, fall with dust,
Thy hands made both, and I am there ;
Thy power and love, my love and trust,
Make one place everywhere. *George Herbert.*

53. Faith without practice.—Faith without practice makes but little progress ; it is like a bird with one wing—it cannot fly.

54. Humility illustrated.—When one told Plato that the boys in the streets were laughing at his singing, “Aye,” said he, “then I must learn to sing better.” Being at another time reminded that he had many aspersers, “It is no matter,” said he ; “I will live so that none shall believe them.” And once again, being told that a friend was speaking detractingly of him, he replied, “I am confident he would not do it if he had not some reason.”

55. Dignity of the Christian character to be maintained.—The founder of the sect of the Cynics, when he was told that Ismenias played excellently upon the flute, answered properly enough, “Then he is good for nothing else, otherwise he would not have played so well.” Even so, when one who professes to be of the seed royal of heaven, is able to rival the ungodly in their cunning, worldliness, merriment, scheming, or extravagance, may they not blush to possess such dangerous capacities? Heirs of heaven have something better to do than to emulate the children of darkness.

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

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VIII.

NOTICES IN EZEKIEL (*continued*).

“A land of traffick . . . a city of merchants.”—EZEK. xvii. 4.

THIS allusion to the commercial character of Babylon does not stand alone and unsupported in Scripture. Isaiah speaks of the Babylonian “merchants” (Isa. xlvii. 15), and describes the Chaldæans as persons “whose cry is in their ships” (chap. xliii. 14). Ezekiel mentions Canneh (Calneh), and Chilmad, Babylonian towns, among the places that carried on commercial dealings with Tyre (Ezek. xxvii. 23). In the Revelation of St. John the Divine, Babylon is made the type of a city, which is represented as eminently commercial, as dealing in the “merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and the souls of men” (Rev. xviii. 12, 13).

The object of the present paper will be to show that the notices of Babylon in profane writers and in the inscriptions fully bear out the character thus assigned to her, showing that she was the centre of an enormous land and sea commerce, which must have given occupation to thousands of merchants, and have necessitated the employment of numerous ships.

Nothing is more evident in the Babylonian inscriptions, and also in those of Assyria which treat of Babylonian affairs, than

the large amount of curious woods, and the quantity of alabaster and other stone, which was employed in the great constructions of the Babylonians, and which must necessarily have been imported from foreign countries. Babylonia being entirely alluvial is wholly destitute of stone, and the only trees of any size that it produces are the cypress and the palm.* We find the Babylonian monarchs employing in their temples and palaces abundant pine and cedar trees, together with many other kinds of wood, which it is impossible to identify. Mention is made of "*Babil-wood*," "*umritgana-wood*," "*ummakana-wood*," "*ri-wood*," "*ikki-wood*," "*surman-wood*," "*asuluu-wood*," "*musrit-kanna-wood*," and "*mesukan-wood*."† Modern exploration has shown that among the building materials employed was teak,‡ but whether any one of these obscure names designates that species of wood is uncertain. What seems plain is that all these woods must have been imported. The teak must have come either from India, or possibly from one of the islands in the Persian Gulf;§ there is evidence that the cedars and pines, together with the Babil-wood, were imported from Syria, being furnished by the forests that clothed the sides of Mounts Libanus and Amanus;|| there is no evidence with respect to the remainder, but they may have been derived from either Armenia, Assyria, or Susidna.

Among the kinds of stone commonly used in building which must necessarily have been imported, were "alabaster blocks," "*samat stone*," "*durmina-turda* and "*kamina-turda stone*, "*samat-hati stone*, and lapis lazuli."¶ Xenophon speaks of the importation of "millstones" in his own day;** and, as Babylonia could not furnish them, they must always have come in from without. Sandstone and basalt, which are found in some of the ruins, could have been obtained from the adjacent parts of Arabia; but the alabaster, which has been also found, and the

* See the author's "Ancient Monarchies," vol. iii., pp. 36, 38.

† "Records of the Past," vol. v., pp. 117—133; vol. vii., p. 75.

‡ "Journal of the R. Asiat. Society," vol. xv., p. 264.

§ As Heeren thinks, on the strength of a passage of Theophrastus ("As. Nat.," vol. ii., pp. 258, 259).

|| "Records of the Past," vol. v., p. 119; vol. ix., p. 16; "Transactions of Bibl. Arch. Society," vol. vii., p. 154.

¶ "Records of the Past," vol. v., pp. 121, 125—127; vol. vii., p. 76, etc.

** Xen., "Anal.," i. 5, § 5.

lapis lazuli, which was especially affected for adornment, must have been brought from a greater distance.

Stones of the rarer and more precious kinds were also largely imported, to serve either as seals or as ornaments of the person. Herodotus tells us that "every Babylonian carried a seal;"* and the remains tend to confirm his testimony, since Babylonian seals, either in the shape of signet rings or of cylinders, exist by thousands in European museums, and are still found in large numbers by explorers. They are chiefly made of onyx, jasper, serpentine, meteoric stone, lapis lazuli, and chalcedony, all substances that must have been introduced from abroad, since no one of them is produced by Babylonia.

Babylonia must also have imported, or else carried off from foreign countries, the whole of its metals. Neither gold, nor silver, nor copper, nor tin, nor lead, nor iron are among the gifts which Nature has vouchsafed to the southern Mesopotamian region. No doubt her military successes enabled her to obtain from foreign lands, not by exchange but by plunder, considerable supplies of these commodities; but besides this accidental and irregular mode of acquisition, there must have been some normal and unceasing source of supply, to prevent disastrous fluctuations, and secure a due provision for the constant needs of the country. Every implement used in agriculture or in the mechanical trades had to be made of bronze,† the materials of which came from afar; copper perhaps from Armenia, which still produces it largely, tin from Further India, or from Cornwall, through the medium of the Phœnicians.‡ Every weapon of war had to be supplied similarly; all the gold and silver lavished on the doors and walls of temples,§ on images of the gods or the dresses in which the images were clothed,|| on temple tables, altars, or couches,¶ on palace walls and roofs,** on thrones, sceptres, parasols, chariots, and the like,†† or on brace-

* Herod., i. 195.

† Iron was not absolutely unknown in ancient Babylonia; but almost all the weapons and implements found are of bronze.

‡ Herod., iii. 115.

§ "Records of the Past," vol. v., 117-120; vol. vii., p. 75.

|| Ibid., vol. vii., pp. 5, 6.

¶ Herod., i. 181, 183; Diod. Sic., ii. 9.

** "Records of the Past," vol. v., pp. 131, 133.

†† Ibid., vol. ix., p. 15.

lets, armlets, and other articles of personal adornment, had to be procured from some foreign land and to be conveyed hundreds or thousands of miles before the Babylonians could make use of them.

Another whole class of commodities which the Babylonians are believed to have obtained from foreign countries comprises the raw materials for their clothes, and for the greater part of their fabrics.* Babylonian was not a country suitable for the rearing of sheep, and, if it produced wool at all, produced it only in small quantities; yet the Babylonian wore ordinarily two woollen garments,† and some of their most famous fabrics were of the same material. Their other clothes were either linen or cotton; but, so far as is known, neither flax nor the cotton plant was cultivated by them.

Spices constituted another class of imports. In their religious ceremonies the Babylonians consumed frankincense ‡ on an enormous scale; and they employed it likewise in purifications.§ They also used aromatic reeds in their sacrifices,|| as did the Jews who were brought into contact with them.¶ Whether they imported cinnamon from Ceylon or India,** may perhaps be doubted; but the spices of Arabia were certainly in request, and formed the material of a regular traffic.††

All the wine consumed in Babylonian was imported from abroad. Babylonian was too hot, and probably also too moist, for the vine, which was not cultivated in any part of the country.‡‡ A sort of spirit was distilled from dates, which the Greeks called "palm-wine,"§§ and this was drunk by the common people. But the wealthier classes could be content with nothing less than the juice of the grape;||| and hence there was a continuous importation of real wine into the country,¶¶ where there

* Heeren, "Asiatic Nations," vol. ii., p. 199.

† Herod., i. 195.

‡ Ibid., i. 183.

§ Ibid., i. 198.

|| "Records of the Past," vol. vii., p. 140.

¶ Jer. vi. 20.

** As Heeren supposes ("As. Nat.," vol. ii., p. 240).

†† Strabo, xvi., 1110.

‡‡ Herod., i. 193.

§§ Ibid.

||| Dan. i. 5, v. 1.

¶¶ Herod., i. 194.

prevailed a general luxuriousness of living. The trade must consequently have been considerable, and is not likely to have been confined to a single channel. There were several vine-growing countries not very remote from Babylon; and a brisk commerce was in all probability carried on with most of them.

Among other probable imports may be mentioned ivory and ebony, for the construction of rich furniture, pearls for personal adornment, rare woods for walking-sticks, dyes, Indian shawls, musical instruments, Phœnician asses, Indian dogs, and Persian greyhounds.

Ivory and ebony, which were brought to Solomon as early as B.C. 1000 (1 Kings x. 22), and which Tyre imported from Dedan, on the Persian Gulf, in the time of Ezekiel (Ezek. xxvii. 15), can scarcely have been unknown to the Babylonians, through whose territory the Phœnician trade with Dedan must have passed. Pearls, which were worn by the Assyrians,* and supplied to Western Asia generally from the famous fisheries of Bahren and Karrak, in the Persian Gulf,† were doubtless as much appreciated by the Babylonians as by other Asiatics; and the pearl merchants can scarcely have been permitted to carry their precious wares into the interior without leaving a fair share of them to the country whereto they must have brought them first of all. Rare wood for walking-sticks is mentioned as grown in Tylos,‡ another island in the Gulf, and would naturally be transported to the neighbouring country, where walking-sticks were in universal use.§ The dyes which gave to Babylonian fabrics their brilliant hues came probably from India or Kashmîr, and were furnished by the Indian larva or the cochineal insect.|| With their dyes the Indians would probably send their shawls, an early product of Hindoo industry, and one from time immemorial highly valued in the East.¶ The importation of musical instruments may be regarded as proved, if we allow any of the names used in Daniel to be derived from the Greek, since the Greek name could only reach Babylon together with the instrument whereto it belonged. Phœnician asses are expressly mentioned, as sold by one Babylonian to another, on one of the black contract

* "Ancient Monarchies," vol. i., p. 559.

† Heeren, "As. Nat.," vol. ii., pp. 235—237.

‡ Theophrast., "Hist. Plant.," v. 6.

§ Herod., i. 195.

|| See Heeren, p. 200.

¶ Ibid., p. 209.

stones found at Babylon,* as are "greyhounds from the East," which were most probably Persian. A large dog, most likely an Indian hound, is represented on a tablet brought by Sir H. Rawlinson from the same site,† and the representation is a fairly good proof of the importation of the animal portrayed.

It is impossible for a country to import largely unless it also exports largely, either its own products or those of other regions. In the long run exports and imports must balance each other. Babylonia seems to have exported chiefly its own manufactures. Large weaving establishments existed in various parts of the country;‡ and fabrics issued from the Babylonian looms which were highly esteemed by foreign nations. The texture was exquisite; the dyes were of remarkable brilliancy; and the workmanship was superior. The "Babylonian garment" found among the spoils of Jericho when the Israelites entered the Holy Land, and coveted by Achan,§ is an evidence at once of the high esteem in which such fabrics were held, and of the distance to which, even thus early, they had been exported. Fringed and striped robes of seemingly delicate material appear on Babylonian cylinders || as early as the Proto-Chaldæan period, or before B.C. 2000. We cannot fix their material; but perhaps they were of the class called "sindones," which appear to have been muslins of extreme fineness, and of brilliant hues, and which in later times were set apart for royal use.¶

The carpets of Babylon acquired a peculiar reputation.** Carpets are one of the principal objects of luxury in the East, where not only are the floors of the reception-rooms in all houses of a superior class covered with them, but they even form the coverlets of beds, couches, divans, and sofas, and are thus the main decoration of apartments. The carpets of Babylon were made of fine wool, skilfully woven, exquisite in their colours, and boasting patterns that gave them a character

* "Records of the Past," vol. ix., p. 105.

† See the author's "Herodotus," vol. i., p. 314.

‡ Strab., xvi., p. 1074.

§ Josh. vii. 21.

|| "Ancient Monarchies," vol. i., p. 94.

¶ Theophrast., "Hist. Plant.," iv. 9.

** Arrian, "Exp. Alex.," vi. 29.

of piquancy and originality. They bore representations of griffins and other fabulous animals,* which excited the wonder and admiration of foreigners, who did not know whether they beheld mere freaks of fancy or portraits of the wonderful beasts of Lower Asia.

Besides their dresses, carpets, and other textile fabrics, it may be suspected that Babylonia exported rich furniture. When the Assyrian monarchs invaded a foreign territory, and obtained any considerable success, they almost universally carried off, on their return to their own land, great part of the furniture of any royal palace that fell into their hands, as the most valued portion of their booty. In their Babylonian expeditions alone, however, do they particularize the several objects. There we find mention of "the golden throne, the golden parasol, the golden sceptre, the silver chariot,"† and other articles that cannot be identified. There too we find that when a foreign prince needed persuading in order to make him render assistance, and a "propitiatory offering" had to be sent to him, "a throne in silver, a parasol in silver, a *pasur* in silver, and a *nirmaktu* in silver" were the objects sent.‡ It would only have been going a short step further to offer articles so highly appreciated to foreign customers generally.

It is uncertain whether the Babylonians exported grain, or dates, or any of the other produce of the palm.§ Enormous quantities of wheat, barley, millet, and sesame were raised in their country,|| while the date palm grew so thickly in the lower parts of the territory as to form almost a continuous forest.¶ The natural wealth of the country consisted mainly in the abundance of these products, and it is scarcely possible that use was not made of the overplus beyond the wants of the inhabitants to maintain the balance of trade, which in so luxurious an empire must always have tended to declare itself against such great consumers. But ancient writers are rarely interested in such matters as trade and commerce, while the

* Athen. Deipn., v., p. 197.

† "Records of the Past," vol. ix., p. 15.

‡ Ibid., vol. vii., p. 45.

§ The palm was said to furnish the Babylonians with bread, wine, vinegar, honey, groats, string and ropes of all kinds, and a mash for cattle (Strab., xvi. 1., §. 14).

|| Herod., i. 193.

¶ Amm. Marc., xxiv. 3.

problems of political economy are wholly unknown to them. Hence they unfortunately leave us in the dark on numerous points which to us seem of primary importance, and force us to attempt to grope our way by reasonable conjecture.

We shall pass now from the consideration of the probable objects of traffic between Babylonia and other countries to that of the nature of the traffic, and the probable or certain direction of its various lines. Now the traffic was, beyond all doubt, carried on in part by land and in part by sea, the Babylonians not only having dealings with their continental neighbours, but also carrying on a commerce with islands and countries which were reached in ships.

The land traffic itself was of two kinds. Caravans composed of large bodies of merchants, with their attendants and followers, proceeded from Babylon in various directions across the continent, carrying with them, on the backs of camels or asses, the native commodities which they desired to sell, and returning after a time with such foreign productions as were needed or desired by the Babylonians. Regular routes were established which these travelling companies pursued; and it is not unlikely that stations, or caravansaries, were provided for their accommodation at intervals.* The mass of the persons composing the caravans would travel on foot; but the richer traders would be mounted on camels, or even sometimes on horses. It would be necessary to be well armed in order to resist the attacks of predatory tribes, or organized bands of robbers;† and the caravans would require to be numerous for the same reason. There would be no great difference between these ancient companies and the caravans of the present day, except to some extent in the commodities conveyed, and in the absence of any other than a commercial motive.‡

Other traders preferred to convey their goods along the courses of the great rivers, which, intersecting Mesopotamia either as main streams or tributaries, form natural channels of commercial intercourse with the neighbouring countries, at any rate for a considerable distance. Boats and rafts readily

* See Herod., v. 52, who, however, speaks of Persian times.

† See Ezra viii. 22.

‡ The religious motive of pilgrimage to certain shrines swells the size of modern caravans.

descended the Tigris, the Euphrates, and their affluents,* and transported almost without effort the produce of Commagene, Armenia, and Media to the lower Mesopotamian territory. It was possible by the use of sails and by tracking to mount the rivers in certain seasons ; and this we know to have been done on the Euphrates as high as Thapsacus.† Water-carriage was especially convenient for the conveyance of heavy goods, such as stone for building or for statuary, obelisks, and the like. Both the monuments and profane writers indicate that it was employed for these purposes.‡

The principal lines of land traffic seem to have been five. One, which may be called the Western, was along the course of the Euphrates to about lat. $34^{\circ} 30'$, when it struck across due west to Tadmor, or Palmyra, and thence proceeded by way of Damascus to Tyre and Sidon. Traces of the employment of this route are found in Ezekiel (chap. xxvii. 18, 23, 24). Along it would be conveyed the whole of the Phœnician trade, including the important imports of tin, Tyrian purple, musical instruments, asses of superior quality, and possibly wine of Helbon, together with the exports of rich stuffs, dresses, and embroidery.

Another kept to the line of the Euphrates throughout, and may be called the North-Western route. It connected Babylon with Upper Mesopotamia and Armenia. Along this was conveyed wine, and probably copper ; perhaps also other metals. It was a route used by Armenian merchants, who descended the stream in round boats, made of wicker-work covered with skins, and, having sold their wares, broke up the boats and returned on foot to their own country.§ It was used also by the Babylonian colonists of the Persian Gulf, who mounted the stream as far as Thapsacus, and thence carried their goods by land in various directions.||

The third route was towards the North. It connected Babylon with Assyria, and probably followed mainly the line of the Tigris, which it may have struck in the vicinity of the

* Herod., i. 194.

† Strab., xvi. 4, § 18.

‡ "Ancient Monarchies," vol. i., p. 338 ; Diod. Sic., ii. 11.

§ Herod., i. 194.

|| Strab., l.s.c.

great mart of Opis. The trade between the two countries of Babylonia and Assyria was, in the flourishing times of the latter country, highly valued ; and we find frequent provision made for its restoration or continuance in the treaties which from time to time were concluded between the two powers.* The alabaster blocks which the Babylonians sometimes employed in their buildings came probably by this line, and the two countries no doubt interchanged various manufactured products.

A fourth line of land trade, and one of great importance, was that towards the North-east, which may be called the Medo-Bactrian. This line, after crossing Mount Zagros by the way of Holwan and Behistun, was directed upon the Median capital of Ecbatana, whence it was prolonged, by way of Rhages and the Caspian Gates, to Balkh, Herat, and Cabul.† The lapis lazuli, which the Babylonians employed extensively, can only have come from Bactria,‡ and probably arrived by this route, along which may also have travelled much of the gold imported into Babylon, many of the gems, the fine wool, the shawls, the Indian dyes, and the Indian dogs.

The fifth line was towards the East and South-east. At first it ran nearly due east to Susa, but thence it was deflected, and continued on to the south-east, through Persepolis, to Kerman (Carmania). Wool was probably imported in large quantities by this route, together with onyxes from the Choaspes,§ cotton, and the "greyhounds of the East."||

The sea trade of the Babylonians was primarily with the Persian Gulf. Here they had an important settlement on the southern coast, called Gerrha, which had a large land traffic with the interior of Arabia, and carried its merchandise to Babylon in ships.¶ The "ships of Ur" are often mentioned in the early inscriptions,** and the later ones show that numerous vessels were always to be found in the ports at the head of the gulf, and that the Babylonians readily crossed the gulf when

* "Records of the Past," vol. iii., pp. 34, 35 ; vol. v., p. 90.

† Heeren, "Asiatic Nations," vol. ii., pp. 203, 209—211.

‡ Ibid., p. 206.

§ Dionys. Perieg., ll. 1073—1077.

|| See above, p. 100.

¶ Strab. xvi. 4. § 18 ; Agathemar, "De Mar. Erytha.," § 87.

** "Ancient Monarchies," vol. i., p. 16, note 1.

occasion required.* It is uncertain whether they adventured themselves beyond its mouth into the Indian Ocean ; but there is reason to believe that by some means or other they obtained Indian commodities which would have come most readily by this route. The teak found in their buildings, the ivory and ebony which they almost certainly used, the cinnamon and the cotton, in the large quantities in which they needed it, can only have come from the peninsula of Hindustan, and cannot be supposed to have travelled by the circuitous road of Cabul and Bactria. Arabian spices were conveyed by the Gerrhæans in their ships to Babylon itself, and the rest of the trade of the Gulf was probably chiefly in their hands. Perfumes of all kinds, pearls, wood for shipbuilding and walking-sticks, cotton, gems, gold, Indian fabrics, flowed into the Chaldæan capital from the sea, and were mostly brought to it in ships up the Euphrates, and deposited on the quays at the merchants' doors. Æschylus calls the Babylonians who served in the army of Xerxes "navigators of ships."† Commercial dealings among the dwellers in the city on a most extensive scale are disclosed by the Egibi tablets ;‡ "spice-merchants" appear among the witnesses to deeds.§ Their own records and the accounts of the Greeks are thus in the completest agreement with the Prophet when he describes Babylon as "a land of traffick . . . a city of merchants."

* "Records of the Past," vol. i., pp. 40, 43, 73 ; vol. vii., p. 63 ; vol. ix., p. 60.

† "Æschyl. Pers., ll. 52—55.

‡ "Transactions of the Society of Biblical Archæology," vol. vii., pp. 1—78.

§ "Records of the Past," vol. xi., p. 94.

Letters to a Divinity Student.

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VIII. IN THE PULPIT.—PART II.

I. *The Manner of our Preaching.*—We have seen what should be the matter of it; now we have to consider what should be its manner—by what practical method we can best bring this all-important matter before our people. Let us think first of the structure of a sermon. It is a short address. It generally comes after a long service. Brevity is an essential element in its success. If it goes on so long that the body of the listener grows weary and his attention flags, the result is not only that what is said after the weariness has begun is useless, but that what was said before is forgotten. The long flat end sweeps away the impression of the keen, bright beginning. Be the sermon good, bad, or indifferent, it ought to be short. If it is dull, the less of it we have the better; if it is interesting and profitable, it is a pity to spoil it by that last tiresome ten minutes. Modern doctors do not insist on such great doses of physic being swallowed as their predecessors did: their patients, I suspect, get well all the quicker for the change. The march of intellect is leading modern preachers in the same direction. Whether their sermons are more or less agreeable to the taste, they are, at all events, shorter. I suppose we may take from fifteen to thirty minutes as the limits of an ordinary sermon. This necessary brevity gives its peculiar character to the address. There is no time for rambling from topic to topic. There is no time for elaborate explanation. A great work has to be done. Men's consciences have to be roused, their hearts touched, and their will stirred to some practical result—all in about twenty minutes. It is evident that you cannot speak at random. Care must be taken to say the things that are the very best to say, and to leave out all that is needless.

A distinct *unity* in each sermon is therefore an important element in its construction. You must not try to say many things, but one thing strongly and well. There may be various

thoughts and ideas, but they should be all gathered up around some one leading subject. They should be used to bring that subject into prominence, to have it understood distinctly, thought of with interest, and left ringing in the conscience. Every one ought to be able to tell what the sermon was about. The subject should be so used as to touch different chords in the heart, and produce different results according to the different needs of the hearers—to inform the mind, to rouse the conscience, to comfort, to encourage, or to warn; but it should be still the same subject. If this unity is not kept up, the *effect* of the sermon is interfered with. One subject drives out another. The hearers' minds are confused. And though they may be interested by the various separate parts of the sermon, a definite impression on the conscience and will is much less likely to be left. It is better to drive one nail at a time, well home, than to give random taps to a great many.

In order to bring out this effective unity, there should be careful arrangement. I prefer the word arrangement to *division*. Divisions may easily become snares. The large Roman figures, I., II., III., and the smaller arabics, 1, 2, 3, may look very nice on the paper, but *in the pulpit* we must beware lest they cut up the sermon into little bits, and destroy its oneness. There are some lenses that make the rays of light diverge, and some that make them converge upon a point. Bad divisions in a sermon are like the former, wise and skilful ones like the latter. You take a text, and find in it three or four truths that lead the mind in quite different directions. Your divisions are very clear; what you say on each head is very nice and true, but your discourse fails in *effect*. If it had been a commentary that you were writing, it would have been good, but as a sermon it was bad.

In thinking over our text, we must not be satisfied with finding what are the ideas suggested by it, and putting them down one after another; we must earnestly consider how they can best be brought out so as to support each other, and lead all together to one spiritual result. We must consider which may be touched upon lightly, which left unnoticed for the present, which brought into strong prominence, which placed first, which kept for the end. It is necessary to have definite divisions, so as to be able to think the subject out thoroughly in our own

mind beforehand, and make it more easily remembered by the hearers afterwards. But the divisions need not be always expressed. It is often better that they should be felt as they follow each other in orderly succession, than that attention should be distracted from the spiritual thoughts to the mechanical "firstly, secondly, thirdly." There are times when this mechanical precision arrests attention; but it should not be done too regularly and habitually, lest, instead of a help to memory, it should become a help to somnolence.

There should be caution in the expression of divisions, for fear of monotony, also for fear of an appearance of artificiality. In preaching, as well as every other laborious human effort, *ars est celare artem*. You do require great thought and care and mental arrangement to carry on your work for God; but the traces of your labour ought to be well swept out of sight. What you say to your people should come from the heart, warm, fresh, and simple.

Expression of division must be used with caution, and division itself must be used with caution, lest it should be a scattering of thoughts rather than a grouping of them. But used it must be very really, if effect is to be produced. It is well to consider from the beginning what is the last thought to be pressed home. Sometimes you will think it best to have it a thought to comfort and cheer, or to lead on to the heavenly future. Sometimes you will think it better to have it an urging to a definite practical duty; sometimes a final grappling with souls, an intensely earnest setting before them the eternal issues to be chosen. The whole order of the sermon will depend a good deal upon what is to be its conclusion. If the conclusion is to be comforting, the appropriate place must be determined on for warning. If it is to be a practical appeal, the doctrinal exposition or spiritual invitation should be placed in a due position. If it is to be the close, earnest, life-or-death wrestling with souls that we spoke of, the rest of the sermon, step by step, through explanations to the understanding, and motives for the heart and conscience, should lead up to the solemn ending. Thus one part of the sermon is so dependent on the others, that the order of thought needs to be carefully laid out beforehand. I need hardly say that this order and careful pre-arrangement should be used to

help and strengthen the preacher, but not to bind him. He may occasionally feel it necessary, as he speaks, to deviate considerably from his prepared order, or even to throw it aside altogether. If he is a man of faith and prayer, a diligent student of Holy Scripture, he need not be afraid sometimes to let the rush of fresh thoughts that have come into his heart, as he looked at his people, carry him over and beyond the boundaries he had marked out. But the stream will generally be strongest and most efficient for its work when it flows in the channel that prayerful forethought has traced.

Needful as it is to have variety in the matter of our sermons, it is equally needful to have it in the arrangement of them. Our thoughts might easily take a kind of stereotyped pattern, and every subject be pressed into its unchanging mould. How easy it is to tell beforehand how a certain kind of preacher will treat any text! To-day's text is not the least like last Sunday's; but we may be sure that the sermon will be almost exactly the same. And no matter what texts the preacher takes, he contrives to squeeze them all into the same mould, and turn them out in the same shape. And in reality the temptation to run thus into a regular and always recurring order is very great. Your own mind and natural character always remain the same; the objects you want to attain in preaching are always the same, or nearly the same; and the wants of your people are the same. But if you try to supply those wants always in the same way, the appetite for your nourishment will pall, and the efficacy of your medicine will wear out by repetition. You must be very determined, therefore, to change and vary from week to week your method of approaching and striving to influence souls. And the book from which your teaching is drawn is a wonderful help in this effort. What a marvellous variety there is in the Bible! If you strive to bring out faithfully, and cause to be felt in your hearers' hearts, the thoughts of the inspired writer, and not thoughts of your own, which you can manage ingeniously to hang on to them, your way of addressing men, and the arrangement of ideas you bring before them, must have constant variety.

One sermon should vary in its method of structure from another, and one part of the same sermon should vary in its tone from other parts. If you are too intense all through, atten-

tion becomes fatigued, and effect is lost. There should be in a picture repose as well as movement, and so there should be in a sermon. Part should be calm and deliberate, instructing the understanding and persuading the judgment; part should be fervent, impassioned, bold, shaking men's hearts with its vehemence, wrestling with their conscience, and refusing to let them go till they hearken and yield. A famous old Welsh preacher (Christmas Evans) puts this important principle in arrangement with such an apt illustration, that I cannot conclude our consideration of the structure of a sermon better than by describing it. I do not remember his exact words, but what he says is to this effect: "There is no use in striking cold iron. You may hit away and make plenty of noise, but you make no change in the shape of the metal. So there is no use in fervent appeal and thundering words to a congregation, before their hearts have been brought up to the proper heat. You make a noise, and fatigue yourself and them, but you do not influence them. Observe how the smith deals with the iron; carefully he lays it in the fire, gently and deftly he draws the coals all over it, then gradually the bellows blow the embers into a warmer glow; quietly he stands by; the great hammer is idle in his brawny hand till he sees that the white heat is reached; then the glowing iron, all hot and sparkling, is laid on the anvil, and blow after blow falls upon it irresistibly. Harder and harder he hits, and never stops for breath till the iron is plunged into the water, beaten into its proper shape. So should the preacher deal with the human soul. Quietly and gently he should put him in contact with the truth of God; with care and skilful exposition its meaning should be brought out before him; closely and more closely it should be brought to press on his conscience, till the heart begins to burn and glow, and interest is felt, and consciousness of sin, and hopes and desires for better things; then, when attention has been thoroughly roused, and the sympathies enlisted, then let the great sledge-hammer blows strike home; then let yourself loose in all the fervour of longing desire to save; then pour out your appeals, your warnings, your eager invitations; and the terror of the Lord, and the foulness of sin, and the love of Christ, and the cross of Calvary, and the beauty of holiness, and the glory of eternity, and every emotion that the heart can feel, should be used to

bring it to the personal, individual question, 'What must I do to be saved?' and to the definite resolve of the will, 'I will arise and go to my Father,' or, 'Lord, I will follow Thee whithersoever Thou goest.'"

III. These remarks upon the structure of a sermon show pretty plainly that its *preparation* must take much time and thought. In one sense, all your life is a preparation for your preaching. Your inward life of communion with God, your outward life of service, your intellectual life of study, thought, and observation—all contribute to make you full of matter, and more and more strong, earnest, and wise to bring that sacred matter to bear in your great work of winning souls. And if from time to time you are called on unexpectedly to preach, you cannot be said to be unprepared. Knowing your Lord and Master personally and (may we not dare to say it?) *intimately*, knowing well the wants and needs of your brethren, familiar with the teaching of Holy Scripture, you may perhaps at such times preach with a power and warmth that surprises yourself. The instinct of the loving heart and the well-stored mind will be better than any rules of rhetoric. Yes! may you not in such a case take to yourself the promise of our Lord, "The Holy Ghost shall teach you in that hour what to speak"? But special preparation for each sermon should certainly be your rule. Whether you write or preach "extempore," as it is called, the preparation is equally needful. There are certain advantages in each plan. But the writer should study and prepare, so as to attain as much as possible the advantages of the speaker, and the speaker should study so as to secure the advantages of the writer. I do not think the two methods need be compared with each other, or put into competition. I think the same person may with benefit to himself and his people adopt both. Careful writing will make him a more thoughtful and accurate speaker, and frequent speaking will make him write with quicker movement and a more bright, lucid, and attractive style.

In preparing a written sermon, I think it ought to be first thoroughly thought out from beginning to end. The leading ideas, the point of highest intensity, the conclusion, the main thought intended to be left—this should be carefully arranged in the mind before beginning to write, even as the ship-builder

draws out all the lines of the ship before a timber is laid down. Otherwise, as you write, you may be tempted to stray away into tempting collateral thoughts, and have your paper all written over before the main thought of the sermon has made its appearance at all.

And in writing it is very important to keep in view the people to whom you are to preach. If you are speaking, as you look at people's faces you instinctively suit your words to the people you address. When you write, you are in danger of merely expressing what you think and feel yourself, or of addressing an auditory of the same mental tone as your own. So it often happens that what in one sense might be called a good sermon is practically a bad sermon. It does not fulfil its object. It does not enlighten, persuade, or move the people to whom it is addressed. The children do not listen to it at all. The farmers think it mighty fine, but too learned for them. The ladies think it dull. The country gentlemen wonder what on earth that young parson is driving at, and the scholars and theologians who might be interested in its discussions are not there to hear. The thoughtful, carefully prepared sermon is preached, but none of its hearers are edified. It has not done its work. It is a failure. The preacher in his study thought of his subject, but did not think of the hearts and consciences to whom his subject was to be medicine of Divine healing.

The remedy for this fault is to have vividly before the mind as you write a picture of the congregation. Fill the church pews with their accustomed occupants. Put the fat farmer into his corner, and the poor widow with the shabby bonnet, and the bustling shopkeeper, and the lounging young men, and the fashionable ladies, and the red-faced squire, and the footmen and housemaids, into their seats, and the schoolboys and schoolgirls in the galleries, and the anxious and earnest faces every here and there that you know so well, and that seem to gaze on you with such a hungry desire to get some real food, some comfort and strength for the hard battle they are waging—put them all in their places. Look at them before you kneel down to ask for guidance in planning out the sermon. Look at them as you are laying out its divisions. Lift up your eyes from your desk, every now and then, as you write, and look

straight into their faces. How do they return your look? Does the fat farmer understand? Does the footman care? Does the fine gentleman stop twirling his moustache for an instant to attend? Are the hungry and anxious ones soothed and satisfied?

Instinctively, as you ask yourself these questions, the style of your writing is modified. It becomes more flexible, more lifelike. Stilted and formal sentences are scratched out with scornful impatience. You are a man and a brother, speaking to men and brethren, and not a student writing a theme. And when you come to preach your sermon on Sunday, you will find yourself able, not merely to read it, but truly to preach it. You will feel it to be a real address to the very people before you. Their attention will be aroused, their sympathies kindled, and your written sermon will be poured out from your heart into theirs with the same kind of warmth as if it came from the impulse of the moment. You will be able to speak it *to* them because you wrote it *for* them.

And if your sermon is not to be *written* out, all the more necessary it is that it should be well thought out. The temptation to careless work is then very great. It is so easy and natural to save yourself trouble and accurate thinking by leaving the hard parts to chance, or to the inspiration of the moment in the pulpit. This temptation should be conscientiously resisted. Every detail of your subject should be mastered. The whole sermon should be mentally preached to the mental audience. The divisions and subdivisions should be clearly impressed on the mind. The substance of all that is to be said, from beginning to end, should be well digested. Here and there, on important or difficult points, it is well to have the very words pre-arranged.

Great care should be taken about the conclusion. A good beginning, it is said, is the half of all, but a good ending is, to a sermon, almost the whole. It is just the part that is most apt to be slurred over—left after the other thoughts to a kind of mental “etc., etc.,” left to be finished with the pious hortatory words that come up to the mind at the moment. Very likely, by the time you reach the conclusion of your sermon, your body will be tired, or your feelings so excited, that you have lost something of your presence of mind, and your

last words, if not well prepared, ramble off into vague generalities, and the part of your address that ought to be strongest, most incisive, most calculated to live, is the weakest and most commonplace of it all. The child has been brought to the birth, but there has not been strength to deliver. The arrow has been drawn to the head, but the hand has been too nerveless to speed it forth on its flight. In preaching, it is specially true that "the end crowns the work." The plant that God makes grows higher and higher with its tapering stem; it throws out its rich leaves from side to side as it rises; but it finishes its course with the expanding petals and glowing colours of its flower. In that with which it ends is gathered up the strength and beauty and glory of the whole. Something like this should be a really well-organized address—growing, gathering strength, increasing in intensity and loftiness of thought, and culminating in its earnest, loving, and happy peroration.

I trust it is hardly necessary to repeat here what we thought of together some little time ago—that the sermon should be prepared "on the knees." If in any part of our work we should feel our weakness and insufficiency, if in any of it we should feel the need of casting ourselves entirely upon the guiding and support of our Father's arm, surely it is in this, the most solemn and the most difficult branch of it all. This must be indeed "begun, continued, and ended *in Him*." In choosing our text, His advice must be sought in a childlike spirit. In thinking out its meaning, in trying to feel the force of its teaching in our own hearts, in deciding on its most profitable arrangement, in thinking over the persons to whom it is to be preached, and considering how its truth will best help their various spiritual needs, guidance, wisdom, strength must be supplicated from the same Source. The preparation of the heart, as well as the answer of the lips, is from the Lord; and if the preaching of the sermon is to be an earnest wrestling, as for life and death, with men's hearts and consciences in the church, the making ready for it must be another wrestling, the wrestling in spirit with our God, wrestling with Him in a very agony of prayer that He may give us the right thoughts to think and the right words to say, and above all, that He may give us the souls to whom we preach for our hire.

IV. And now, the preparation over, the sermon ready, thought out clearly in our minds, or written out in our hands, now as we stand in the pulpit, how are we to deliver it? Perhaps the best answer to this question would be, "Do not think about delivering it at all, only think of the subject you have to speak of, and the people you have to speak to. Let your mind be full of your message, and your heart full of your flock, and let the delivery take care of itself. In other words, the most important part of good delivery is *self-forgetfulness*." Wise advice this is to give, but not so easy to follow.

"Less of self, and more of Thee,
None of self, and all of Thee"—

How we need this prayer at all times! how specially we need it in the pulpit! All eyes turning to us, all hearts expecting something from us, all minds, we fancy, judging and criticising us,—how hard to forget self, how hard to put away the shyness and timidity on the one hand, or the self-conceit and swagger on the other hand, that arise from the same source—self-consciousness.

A real love of our people, fostered by acquaintance with them, and by familiarity with their troubles and temptations; a real love of our Master, fostered by close and constant communion with Him, and an habitual sense of the reality and awfulness of the great subjects on which we speak, are the powers which drive away self-consciousness. As the souls of the people come into the foreground, self shrinks into the background. If you are trying to rescue a darling child out of a fire, will you care about how you look? You think of the little one sleeping in its cradle, you think of its piteous cry, and the fierceness of the devouring flames; you have no thought about yourself, except that you will press through smoke and fire and falling timbers, snatch your babe from its peril, or perish in the attempt. This may be an exaggerated picture of what we do feel when addressing our congregations, but is it an exaggerated picture of what we ought to feel? I believe that there is eternal life or eternal death before each of these people on whom I am looking. I believe that there are dangers round each of them, more really awful than the scorching flame. I believe that God allows me now an opportunity of rescuing them from their peril. Can I stop to think of what kind of

appearance I make, or whether my words sound pretty or ugly? How can I help them? how can I deliver them? that is the only thought worth thinking of. Anxiety for our people, and forgetfulness of self, then, is the first qualification for the efficient delivery of a sermon. It may sound inconsistent with this, and yet I believe it is true, that *self-possession* is almost equally necessary. Nervous fuss and flurry must be put away. The preacher should be calm and at his ease, though intensely earnest. A horse soon knows if his rider is afraid of him. A congregation quickly discover the same with regard to a preacher. If they see he is nervous, they become nervous too, afraid he may break down, and cause an unpleasant sensation; or else their sense of the ludicrous is awakened, and they are amused at the fidgety movements of their frightened instructor. Do not be afraid of your congregation, then. The grim old lady with spectacles, who stares so solemnly, looks formidable, no doubt, and so does the portly squire, and the supercilious young officer, and the stolid churchwarden. But they are not so terrible as they look. The old lady will have to take off her spectacles, and put her wrinkled face within the frills of her nightcap; she is only a poor, weary, worn human pilgrim, after all; and the squire knows the pinch of care and sorrow; and the smart officer has his hopes and fears and disappointments, very much like yourself; and even the churchwarden has somewhere under that capacious waistcoat a human heart that beats and throbs like your own.

Stand up, then, like a man before your congregation, to teach them, and not to tremble at them. They can do you no harm, but you can do them great harm. You can send those who have come to be fed by the Word of God empty and hungry away. You can send them away more deeply steeped than before in spiritual slumber, more comfortably satisfied with themselves, harder henceforth to be awakened and touched. If you give them only empty commonplaces, if you do not really speak straight and true, home to their conscience, you hurt them grievously. Pity the poor people if you preach badly. Tremble for them, but do not tremble at them. Standing in your responsible position, put away from you the fear of man. Be deliberate in your speech. Take your time to say what you want to say. If you have not made

it plain, stop and say it again. Do not think it a calamity if you have to pause a moment to think, or if you have to hesitate for an instant for the choice of a word. It is much more important to get the right word, than to flow on in an uninterrupted stream. It is not the smoothness of your speech, but its force, that touches the conscience.

Closely connected with self-possession is the habit of looking at your congregation. Look them straight in the face, not with a nervous flickering glance, but steadily, quietly, deliberately look from one to the other. You know how disagreeable it is in conversation when the speaker will not look at you; he looks down at your waistcoat buttons, up at the ceiling, his eyes waver restlessly hither and thither, but you never can calmly and peaceably meet them. It is hard to feel that he is really speaking to you, and wanting you to listen to him. Beware of this fault in preaching. You want to speak to those people down in the pews. You have something to say to them, that you are anxious they should listen to. Look at them, then, before you speak. Look at them while you are speaking. Let your eye attentively pass from face to face, not staying too long on any one, but resting on each deliberately. It will help you in your speaking, it will help them in their listening. Your heart will catch the response of their unspoken sympathy. They will feel that you mean what you say, and that it is to their own very selves you are speaking. If their attention is flagging, if you are beginning to weary them, you will perceive it at once. You can change your tone, enliven your manner, and waken up both yourself and them in a fresh start of reviving interest.

And looking at them will help you in another important part of delivery, the management of the voice. No matter how good the matter of your preaching is, it is not likely to be of use if it is not heard. And if it is heard as a shout or a roar, it will be so fatiguing and irritating to the ear, that it will hardly touch the heart. To modulate the voice, to speak so loudly as to be heard by all, and yet not loudly enough to weary any, is an art of prime necessity to a public speaker. Nothing facilitates it so much as the habit of looking at the people to whom you speak. Without effort, without premeditation, the voice, that wonderfully sensitive and wonder-

fully obedient messenger of the soul, adapts itself to its work, and knows the best tone in which to deliver its message. If the church is large, and the congregation crowded, it is well to address yourself chiefly to the people who are farthest away. Look pretty often at the sitters in that corner behind the pillars. Be sure that the shabby old man close to the western door can hear what you say. If your voice carries well to the far regions, it is sure to be heard by those who are near. In trying to make yourself well heard, be more careful about the distinctness of your utterance than its loudness. It is not at all easy to listen to shouting. The noise is heard only too plainly, but not the articulate words. A distinct whisper will carry farther than a gruff roar.

But in trying to speak distinctly, beware of an artificial utterance. Do not make the consonants sound in a different way from what they do in ordinary speech. The sonorous smack and pompous mouthing, with which some speakers try to make themselves heard, is as contrary to good sense as it is to good taste. Be careful to finish your words, be careful not to drop your voice at the end of a sentence, be careful not to hurry your utterance, and to give sufficient time between your sentences. But see that you do not exchange the manly and straightforward speech of a Christian gentleman for the vulgar declamation of a second-rate stage player. Be on your guard also against tricks of manner and gesture in the pulpit. In the excitement and eagerness of your efforts, these might easily steal upon you unawares. Sawing the hand up and down, shrugging the shoulders, swaying the body to and fro, raising and lowering it in a kind of curtsying motion—these awkward and ungainly habits distract attention, and take away from your hearers something of the sense of the dignity of your office, and of the "sweetness and light" of your message.

Let whatever action you use be natural and simple, but let it be guarded at the same time. It is better to err on the side of quietness than of exaggerated gesticulation. The movements of the body, the movements of the hands, as well as the movements of the countenance, naturally go with the emotions of the heart, and help the voice to utter them. But a certain amount of self-restraint may be necessary in order to prevent their hindering, instead of helping, expression. If you

are naturally inclined to vehemence of movement, to work your body and hands as your mind is in its travail pangs, you must take care lest in your eager labour you should make yourself tiresome or ridiculous.

I conclude, then, this matter of delivery as we began it. Think of your people, think of your subject, think of your Master. Pray, as you enter the pulpit, that you may be helped in speaking, and that your words may be a real blessing to the congregation. Look at your people as you stand there, and think of the eternal destinies that are before them; think of the eager human hearts represented by all those quiet faces; think of the many perils, and temptations, and difficulties, and anxieties, and trials that press upon them. Think of the awfulness of having one of those souls lost, the joy and delight of having one of them rescued from sin, and saved for evermore. Think of the Lord Jesus and His yearning love for those immortal beings. Remember that He sends you to those individuals to teach them, to warn them, to invite them, to plead with them in His name.

Then, lifting up your heart to Him for help, lift up your voice and speak what you have thought and prayed over, and what you believe it is best for you to say. Speak it boldly and without fear of man; speak it with a tremble of solemn awe, at the same time feeling your own insufficiency and the sacredness of God's Word; speak it quietly and deliberately; speak it so that it can be well heard; speak it with straightforward, manly simplicity, as something you know ought to be listened to, speak it with solemn earnestness, as something you know it would be dangerous to neglect; speak it with affectionate, even passionate, vehemence sometimes, longing to help your brethren longing to rescue them from their perils, and to win them for everlasting life. And then, in the hush that follows the close of your earnest address, commend yourself and your hearers to God Almighty, that He may forgive you your faults in preaching, and forgive them their faults in listening, and that the dew of His Spirit may water the sowing of His word, and that you and your people may rejoice together in the harvest thanksgiving on high.

Country Church-Going.

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BERKS.

IN the little that I shall try to say about country church-going I will confine myself to the question as it affects parishes such as my own—parishes, I mean, which have grown up around a big house; parishes in which the circumstances of the church have from time immemorial been bound up with those of the manor. Of agricultural villages, in which the houses are owned by a numerous proprietary, I am in no position to speak, for my long experience has been but a narrow one, and does not supply facts to justify my troubling you with remarks upon their past and present condition as regards church attendance.

The parishes with which I will ask you for the moment to be concerned have from the first been paternal and despotic in their institutions both secular and spiritual. Among their spiritual institutions, church-going has been, until of late, jealously looked after and kept up; from the time that a priest was granted precedence as a Thane, and a well-to-do churl attained the like patent of gentility by building a church with a bell-tower on his land—from the seventh century to the end of the eighteenth—church-going in the country was the rule; however else the lay and ecclesiastical jurisdictions might clash, they seldom failed to be of one mind about sending people to church.

Nor (though here I speak under correction) does this pleasant state of things seem to have been interfered with in Commonwealth times so much as one might at first suppose; for the Puritan movement in England seems to have been, in its early years at all events, rather a schism within the Church's pale than a separation from her. The Puritan ministers who displaced the church priesthood would be even more urgent with the people than they had been to attend church.

And when spiritual religion was at its lowest, in the century before John Wesley's revival, the old custom of church-going lost none of its vitality in such parishes as mine. Sir Roger de Coverley might nap on the Sabbath Day, but he napped in

church, and his worship was religiously particular to wake at odd times and look round upon his retainers, lest any should have absented themselves or have presumed to share his privilege of day-dreaming in the parish church. The parson might or might not on week-days help the squire to hunt his hounds, but the squire is a thing of course whipped in for the parson on Sundays. The tradition of our oldest people seems to be that every one who would stand well with the local authority was to be found in his place at church. Separatists were frowned upon, and in some cases downright persecuted; their attempt to invade the parochial paradise and to seduce simple folk was promptly and sometimes cruelly put down. In one case, at least, the Persian method, as described by Herodotus (vi. 31), was adopted successfully: the conservative and insulted rustics, either with a rope or *ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρὸς*—by joining of hands,—*διὰ πάσης τῆς νήσου (κομῆς) διέρχονται ἐκθηρεύοντες τοὺς ἀνθρώπους*—swept the village from top to bottom, hunting the intruders off the face of it. Of late church-going has lost its character as a mark of respectability among the labouring people; and no doubt there are at this day many parishes in which favouring circumstances still keep alive the impression among them that to attend church is the right thing, as on other accounts, specially on the account that it is, like honesty, the best policy. I recently visited a parish of the woodbine and honeysuckle type, and things are, one must confess, comfortable indeed for the shepherd under such circumstances; and for the sheep too, for that matter, if they only will not mind the feel of the crook about their legs. An air of luxurious calm, with just a spice of asceticism not unpleasantly toned down, seemed everywhere to reign; a polished order ruled throughout. Guests were, by a notice, asked to shut the door, but it was in no phrase less graceful than pentameter. Matins in the quiet little church, at which cheerful but unsmiling children mustered, served for grace before our ample breakfast; and as I walked to the dame's school—a very efficient one, by-the-bye—my senses were gently kept alive by the birds' song and the smell of new hay; while my excellent friend—prophet, priest, and king over that happy land—in gentle speech displaced from my mind the notion of recalcitrant parishioners, assuring me that he knew nothing of such changes

as some of us less-favoured ones bewail ; and I have scarcely yet awakened from my morning's dream of the royal county of Berks glorified ; wherein, throughout its length and breadth, there lived under gabled roofs a happy hat-touching peasantry who—

“ Love their occupations,
Bless the squire and his relations,
Live upon their daily rations,
And always keep their proper stations.”

I have been tempted to advert to a past state of things with, I fear, something of irreverence ; because, wholesome as it was for the people in some respects, convenient as it was undoubtedly to our predecessors, it rested so much upon motives unworthy of Him whom it professed to serve.

But if the story of country church-going in years gone by provokes half-earnest criticism, the attitude of this generation with regard to it gives deep concern to good Churchmen, demands their anxious consideration, and claims their best efforts to bring about a change.

I need not describe the aspect of a country church in this year of grace. There are, as I have said, parishes in which the old traditions survive ; there are besides, no doubt, one or two in most neighbourhoods where the rare ability and zeal of the clergyman attract a crowd of hearers, and, one trusts, of worshippers ; but in an ordinary close parish, which in spiritual things is left to itself by the lay power, but to which an average parson gives himself and his time honestly without reserve,—in the church of an ordinary parish—while the upper and middle classes are fairly represented, the poor—at least the males among them—are to be found only few and far between.

By the upper class of our parishioners, the resident gentry, the duty of attending their parish church is still acknowledged and practised with commendable regularity ; not only of custom, but in most cases, I believe, for conscience' sake ; and, so far as my experience goes, the middle class, the farmers and tradesmen, not being confirmed Dissenters, attend well—infidel notions have hardly laid hold of them yet. There is much robust religion on the spear side, and on the spindle side an increasing appreciation of frequent, well-ordered services : the class is as a whole satisfactory, and I believe more inclined churchward

than it used to be when I first knew it thirty years ago. They have much advanced in taste; the bald chapel service no longer contents them; moreover, their ideas and scale of living have grown to bear some sort of comparison with those of the gentry, and they are therefore more amenable to social influence, with regard to church-going as well as in other matters. But among the labouring class we find a great falling off in church attendance, and it is worth while to look the reasons of it in the face.

I. To begin with, this class is not, like the farmers, affected by social emulation; the working people are too far below the gentry to catch the infection of church-going from them, while the spirit of the time has taken off the old pressure from above which I have spoken of, and makes the attempt to reimpose it well-nigh impossible. We shall, perhaps, agree in condemning such an attempt as most unwise, even were there hope of its success. I am inclined to give it a harder name; but it cannot be denied that at the present time the church, in close parishes, suffers a good deal from the reaction which followed the removal of this pressure, a reaction which is still in force. The whole labouring class, with regard to its superiors, is now in a like state of transition to that in which the youths of the class have always been with regard to their pastors and masters. The men exult in their freedom, are nervously anxious to assert themselves, and quick to resent interference; they pass the church with the same half-ashamed, half-rebellious feeling with which they used to pass the school, and they keep out of the parson's way as they once fought shy of their old teacher.

This feeling and consequent behaviour would, I daresay, wear off in time, were it not kept alive and encouraged by other circumstances, among the chief of which is—

II. The change in the relation of the employed to their employers.

I do not mean to enter into the question of labour and capital, but will merely state, as a result of its agitation—

(1) That servants generally have thrown off moral obligation, and masters have in their turn given up moral responsibility; and

(2) That this has happened nowhere without friction, and with painful collision in some cases. Charges of ingratitude on one hand, and of extortion on the other, have been freely

made, and much soreness has been the consequence. The two parties affect to wash their hands of each other. The seller of labour considers himself as no more beholden to the purchaser than the seller of any other commodity. A workman owns to being affected by his employer's views and wishes about as much as a grocer by those of his customer. That influence, therefore, which was often exercised for good, and which specially told in favour of church-going, is now in abeyance, to say the best of it; the labourers are not even at the trouble to excuse themselves, and the farmer has almost ceased to care whether or not the sharers of his week's toil come to worship with him on Sunday.

As the pressure of the landowner has been taken off, and the employer's wishes have no longer weight, so that influence which the parson, apart from his spiritual character, used to exert, is much diminished. The great increase of comfort arising from higher wages and improved cottages, together with the better management which education has begun to teach, has placed a large number of the labouring class above the need of those good offices which it was our pleasure to do them, and which attached them to our persons. True, there are drunkards and "feckless" women in every parish, whose ragged destitution appeals to us shamelessly as ever; there are everywhere sick people, too, that look for, and with present gratitude accept, all we can give them; but any obligation arising out of this is generally scarce acknowledged in the one case, and in the other is soon forgotten. Upon the whole, neither our alms nor our counsel is received with the old sense of a favour bestowed; the labouring people are nearly independent of us, and behave accordingly.

III. So this class for the most part takes its own course with regard to church-going—they come or stay away as they choose. Why is it that the bulk of them choose to stay away?

1. Because the service is not to their taste.

I do not think they ever quite liked it. I mean those who were capable of forming an inclination upon the matter. Of course the young persons who were addicted to church-going because they could, under the circumstances, most easily put their legs up and think of nothing, such would accord the privilege of their presence to the stiffest ritual, as to the *least*

exact, with a sublime impartiality ; but the rest of the industrial congregation, huddled together in the gallery and under it, could have enjoyed themselves but imperfectly, in body, mind, or spirit ; they paid scant attention to the prayers, and could have understood but very little of the sermon, if we may judge by the erudite and sesquipedalian samples that have come down to us. The one thing they really liked was the psalm-singing ; this interested them as being the performance of their friends, and at this they were able oftentimes to assist. Some one may recall the sonorous vigour with which the congregation would come to the rescue of a quavering quartet, as it closed with,—

“ Take your pil-
Take your pil-
Take your pil-
-grim home.”

Whoever has listened to the song which a real countryman sings at a Christmas supper, or at his club, will recognise the lingering slow movement, the emphasized cadence, and the long-drawn repeated burden which characterized the psalmody of fifty years ago ; contrast with these the brisk air and the crisp utterance of some of our hymns, and we shall be at no loss to account for their indifference to them.

Then, again, the manner of reading the service and the style of preaching were at the beginning of my time as little to their taste, and are now in some places not more acceptable to them. I remember how as a young man I was ambitious of raising by degrees the conduct of our doings in church to an ideal that I had adopted from the leaders of the party to which I conceived myself to belong, from the simple form of Common Prayer and praise to the full-blown dignity of a function ; to say the service, as a machine might, with the least inflection of voice possible—to keep our chanting within the compass of Gregorian tones—to read my scrap of theology with the unction of a clerk of arraigns ; for it was the fashion then to speak slightingly of the sermon as an accident, scarce a necessary accident, of Divine service. I trust that I was not unmindful of God's presence the while ; I know I thought a good deal about what I was doing ; but the one thing I thought least about was interesting the people. I have spoken

of myself because such a description might otherwise sound like a libel upon the High Church clergy of my young days, and I have made the worst of it perhaps ; but be that as it may, things have much changed of late. We some of us run into the opposite extreme ; but the cold, stiff manner still sticks to an iron-grey clergyman here and there, and chills the sympathy of his congregation.

2. Another reason for the absence of our working people at church is the advance of education. I do not mean the knowledge of special subjects which is crammed into the children, and, by a merciful Providence, soon comes out at the pores with the sweat of their brow ; but the facility of reading, and of understanding what they read, which distinguishes this generation of labouring men from their clod forefathers. Some of the most regular church-goers among the poor of my parish are, and have always been, elderly people who cannot read ; these listen most attentively, and, spite of their disadvantage, they probably carry away more of what is said than their better informed juniors. But it is a rare thing to find a man, a rarer to find a woman, under forty, who cannot read : most of them can read with ease and understanding, so they can get at home that for which their class used to come to church—I mean a knowledge of the Bible ; for indeed English people, who have not been specially trained in church principles, are not a worshipping race. There has doubtless grown up around the town clergy a large number both of the middle and higher classes who join devoutly and intelligently in most solemn, spiritual services, whether severe or ornate ; but nearly all country people of the labouring, and even of the farmer class, come to church not so much to exercise their souls in prayer and praise as to “get good,” as they say, from the reading and the exposition of God’s Word. Speaking of a clergyman, they will allege always that “he *preaches*” at such a church—meaning he has the cure of souls in that parish ; and when habitual absentees would say a civil thing they declare their intention of “coming to *hear* us” some day. Now that people with this notion should generally prefer reading good words at their leisure by the fireside to walking a distance in all weathers to hear them in a cold church is not extraordinary, and I believe it is very frequently the case.

Another disadvantage to church attendance arising from education is the larger field which education has opened out for the rural intelligence to roam over. Not only are mischievous prints circulated and perused—for “penny dreadfuls” lurk in the hawker’s pack—but a great deal of harmless and some profitable literature is constantly passing under their eyes and engaging their attention. The county paper has many diligent readers in church-time; and, among the seriously inclined, the religious periodicals find great acceptance. The often-repeated phrase, “I can read at home,” is not always a mere excuse; a great many do read at home—read good books and understand them—and this, on account of their defective church principles, stands to them in place of attendance at God’s house.

3. I will say nothing about the spread of scepticism as a cause of diminished church-going on the country-side. It is one cause, doubtless, but neither strongly nor widely prevalent; it lays hold of a man here and there among the most knowing, and of several among the most conceited, of our people; it may help to increase the general indifference to public worship, but it is perhaps the least active of the causes which keep the labouring class from their parish church.

I will leave to my readers the suggestion of a remedy for this state of things. I may say, perhaps, that personal influence with individuals will, as I apprehend, lie at the bottom of any successful measure for bringing labourers to church, and that the habit of church-going will not be kept alive amongst them without some urging and sustaining force. This used to be supplied abundantly from above, **by** their betters (to express a well-nigh obsolete idea in its dead language): *now* such a force must spring out of their own body—the principle of cohesion which a paternal care preserved must be furnished by the tie of brotherhood; individuals who have been awakened to a sense of church duties must be associated together for the performance of them, and in this manner a common zeal and interest may be generated.

The fact of church membership ought, we know, to be enough for such a purpose, but we find by experience that it is not so: on the other hand, the Church is too broad and generous to acknowledge a body of Christians standing out in her midst

and setting up for an *outward visible communion of saints* within her pale, and this makes one diffident of any machinery which calls out into prominence such a select company. Nevertheless, church association in some form is wanted to give steadfastness and point to church feeling through the country-side. The mixture of classes which there must be in such an association in a small parish presents a practical difficulty in maintaining it, while another difficulty will be found in the abject bondage to the average opinion of their class to which our labourers are subject.

My impression is that no feasible remedy will neutralize all the causes I have spoken of. I take our great consolation to be that neither religious feeling nor uprightness of life have failed in proportion to the failure of church-going, and our chief discouragement is, to my mind, the impossibility of satisfying our labouring class without offending the taste of cultivated worshippers.

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THE CLERGYMAN'S MAGAZINE.

SEPTEMBER, 1883.

Church Evangelization in Towns.

BY THE REV. ARTHUR J. ROBINSON, M.A., RECTOR OF
WHITECHAPEL, LONDON.

I PURPOSE trying to deal with this subject practically ; so practically, indeed, that I shall put forward no plan that I have not tried. Whether all the methods I shall speak of are already familiar to every one, or are new to some, I can at least say I speak of what I know and have tried. May I also add as a preliminary, that I hope I shall not be misunderstood if I do not dwell upon the power of the Holy Spirit being needful to bless such a work as I am speaking of. That no evangelistic work can succeed in any true sense of the word without God's blessing, I hold as firmly as any one ; but on the present occasion I conceive that my duty is to deal with the practical side of the question. I shall accordingly proceed to speak thereof in two aspects ; namely, Church Evangelization in (1) the Church itself, and (2) in the streets of the parish.

I will subdivide the first topic into two, and consider Evangelistic work in the Church.

1. As regards many who do come to the house of God, either regularly or occasionally.

2. As regards those who do not.

I. Are there not many who come to church regularly, and others who come occasionally, of whom we know little or nothing—whom we have not yet evangelized ? There are, of

course, and it is notorious, a large number who neglect religion altogether ; but there are many who still have some respect for it, who do come to church to be married, for baptisms, and churchings. Does not their coming for these purposes prove at any rate the existence of a *religious instinct* ? Do we lay hold of these people when they do come ? Indeed, I have long felt, that many mourn the absence of the poor from church, who do not try and get hold of them when they present themselves. Suppose we could only lay our hands on all who come to church, for whatever purpose, we should have done much towards getting the Gospel home to all our people. Feeling this strongly, I have always made it a point to begin with those who come to any of the *occasional services* I have referred to. Instead of just marrying the couple, churching the woman, or baptizing the child, perhaps in as expeditious a manner as possible, and then letting them go, we make a point of speaking to them earnestly, and inviting them to church. Perhaps all do this ; but *we* always take a step further—the names and addresses of the people are taken down, and they are visited, if possible, within the *week* in their own homes.

Let me give you an example. One day, some five or six years ago, a rough, stolid-looking bootmaker came one afternoon amongst others, bringing his child to be baptized. My friend and curate spoke to him earnestly and kindly, and asked him to come to church. Of course he said he “could not,” “perhaps would some day.” Well, my friend followed our usual plan of visiting him in the week : in a Sunday or two he came in the evening, then to my men’s Bible-class. After a further period he came to church in the morning (a sure sign this of interest in spiritual things), and at the next confirmation he and his wife and eldest daughter, of seventeen, were confirmed. They became regular communicants, good living people, and helped me to the best of their powers to evangelize their neighbours. *Who was this man ?* A Nottingham lamb, strongly imbued with Bradlaughism, with the usual high opinion of parsons. This, I assure you, is only one out of many cases.

The fact is, we too often do not seize the opportunities given us. On such occasions as I have specified, people’s hearts are a little touched ; but if, at baptism, the people having no books, the clerk in a rough way bids them say,

"I will ;" and if, perhaps, a dozen children were registered with not even so much as a kind or earnest word to the parents or sponsors, what can we expect? If women are churched, not understanding anything of the service, without book or card wherewith to follow it ; if the marriage service, performed with such propriety for the rich, is slurred over for the poor, and we inquire nothing of where they are going to live, or are living, it can hardly be wondered at if they do not think much of the Church and her ordinances. But my point is, here are people, from the very poorest classes upward, in an impressible frame of mind, and that we ought to seize the opportunity and speak to them of the Lord Jesus and His love, and take advantage of the slight acquaintance then formed to press home the Gospel in after visits.

But it may be said, "This is only one at a time." True ; and this sort of process is not a favourite one nowadays ; nevertheless, I believe it to be the surest and best way of getting hold of our parishioners. Lay hold on each person ; it is worth all the time if you gain that one ; he or she is sure to act in time in some sort as a missionary to others.

II. We now pass on to the case of those who do not attend church, and to inquire what we can do to get them there, and when there what we shall do with them. Our aim is to bring them to church to hear the Gospel ; then *the church should be ready* for them, and everything prepared. Of course I know the difficulty about having all seats free, but I confess to hoping the day will at last arrive when I can go to a man and say, "Come to church," and feel sure that when he has taken a seat he will not be turned out. On this subject I will not enter, nor upon the method adopted by many of dividing our churches longitudinally, so as to give in that way rich and poor an equal chance of a good seat. I will only say in passing, I do not see how we are to expect to win the masses back to church, if when they do come, they are put aside in any place but a good one. But on one practical point I lay great stress : *you must prepare the church for the people*, not only as regards seats, and volunteers who will guide them to seats, but also in the matter of *books*. I have had two of the poorest parishes in London, but I have always provided Bibles, prayer-books, and hymn-books for all the pews. The three books are placed on the

top of one another before each seat in each pew. And the books must be of good big print ; not the twopenny edition, with wretched type and limp cover, for the poor, and the half-crown edition for the grandees, but serve them all alike, shilling hymn-books for all ; also large Bibles and prayer-books for all. Make the service *real* ; what is to prevent your saying, for instance, "Collect for third Sunday after Trinity, p. 62" ? why not do this with the Psalms ? Is it not better to do this, and thus try to ensure something like reality, than to give out references which, we are convinced, very few know where to find ?

So, again, as regards the lessons and texts for, or in the sermon. Make the people use their Bibles ; tell them they are there for use ; give out the lessons twice ; do anything of this kind reverently of course, but let it be seen we are met together all of us for a *purpose*. It seems to me by doing this sort of thing we are really helping the people to keep the rubrics. I am sure if we can only persuade people to *think* we have done something ; if we can get them to see that they have a part, and a most important part, in the service of God, they will take an interest in it. If every single soul who comes into our churches is spoken to earnestly and affectionately ; if, when they come, they find that they are really welcome, and are expected to take their part, I am convinced by some years' experience that you will not find the working classes, and certainly not the working men, neglecting public worship. I have been assuming that the people are in church for the moment ; but now that all is ready, how shall we get them there ?

There is the old-fashioned but most excellent way of house-to-house visitation. I know no better. You know the saying, "A house-going parson makes a church-going people." But the visitors, whether clergy or laity, must go with a definite aim—they must speak to people about their souls and the Saviour. Let the visitors take something with them—tracts if you will, though I very rarely give tracts, simply because I find so many good people are giving them ; but why not *letters* from the rector or vicar, or special handbills, with a good text or two, always remembering to have printed an earnest invitation to church, with the hours of the services ?

Make much of the seasons of Advent and Lent. I say from

a practical point of view Advent is best. I have on many occasions written a letter to each householder and lodger in my parish, have had these letters directed properly to "Mr. and Mrs. Smith, 14, Paradise Row," etc., and all delivered in the course of a week. The names of all the parishioners can be got pretty accurately even in a large London parish, and it creates no small stir if all the people have within a few days letters addressed to them with a list of the services. Again: advertize *in* the parish as much as possible. Make up your mind for a heavy printer's bill. Advertize both with placards and handbills. Always keep *pegging away*, there are plenty who will help you; *get your workers from the working classes*, they have ten times the enthusiasm of the upper classes, and have no hesitation whatever in visiting the houses, and "speaking straight," as they say. Again: there must be constant services, with sermons of a mission character. The season of Advent should always be thus utilized, and after every Sunday and week-day evening service there should be an after-meeting or prayer-meeting, call it what you will, only use some method of pressing the Word home to *individual* souls. I bring this again to your notice, because every *individual* gained is sure to become a power; sometimes, it may be, you gain a *convert*, sometimes a *teacher*.

I have given you an example of the former, let me give you one of the latter. One Sunday morning two *gentlemen* came into the church; we noticed them, and agreed if they came again we would get hold of them. Accordingly one of the curates was on the watch, again saw them, sat down behind them, and afterwards spoke to them. He found they were Christians, and enlisted them in church work. To this day there are many who once were lads in their *classes*, who now are young men, and who rejoice in the day when they first met these two *real* gentlemen. One of them is now a minister of our Church in New Zealand. Why did they come to the church? Quite by accident, people would say. They had lately come to town, and were wandering from church to church, and one day a working man said to them, "Go to Waterloo Church." The people will come in response to earnest and constantly repeated invitations; they will come again if they find they are welcomed, and will, in their turn, as I have shown above, draw

others to church ; and I never knew one really offended, but have known many really pleased, when spoken to about their soul.

In some churches, such as the one that I now have, an after-service with a quarter of an hour's interval after evening service is very desirable ; only I think, whatever we do, we must get rid of the idea that our work is done when the 6.30 service is over ; we are often only *then* just beginning really to work.

I will now pass to the second part of my subject—outdoor work in the summer. I have, it will be observed, left out work in mission-rooms altogether, not because I undervalue them, but because I cannot help thinking that by them some at least are tempted to *undervalue the church*. I have always considered the church to be the central place to work, and I *totally repudiate* the idea that people will not go to church. I believe they will, if we only treat them well and are not too stiff. But now for outdoor work. The summer-time, so far from being the slack time in some ways, is better adapted for mission work than the winter. It is always easy to get a congregation. Here let me bring before you our practice in Whitechapel, which is carrying out, with some variations, Mr. Kitto's plan. An outdoor pulpit in memory of Dean Champneys was built in the wall of the church, and I wish that every house of God could have such a pulpit, as it is a splendid institution. In passing, let me remark, it is not so hard to speak in the open air as some would think. We have short prayers in the church at eight o'clock, the workers and preacher then go out into the churchyard with a harmonium ; we begin by singing a hymn ; the preacher reads a portion of Scripture ; then another hymn or two (singing does much to attract a crowd) ; then the address and a hymn, the speaker always telling them we shall be glad to speak to any after the service ; meanwhile the workers have dispersed themselves amongst the people, and open conversation with any one. In these days of doubt and difficulty, I have thought it well to appropriate every Monday to a lecture on Christian evidences ; Tuesday is always devoted to temperance addresses ; on Wednesday and Friday, Evangelistic addresses are given ; Saturday, at five p.m., an address is given to Jews and a prayer-meeting is held in the church-room at eight p.m. Who preaches ? laymen for the most part. I sometimes reserve Wednesday

evening for a clergyman. All the other addresses are given by laymen, but I am present in nine cases out of ten; or, if unable, then one of the curates takes my place. Where do you get your lay preachers? Chiefly from our own congregation, with the exception of the speakers on Mondays. We are much indebted to the Christian Evidence Society, for sending us, regularly, men who are well trained in controversy, and their addresses are always highly appreciated. Are they all good preachers? That of course is a matter of opinion; we don't wait till they can all preach grand sermons—perhaps our own sermons would do more good if they were not so grand—but we seek for earnest men who know Christ and are not ashamed to confess Him. Besides, it is really not a bad thing for some of our laity to find out, when they come to stand up in public, that it is not *quite so easy* to preach as they have thought! But I think in every congregation it ought to be possible, in time at any rate, to get some half-dozen men who can give an address.

It may have been noticed that I have not mentioned Thursday; because that night is devoted to a special service and sermon *in* the church for communicants and lay helpers, and on that occasion I do my best to teach them. This, I think, is very important, because it tells on the Evangelistic work, and prevents many a mistake, and confirms the workers in the faith. I insist, as far as I can, on all the lay helpers and communicants being present on Thursdays, because I think in these days of so much evangelizing, many who work in that way are apt to think they know *all God's truth* because they know the A B C of Christianity. As I believe we must use in these days the laity more and more, it is the more needful that they should be well grounded in the faith. May I speak of one plan which I have found most useful? On the Thursday evenings I am going through the Epistle to the Colossians, taking the Epistle in portions, as divided by Bishop Lightfoot in the analysis at the beginning of his commentary. I draw up the syllabus of the sermon, and copy it off by a machine called the *cyclostyle*. About two hundred and fifty are done every week, and each person who comes on a Thursday is presented with a copy, of course to take away after the service. By this means I have found people are much in-

terested, and more easily able to understand, and therefore are being taught every week. Moreover, I not unfrequently ask the congregation to *read* aloud any special text with me, or it may be some special sentence in the syllabus which I want them to remember and understand. This seems at first rather extraordinary, but I do not know why this should not be done in any parish—it all tends to create interest and to keep off sleep; besides, I have found the best taught Christians, those who had for years the advantage of the ministry of my respected predecessors, thoroughly enjoy the service and enter into the plan.

But to get back to mission work. The services I have been speaking of are held in the week, but on Sundays we have two or three bands of Evangelists, all lay Churchmen, going out at various times under heads appointed by me, preaching in various parts of the parish; always stopping to bring in as many as they can to the mission service in the school or to the church. The workers, I may state, Sunday and week-day, have hundreds of handbills of various descriptions to distribute. (Again I say, do not be afraid of a printer's bill.) Hymns, of course, are sung, short addresses of a few minutes' length are given, and some of the workers mingle in the crowd and speak to individuals. This individual dealing is, you see, carried on always, summer and winter, and I think that, carried out properly and systematically, it must lead numbers to the church.

The singing at these outdoor services is an important matter, and often very difficult to manage. If the preaching is in the churchyard, of course the difficulty is overcome by running the harmonium out on a trolley; but if not, you must depend on voices only. The great thing is to sing well-known hymns—Sankey's, if you like, or "Church;" we use both.

In these days of noisy Salvationist meetings the people like to sing sober Church hymns, but I should say it were better to have both to catch all sorts.

Our subject is Evangelization in connection with the Church. I do not think we ought to be afraid of using Church prayers. I sometimes have sheets with prayers printed on one side and hymns on the other. Last summer, before our church was built, I went out with some of our people to the corner of a street on Sunday evenings in cap, gown, and hood, stood

on a chair and gave out these papers ; in a few minutes there was a congregation, and we sang ; then I asked them all to turn over the sheet and join with me in the prayers, general confession, and collects. They did so at once ; they saw clearly we were church-people, and many who do not sympathize with the noisy extravagances of the Salvation Army show much sympathy with the efforts put forth by the Church.

In our outdoor pulpit we preach as we do in the church—in the surplice—and I am sure the white surplice at a distance attracts ; they come to see the ghostly figure and stay to hear the preaching. Suppose this sort of work to go on in any parish in London, it must have an effect on the people in that parish ; at least it could never be said, “The Gospel had not been brought home to the people.” Besides, this outdoor work helps the clergyman and assists the laity. We cannot in these days do all that is demanded of us. In my own parish we have four clergymen, which is a very fair staff, but we could do well with six. This it is impossible to have, therefore the work must either be undone, or we must get lay help. I believe we are only just beginning to realize the enormous resources for Christ’s work in the godly laity. If we want to evangelize the masses, let us Churchmen utilize our working men ; we sometimes neglect them. A few months ago I was out of town staying in a certain place, and, strange to say, I came across a man who was seven years ago a member of my Bible-class. In course of conversation he said, “The clergyman of his parish was always saying, ‘he could get no teachers.’” I replied, “What ! in this place ? Don’t you teach ?” “No,” was his answer ; “they have no working-men teachers.” Now I knew nothing of the clergyman or church of which he was speaking, but I fear this is a mistake which we have been making too long. We want workers of *all* classes. In parishes like mine, we can get no teachers or evangelists except from the working classes, and from my experience of rich and poor parishes, I have long come to the conclusion that, for energy, enthusiasm, and self-denial, as workers they are quite equal, if not superior, to those above them in rank.

I must now conclude, hoping that I may be forgiven anything which may have appeared in this paper to savour of egotism. In the providence of God, I have been placed in two

positions of great difficulty, and have had to face *the* question—"how best to reach the masses, and win them to Christ and the Church." I thought it best, therefore, to speak of those things I have known, and at all risks to stick to my text, in setting forth in plain, homely fashion those methods which, by God's blessing, I have found most useful.

Parsonage and Parish.

BY THE REV. J. B. BURNE, M.A., RECTOR OF WASING, BERKS.

THE longer one lives to know oneself and others, the more freely one acknowledges the influence of collateral subordinate forces, as they affect character and determine conduct—how powerfully they back up the main motive, how they modify principles, or at least the manifestation of them, how they help to direct action and increase its impetus.

I observe, for example, that the particular view which I hold upon a church question, and which I, at first, imagined to spring out of mere judgment formed deliberately upon evidence marshalled well in order *pro* and *con.*, has been moulded a good deal by the action of my feelings, which were themselves the result of temperament and circumstances combined; and the course which I have been fancying that conscience alone prevailed with me to take, I at length confess to myself, has been the outcome of several—some of them very minor—considerations.

This portentous and rather sermonesque exordium is meant to let down our minds as easily as may be from the serene heights on which they are wont to range, to the more vulgar level of my homely subject, and to give adventitious dignity to a paper which really starts from the axiom which has rather truth than novelty to recommend it—that man, and specially woman, acts from mixed motives.

And, shut our eyes to it as we may, the motives of those whom we clergy try to influence are apt to be very consider-

ably mixed. Nor do I say this in disparagement altogether, or with reference to any mercenary views of one's neighbours ; but I simply mention it as a fact which we must bear in mind if we would make way with them. We some of us know to our cost that the best of doctrine and exhortation may have a soporific, or even an irritating effect, if conveyed to the hearer by an utterance monotonous or unmusical ; not because he has come to church on purpose to be charmed with variety of cadence, or with sweet sounds, but because the absence of these, whether it should or should not do so, makes what he came to hear so distasteful that it fails to edify him. And many failures of the parson *out* of church may be traced to a like cause—to some quaint mannerism, or coldness of address, or ungainly gesture, or even ill-fitting clothes. Now the least exacting parishioner would be scarce content with a clergyman who should be *only* well-mannered and pleasant to look upon ; he would probably scout the notion that he was to be caught with such chaff. But nevertheless these surface virtues do very much recommend the parson's sterling qualities to his good opinion, and may make all the difference between cordiality and offence in his attitude towards the parson's doings. And therefore it is that the small matters which suggest this paper should not be ignored by the most spiritually minded among us. It is no use trying to separate ministerial from private life ; the people will be sure to take them together, if not to confuse them : it becomes, therefore, a serious duty to look to the merest trifles in ourselves and our surroundings, that they may further, instead of hinder, our work.

I would not for the world charge country-folks with excessive curiosity ; but they certainly do take great interest in the parsonage, its works and ways. We live like bees in a glass hive ; no turnkey in a corridor watches more carefully at the grating of each cell upon his beat than does the parochial eye peer into our homes. It is perfectly well known, depend upon it, to my people, whether I am or am not rather short-tempered with my wife, fretful to my children, and of a recalcitrant behaviour towards my little dog ; whether "missis" does or does not go into tantrums ; whether my boys are (which they are not) what the speech of a licentious age calls "cheeky ;" whether culinary failure is stormed at, or sulked over, or philo-

sophically borne with. To the cupboard wherein hangs my "skeleton" the parish has doubtless a skeleton key.

But even if the details of one's home life are not so accurately known as I suppose them to be, the state of things at the parsonage is, for all purposes of parish judgment upon it, apparent enough from the evidence which each member of the household carries about in habitual expression and tone, illustrated as these cannot help being now and again by words dropped carelessly, but *not* carelessly picked up. The first condition of good parsoning, then, is to make the *parsonage* good through and through, for that is *ὀμφαλὸς παροικίας*; more central than Delphi, and perhaps more regarded in its little world.

So the parsonage may do excellent work by its mere existence; but by its action, without setting itself consciously to reform its neighbours, it may gain further influence in several ways.

And for the sort of influence which I am contemplating the clergyman's family—and he himself sometimes, for that matter—will do well to look out upon folks about them, not as parishioners to be worked at, but as men and women to be lived with; their sacerdotal caste will be readily acknowledged, it will secure them a welcome nearly always, and at least as much deference as is good for them. The less it is asserted, or even implied, by themselves, the more good perhaps they will do.

Here they are, then, the parsonage and its inmates, set down among hundreds, few or many, of people in various ranks of life, of various surroundings, ages, tastes, and education. To what end are they set here?

It *may* be to give home lessons on domestic economy; or to deliver clinical lectures upon irregular church-going; or to chasten the native taste in millinery and hairdressing; or to teach how privation may be exchanged for luxury by shredding cabbage-leaves into hot water, and calling the result "excellent soup." All these have their sincere and earnest pursuers, and with such ambitious ends to choose from, I am almost ashamed to suggest another for the parsonage to attempt. It is just possible, however, that the final cause of the parsonage may be—I mention it under my breath—to keep the parish in good humour with the parson

I shall not, I trust, be taken to suggest any currying favour by unworthy concession to gentle-folks, or by occult bribery of the poor, or by flattering the weakness of those whom it is desirable to get at. This seems to be a case in which the end is best attained by those who aim at it least carefully. An open, genial, confiding temper in parishioners is that which promises best for the parson's work among them, and such a temper is induced by amiable frankness and delicate sympathy. Accordingly, they, perhaps, are most likely to succeed who not only forget clerical associations, but who forget also their social rank. There is small risk of the *parish* forgetting either. Whether as ladies pure and simple, or as the *parson's* ladies, their position is pretty safe with country people. I know of nothing to endanger it but what must be well-nigh unheard of—an immoderate assertion of its claims.

This, then, may take its chance. It is a privilege of the parson's kin to move among his people as the equals of them all. They have no temptation to court one set of them, or to patronize another, or to subsidize a third. It is theirs of right to offer acquaintance, nearer or more distant, with all who will accept it, giving and receiving social pleasure wherever opportunity presents itself for such interchange, and to admit within the charmed circle of friendship those, of whatever rank, who prove themselves worthy of esteem and love.

Such an attitude as this with respect to the parish is quite distinct from that of lay helpers, and as such I am regarding it. It can be taken up by no one outside the parsonage; for those within it is their natural and very graceful attitude. But, what is more to the purpose, it is that by which they can best help the parson. They are doing no less a work than making for him, and maintaining, a genial atmosphere, most favourable to the exercise of his highest functions; and if he is, unhappily—as some of us are—thin-skinned, such an atmosphere is almost indispensable for his success.

But the parsonage cannot take up this line without much tact and energy and self-sacrifice on the part of its inmates.

I dare not suppose that in the greater number of cases such an acquaintance with parishioners of all ranks will be sought for its own sake, though, if it is cheerfully cultivated, I venture to think it will be found as interesting as mere acquaintance is

found usually ; and the idea of near friendship with any whose tastes and associations are so out of keeping with their own, will, by our belongings generally, be scarce entertained at first.

Yet, as I need hardly say, the intercourse which I am pleading for can never be successful till it becomes a pleasure to *both* parties. And a real pleasure it *may* come to be—not for the work's sake only, but for the grateful sympathy it calls forth—if accidental differences can but be overlooked, and the many points of contact which must exist between all Christian human natures be prized and kept in view. There must be uphill work before this pleasure is arrived at on the parsonage side ; and with the best intention in the world the intercourse of the parsonage with the parish will fail of its right end unless its lines are prudently set out beforehand, and some practical details are considered.

I will not pretend to draw out a policy for the parsonage, nor should I escape severe strictures upon my presumption if I did. A notion or two upon social intercourse with parishioners, however, I will very timidly suggest.

And, as a first step to success in this regard, I will mention an easy, cheerful way of meeting people out of doors. This comes so naturally to many whom I know, that they may wonder that such a thing should be so much as spoken of ; but to others—if I may judge them by myself—it is by no means such a matter of course. In what I am about to say it will be more polite, perhaps, to transfer the subject to my own person.

Well, suppose on coming down some warm morning I find a fire fit to roast an ox, and in good earnest scorching the chair backs, but failing to make the kettle boil on account of its (not the fire's but the kettle's) too recent importation and previous low temperature. Now here is a state of things which I never could endure with unquestioning resignation. I *do* question with some vigour, and the answers I receive rather prompt me to breakfast hurriedly, and to go about my business, when I suddenly meet Mrs. Jones. Now there are a number of topics which Mrs. Jones and I are equally interested in. Her children are, I know, down with the measles, and by a remarkable coincidence my own were similarly afflicted some years ago. Mrs. Jones doesn't like the east wind, no more do I. Again, Mrs. Jones holds stringent views with regard to the Hymeneal

tendencies of female domestics, with which views I am supposing myself cordially to concur. Now here is a wide field for what might be pleasant and profitable talk, and at another moment I should sedulously cultivate it; but now, if you believe me, I leave these mutually agreeable subjects of converse to express, abruptly, and with scarce a word of preface, my deep disappointment that Mrs. Jones did not find it convenient to attend yesterday's missionary meeting; and her parting look fills me with the sense of having somehow failed to improve the occasion. It will take much pulpit eloquence of mine in the future to edify Mrs. Jones. But, to speak seriously, I know nothing that tells more in the long run to keep things straight with parishioners, and that is, at the same time, harder to carry out, than the being "always the same to them" as they say, by which they mean, not the accosting them always with the same professional smile and pump-handle movement of effusive salutation, but the *being always alike ready to be interested and to interest them.*

After casual intercourse comes the paying visits of more or less ceremony to the parishioners at home; and here the avoidance of uncomfortable topics is as much an obligation of courtesy as it is at like interviews in the wider world. Moreover, upon this depends very much the usefulness of such visiting. I am not, of course, speaking of visits paid for a special parochial purpose, or of the parson's ministerial visits—they stand on wholly distinct ground; but where the object is to awaken or encourage sympathy the stream of one's conversation had best skirt the rocks that lie in its direct course, rather than attempt to bear them down.

Where the resources of the parsonage allow of such a luxury, the occasional entertainment of parishioners is a great means of bringing out kindly feelings; not that the giving away food in one's own house, any more than the carrying it to theirs, necessarily has this effect. It will by itself at best make people grateful, which is not the end that I am proposing. Nor does the consciousness of alms received in any shape tend always to sweeten the disposition of a man; it is the subtle charm that hangs about the relation of host and guest which gives parsonage hospitality its influence upon the parish; the gentle check which that relation puts upon a self-asserting spirit on one side, and

on the other of a spirit of dictation ; the genial effect of kindness offered without patronage, and accepted without a crushing sense of obligation ; the easy confidence which, gourd-like, grows up in an evening under the parsonage roof. These things are well worth some trouble to bring about, for they go far to form that honest and good heart in which the seed that the parson sows will most readily bear fruit.

The mass meeting of parishioners at a school treat is a convenient way of receiving them, but, as I conceive, the least desirable and effective. We are apt to overlook what I believe to be a fact, that between Mrs. Jones and the squire's lady there are grades of caste almost as numerous and as tacitly acknowledged as intervene between the squire's lady and a duchess ; that the same social aspirations from below and exclusiveness above beset the parish gathering which are supposed to invade a state ball. Where these are there must be friction, and with friction not always the mild virtues which are supposed to result from the free distribution of tea and plum cake.

I would rather advocate, if I might, a more costly and troublesome, and therefore, of course, much rarer entertainment where it can be given. The invitation of a few now and again, as occasion makes it natural and complimentary to ask them ; the grouping one's guests with the same care that one groups a little dinner party, the conversation just local enough to set people at their ease, and so general as to make them forget that they are parishioners. The talk not of *their* affairs only, but of one's own, so far as may be prudent and may interest them. The study of their likes and dislikes, even in the small matter of food, if one happens to know them ; the friendliness of one's farewell, even solicitude for the due packing up in the family coach, or for cap-box and pattens. These are some features of parsonage hospitality which may make the guests smile with their eyes as well as with their teeth, when the parson next visits them at home, not then as their companion, but as their parish priest.

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The hymns will be found in the following books, *Ancient and Modern*, *Bickersteth's Hymnal Companion*, *Church Hymns*, *Irish Church Hymnal*, *Mercer's Hymns*.

After the Voluntaries (suggested by the services of the day) the first name is by whom arranged, the second by whom published, with price.

September 23rd.

The Eighteenth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "Be joyful, ye redeemed" (Bach) Epistle. Best's Arrangements, No. 50, Novello, 2s.
2. "O love the Lord" (Sullivan) Gospel. No. 19, "The Young Organist," Novello, 1s. 6d.
3. Slow Movement (Bononcini). Same book as No. 2.
4. "Be not afraid" (Mendelssohn) 1st E. Less. Calkin, Novello, 2s. 3d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>O for a heart to praise my God</i> (Coll.)		305	466	96	381
<i>O bless the Lord, my soul</i> (Ep.)		508		407	529
<i>Hail to the Lord's Anointed</i> (Gos.)	219	113	379	107	480
<i>O Thou, to whose all-searching sight</i> . . . (1st M. Less.)		130	460		277
<i>Just as I am, without one plea</i> (2nd M. Less.)	255	138	408	131	342
<i>Rock of ages, cleft for me</i> (1st E. Less.)	184	133	490	165	177
<i>It came upon the midnight clear</i> . . . (2nd E. Less.)		367	82	85	
<i>I was a wandering sheep</i>	258	141		136	
<i>O for a closer walk with God</i>		147		388	143
<i>Sun of my soul, Thou Saviour dear</i>	24	16	29	11	14

Ep. 1 Cor. i. 4. *Gos.* Matt. xxii. 34. *Pss.* cx.—cxv.
Less. Jer. xxxvi. ; Gal. ii. ; Ezek. ii. or xiii. 1—17 ; Luke i. 26—57.

JUSTIFICATION BY FAITH.

BY THE REV. W. W. TYLER, VICAR OF TANNINGTON AND BRUNDISH,
SUFFOLK.

GAL. ii. 16.—"A man is not justified by the works of the law."

I. Introduction.

1. What were the Galatian churches doing? Retrograding from faith

to works as a ground of assurance. Confusing the power of imputed righteousness with their own ritual. Taking refuge in the works of the law, and trusting to them. But Scripture declares each Person of the Holy Trinity to be concerned in the act of justification; that it is an immanent act on the part of God, the moving and effective cause, by which the believer is "justified freely by His grace" (Tit. iii. 7; Rom. viii. 33) "in the name of the Lord Jesus Christ, and by the Spirit of our God" (1 Cor. vi. 11); and that man cannot justify himself.

2. The word justification is a legal term, never used in an objective sense, but always as opposed to a state of condemnation, and that not in the sight of man, but of God.

3. The Galatian churches were ignoring all this, and were substituting a righteousness of their own, insomuch that the Apostle in very forcible language drew their attention to their error (Gal. i. 6—9; iii. 1—5; v. 1—10; and vi. 11—16).

II. A positive declaration. We are justified—

1. *Not by the works of the law.*

2. *But by the faith of Jesus Christ.*

(1) "*Not by works of the law.*"

If justification were by works, then sin would not be sin in the Bible sense; then the wondrous atonement by Christ would be unnecessary, and He would have died "*in vain*" (ver. 21); and then the whole question would be a mere calculation of quantity and quality of works; how much, and for how long. Then such a question as Mark x. 17 could be justly answered from the ruler's own standpoint. Against this error the Apostle affirms "not by works." (See also Rom. iv. 4, 5, 16.) This taken with Heb. xi. shows that the patriarchal requirement was faith toward God. It was "by faith" they acted, and they all "died in faith."

The Apostle James argued backwards. By "fruits" an opinion could be formed. Absence of good works certified an absence of faith.

(2) "*But by the faith of Jesus Christ.*"

What is this faith? The great essential of spiritual life. (Quote ii. 20.) One of entire belief in, and dependence upon, the "Author and Finisher of our faith" (Heb. xiii. 2); a life originating not in man's fallen nature, but in a vital union in and with Christ. (Collate the teaching of Art. IX. on original sin with John xv. 1—10.) Here a "Real Presence" exists (see *Communion Service*, "that we may evermore dwell in Him and He in us"), but it is not a material one.

That new and living union is productive of all things necessary in the

Christian life: no condemnation (Rom. viii. 1); salvation (Eph. ii. 5—10); communion (Eph. i. 1—12); and service (Col. ii. vi. 7).

III. Justification of the Jewish believer.

His types, ordinances, sacrifices, etc., connected with much ritual. But Christ came, and He was the “end of the law;” and therefore all the former ceremonial law then became superfluous, and the Jew had to choose between empty rites and a faith in the great central truth of Christ crucified.

IV. The doctrine extended to all. (See text, “*no flesh.*”)

1. The grace of God is unnecessary if works are effective to salvation.
2. But man and his works are characterized in Eccles. vii. 20 and Isa. lxiv. 6.
3. Hence the absolute necessity implied in Rom. iii. 19—29; 2 Cor. v. 21; Phil. iii. 9.

This doctrine repudiated by many, but the Church of England follows Scripture in this respect. (Quote Art. XIII., then XI.; also compare Art. XII. with XIV. concerning works. The Homily on Justification, also Hooker’s “Sermon” are very useful expositions.)

Application.

1. Have we grasped this foundation doctrine of Gospel truth?
2. What is the motive of our works? (Phil. iv. 13, and compare 1 Pet. ii. 19—24; 1 Cor. iii. 7—23; Luke xvii. 10.)
3. Suppose some one, in utter ignorance of doctrine and theological terms, asked, “What must I do to be saved?” “How can I be justified before God?” The reply is, “Believe on the Lord Jesus Christ” (Acts xvi. 31); an answer in accordance with the rest of Scripture.

September 29th.

Saint Michael and all Angels.

ORGAN VOLUNTARIES.

1. “For He shall give His angels” (Mendelssohn). Calkin, Novello, 2s. 3d.
2. “Let all the angels” (Handel) No. 11, Hiles’ “Handbook for the Organ,” Novello, 1s. 6d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Stars of the morning, so gloriously bright</i> . (Coll.)	423	364	186		
<i>The Son of God goes forth to war</i> . (for the Ep.)	439	352	201	345	99
<i>Lead us, heavenly Father, lead us</i> . . (Gos.)	281	330	410	228	257
<i>Hark, hark, my soul! angelic songs</i> . (1st M. Less.)	223	366		356	590
<i>Head of the Church triumphant</i> . (2nd M. Less.)		368	161	355	392
<i>God, that madest earth and heaven</i> . (2nd E. Less.)	26	26	22	13	7

Ep. Rev. xii. 7. *Gos.* Matt. xviii. 1. *Pss.* cxxxix.—cxliii.
Less. Gen. xxxii. ; Acts xii. 5—18 ; Dan. x. 4 ; Rev. xiv. 14.

THE ANGELS OF GOD.

BY THE REV. HILTON BOTHAMLEY, M.A., VICAR OF ST. STEPHEN,
 LANSDOWN, BATH.

GEN. xxxii. 2.—“*This is God's host.*”

[*For Two Sermons : Morn. Introdn. I. and II., Evening III.*]

ON this one day we adore the Lord as the Lord God of Hosts.

It is good to do so.

Because Thou *hast ordained and constituted the service of angels and men in a wonderful order*, therefore *heaven and earth are full of the majesty of Thy glory*.

Thou art the Father Almighty, not of men only (Eph. iii. 15), but of this vast unnumbered hierarchy and family ; powerful, swift, spiritual, as *winds* ; bright, awful, kindling as the *flame of fire* (Heb. i. 7 ; Judg. xiii. 6).

Thou orderest their ranks (Col. i. 16 ; 1 Thess. iv. 16 ; Gen. iii. 24 ; Isa. vi. 2 ; Rom. viii. 38). Thou *callest them all by their names* (Dan. x. 21 ; Luke i. 26). *More than twelve legions* are at Thy instant command (Matt. xxvi. 53).

Their glory reaches upward till the *Angel of the LORD* represents in the closest manner the presence of the Lord Himself, and claims reverence likeliest unto that due to Him alone (Josh. v. 15).

In them do I see the glory not of the Father only, but of the Son, *by whom they were created* (Col. i. 16). Stars in whom the light of the True Sun shines.

I rejoice to know that these His hosts *do Him service in heaven*. I desire that, by His gracious appointment, they may *succour and defend us on earth*.

Let us review—

I. Their nature.

II. Their service of God.

III. Their ministry to men.

(Service λειτουργικά, Ministry εἰς διακονίαν ἀποστελλόμενα.)

This suggested by the text and unfolded. See also Heb. i. 14 (Nature Πνεύματα).

I. Their nature.

Spirits—liable to fall from their *first estate* ; but of the faithful only do we here speak. Then let me think of them as best I can. But I can conceive no being higher than man as he is now, and can clothe him with

but a few symbols of higher authority, influence, grace. How poor is the flight of my crippled imagination at best, and how great must He be Whose servants these spiritual beings are !

"Happy are these Thy servants which stand continually before Thee, and that hear Thy wisdom" (1 Kings x. 8 ; 2 Sam. xiv. 20).

II. Their service to God. [56]

They behold Him, and from His presence draw their inspiration (Luke i. 19 ; Matt. xviii. 10). They serve Him in—

1. Continual ineffable praise (Isa. vi. 2, etc.) [see Milton, "at a solemn music"].

2. Waging the wars of the Lord (Rev. xix. 14).

3. Executing His judgments (2 Sam. xxiv. 16 ; Rev. viii. 2, etc.). [57]

4. Carrying on His government (Job i. 6).

5. Attending Him in His mighty acts—Creation, Sinai, Paran (Job xxxviii. 7 ; Psa. lxxviii. 17 ; Deut. xxxiii. 2, etc.).

6. Ministering to the Son of Man (the link between I. and II.) Before and at His birth (Luke i. 26, ii. 9, 13). At His temptation (Matt. iv. 6, 11). "Angels ascending and descending" (John i. 51). "Seen of angels" (1 Tim. iii. 16). In His agony (Luke xxii. 43). Testifying to His resurrection and ascension. Exulting at His return to glory (Psa. xxiv.) Looking into His redemption (1 Pet. i. 12). Sealing His saints (Rev. vii.) Carrying them to Paradise (Luke xvi. 22). Till at last the *reapers are the angels* (Matt. xiii. 39).

Thine angels, Christ, we laud in solemn lays,
Our elder brethren of the crystal sky,
Who 'mid Thy glory's blaze,
The ceaseless anthem raise,
And gird Thy Throne in faithful Ministry.—(HEBER.)

[EVENING SERMON.]

III. Their ministry to men. We learn it from example given. They were—

Around Jacob—at his going out and coming in (Gen. xxviii. 12, xxxii. 1).

With Elijah and Paul—in trying moments (1 Kings xix. 5 ; Acts xxvii. 23).

About Elisha—for protection (2 Kings vi. 17).

With Apostles—for deliverance (Acts v. 19, xii. 7).

With John—as the communicators of revelation.

A ministry of help—not of intercession or mediation. "I am thy fellow-servant" (Rev. xxii. 9 ; Col. ii. 18).

No prayer is to be made to them; they are the agents of Him to whom alone all prayer is addressed (Acts xii. 5, 11).

And other deeper relations are revealed—[58]

Sympathy (Luke xv. 10).

Association (Heb. xii. 22).

Wondering witness (1 Cor. iv. 9; Cf. Rev. iii. 5).

Present in our worship (1 Cor. xi. 10).

"Their angels" (Matt. xviii. 10).

"Equal unto the angels" (Luke xx. 36).

"We shall judge angels" (1 Cor. vi. 3).

Such are the angels of God, such their relation to us. This their work, which they carry on as ministers to us of Father, Son, and Spirit, aiding in but not intruding upon Their direct personal presence and action.

From the beginning to the end, from Creation to Judgment, are they engaged with us and for us. Under the Gospel as under the law. Since the Son became incarnate as before.

Into the mysteries of their presence and action we cannot penetrate. I believe, I am comforted, and I rejoice. Their example I name now, but to pass it by—it is another subject. But it is held up to me by our one Lord in His prayer. Let me look up to it and follow it—in warfare, in praise, in obedience, in reverence, in delight in the presence of God. This is my aim as an *heir of salvation* (Heb. i. 14).

September 30th.

The Nineteenth Sunday after Trinity.

ORGAN VOLUNTARIES.

- | | | |
|--|-------------------|---|
| 1. Allegretto (Mendelssohn) | Epistle. | No. 30 of E. Prout's "Organ Arrangements," Augener and Co., 1s. 3d. |
| 2. "Gloria" (Haydn) | Gospel. | "Organ Student's Companion," Book 4, Brewer and Co., 1s. 6d. |
| 3. Adagio espressivo (Duessek) | | { Hiles' "Short Voluntaries," Book 31, |
| 4. "Ye who from His ways
have turned" (Mendelssohn) | 1st M. & E. Less. | { Novello, 1s. |

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Come, gracious Spirit, heavenly Dove</i> . . . (Coll.)	209	245		219	228
<i>Blest are the pure in heart</i> . . . (Ep.)	261	349	339	346	
<i>My faith looks up to Thee</i> . . . (Gos.)		266		177	242
<i>O for a closer walk with God</i> . . . (1st M. Less.)		147		388	143
<i>Alleluia! song of gladness (sweetness)</i> . (2nd M. Less.)	82	530	102		
<i>O where shall rest be found?</i> . . . (1st E. Less.)		344		139	394
<i>O Thou from whom all goodness</i> (1st M. Less. [alt.])	283	124	459	143	142
<i>Praise, my soul, the King of heaven</i> . . . (Psalms)	298	522	484	249	55
<i>O God, our help in ages past</i> . . . (Psalms)	165	264	446	90	260
<i>At even, ere the sun was set</i> . . . (2nd E. Less.)	20	19	18	19	

Ep. Eph. iv. 17. *Gos.* Matt. ix. 1. *Pss.* cxliv.—cl.
Less. Ezek. xiv. ; Eph. i. ; Ezek. xviii. or xxiv. 15 ; Luke iv. 16.

THE PERSONAL SALVATION OF THE RIGHTEOUS.

BY THE REV. T. M. MACDONALD, M.A., PREBENDARY OF LINCOLN,
 RECTOR OF KERSAL MOOR, MANCHESTER.

EZEK. xiv. 20.—“ *Though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter ; they shall but deliver their own souls by their righteousness.*”

Here is the source of natural evils. They are God's messengers. “ I send pestilence.” Science may trace antecedents in the soil, in the atmosphere, in insect life, in the passions of men, but above and behind all these is the moral government of God ; and the prophet declares the ultimate cause. “ I stretch forth my hand to break the staff of bread,” “ I send pestilence ” (ver. 13, 19).

National evils, in whatever forms they come, are national judgments—the hand of the Lord outstretched because of abounding iniquity (Isa. v. 25 ; Psa. cvii. 33, 34).

I. In what true security consists.

In the text, the preservation of earthly life is chiefly intended, the prominent blessings of the Old Testament being temporal (2 Tim. i. 10) ; but in the New Testament we are having higher things. Christian safety is not deliverance *from* pestilence or other calamity, but safety and blessing *in and by means of it*. “ All are yours,” etc. (1 Cor. iii. 21, 22). Not that the evil shall not come, but that it shall be no evil to the righteous—as the lions' den to Daniel, and the thorn in the flesh to St. Paul. [59] [60] [61] [62] [63] [64] [65]

Jesus said to His disciples, “ Some of you shall they cause to be put to death ; but there shall not an hair of your head perish ” (Luke xxi. 16, 18. Cf. Rom. viii. 35—39).

II. The presence of the godly in a community is a false hope for personal safety.

How remarkable and how honourable this mention of Daniel ! He was living at the time in the court of the king of Babylon, a fellow-captive with Ezekiel. He had been fourteen years in Babylon, and was now the king's prime minister.

The captive Jews in Babylon probably gloried in his eminent position, and not less eminent piety, as an effectual safeguard. The prophet is directed to rebuke this false security.

“ Though these three men,” etc.

NOAH was a righteous man, but his righteousness could not avert the flood. JOB distinguished by his integrity as God's servant, yet his children were all destroyed. As in their case so in DANIEL'S, the presence of the righteous is not to be accounted a security against Divine judgments to ungodly persons.

Not that their presence is of no value. It avails, as a leaven of good, "the salt of the earth" (Matt. v. 13), and *often* it may divert judgments, as ten righteous in Sodom would have done; and it brings blessing on individuals, as Moses to Hobab, and Job to his three friends, and David to his household (Numb. x. 29; Job xlii. 8; 2 Sam. vi. 20).

But the closest earthly union with the godly is no personal security. David loved Absalom. Yet "O Absalom, my son, my son!" Lot's wife was in the path of professed obedience with her husband. Yet "Remember Lot's wife."

"They shall deliver neither son nor daughter by their righteousness."

III. The source of personal safety.

"They shall deliver their own souls by their righteousness." Personal religion alone is personal safety.

"Their righteousness," not self-derived, nor meritorious, but as within the covenant of God's grace to sinful men. So Noah became "heir of the righteousness which is by faith" (Heb. xi. 7. Cf. Dan. ix. 8, 9; Job. xlii. 5, 6). [66] [67] [68]

Who in a community are safe amidst surrounding evils? The Noahs, and Daniels, and Jobs. Though for others their oil cannot avail (Matt. xxv. 9), they are in safe keeping (see Psa. xci. 3, etc.)

He who in everything has respect to God will prove that God in everything has respect to him.

Noah, Daniel, and Job represent three great features of righteous character.

NOAH, *Faith*: hearkening to the voice of God and resorting at once to the appointed security (Heb. xi. 7).

DANIEL, *Prayer*: humble, earnest prayer marked the beloved disciple of the Old Testament (Dan. vi. 10, 11, ix. 3, etc.)

JOB is an example of *Patience*. "He did not charge God foolishly." "Ye have heard of the patience of Job" (James v. 11).

He whose character is stamped with Noah's faith, and Daniel's prayer, and Job's patience is within "the shadow of the Almighty."

October 7th.

The Twentieth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "Te Deum laudamus" (Graun) . Epistle. Hopkins' "Select Organ Movements," No. 13, Novello, 1s. 3d.
2. "Woe unto them" (Mendelssohn) Gospel. Nine airs from "Elijah," Book I, G. Calkin, Novello, 2s.
3. "He shall feed His flock" (Handel) 1st M. Less. } Book 7, "Organ Student's Companion," Brewer & Co., 1s. 6d.
4. "Et vitam venturi" (Haydn) . }

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Thine for ever, God of love</i> (Coll.)	280	282	523	376	581
<i>O happy band of pilgrims</i> (Ep.)	224	325	468	282	
<i>My God, and is Thy table spread?</i> (Gos., Holy Com.)	317	375	212	357	448
<i>The King of love my shepherd is</i> . (1st M. Less.)	197	395	512	295	
<i>The Lord my pasture shall prepare</i> . (1st M. Less.)		331		294	338
<i>For ever with the Lord</i> (2nd M. Less.)	231	237	363	400	
<i>O Spirit of the living God</i> . . . (1st E. Less., Ezek.)		44	293		229
<i>When God of old came down</i> . . . (1st E. Less., Ezek.)	154	243	153		
<i>O Word of God incarnate</i> (2nd E. Less.)		263	462	236	549
<i>Sweet Saviour, bless us ere we go</i> . (2nd E. Less.)	28	25	30	15	9

Ep. Eph. v. 15. *Gos.* Matt. xxii. 1. *Pss.* xxxv.—xxxvii.

Less. Ezek. xxxiv.; Phil. i.; Ezek. xxxvii. or Dan. i.; Luke viii. 1—26.

THE LORD'S WILL.

BY THE REV. HANDLEY C. G. MOULE, M.A., PRINCIPAL OF RIDLEY HALL, CAMBRIDGE.

EPH. v. 17.—"Understanding what the will of the Lord is."

A TEXT specially suggested by the collect, "That we being ready. . . may cheerfully accomplish those things which Thou wouldest have done."

1. "To do His will" is the true aim of the true believer, his highest, final aim. All Gospel truths of grace, as well as all Gospel precepts, are meant to bear on this. God's aim, as regards His people, is that they should be spiritually like Him. Their aim, therefore, must be, in meeting this, to will as He wills.

2. Means to this blessed end are such spiritual facts as these: *Self-knowledge*, as leading to take refuge in God from doom and from sin; *Christ-knowledge*, as showing the soul how a *righteous peace* has been made for the penitent soul. Conviction, faith, justification—all are, in fact, thus viewed, means to the end of "doing His will." For to do His will (in God's sense) we must love it. To love it we must love Him. To love Him—freely, fully—we must KNOW we have PEACE with Him. [69] [70] [71] [72]

3. But the text suggests further, if we may use the word, "*Will-knowledge*," "understanding what His knowledge is." Real will to do it will be also will to know it. Especially in the WORD we shall diligently seek for His indications; as to great *principles* always, and as to *details* often. [73] [74]

4. And this not only because to do it all we *must* seek to know it, but because it is a will which, the better known, will be the more loved (Rom. xii. 2; 1 Thess. v. 18). Could we but see His will as He sees it or even as angels see it, joy, and not merely duty, would be our motive power. "THY will be done" would be not a sigh but a song. [75] [76]

5. Search the Word, then, in the light of the Spirit, and with the desire to say with the Son, "I delight to do Thy will, O my God."

October 14th.

The Twenty-First Sunday after Trinity.

ORGAN VOLUNTARIES.

- | | |
|---|---|
| 1. "The night is departing" (Mendelssohn) Epistle. | G. W. Elliott, Novello, 1s. 6d. |
| 2. "Sweet is Thy mercy" (Barnby) . . . Gospel. | Hiles' "Short Voluntaries," Book 27, Novello, 1s. |
| 3. "Great and Wonderful" (Spohr) . . . 1st M. Less. | Cooper, Novello, 2s. |
| 4. Andante (Schubert) | Same as No. 2. |

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Father of heaven, whose love profound</i> (Coll.)	164	254	359	227	236
<i>Soldiers of Christ, arise</i> (Ep.)	270	319	501	377	367
<i>Oft in danger, oft in woe</i> (Ep., Gos.)	291	327	464	378	370
<i>Onward, Christian soldiers</i> (1st M. Less.)	391	322	480	379	586
<i>Nearer, my God, to Thee</i> (2nd M. Less.)	277	312	437	285	361
<i>O worship the King, all glorious above</i> (1st E. Less.)	167	520	477	247	290
<i>Thou Judge of quick and dead</i> (1st E. Less. [alt.])	205	59			84
<i>O quickly come, dread Judge of all</i> (2nd E. Less.)	204	60	474		
<i>O Thou to whose all-searching sight</i> (2nd E. Less.)		130	460		277
<i>The day is past and over</i>	21	22	31	17	

Ep. Eph. vi. 10. *Gos.* John iv. 46. *Pss.* lxxi.—lxxiv.
Less. Dan. iii. ; Col. iii. 1—18; Dan. iv. or v. ; Luke xi. 29.

THE PANOPLY OF GOD.

BY THE REV. WILLIAM BURNET, M.A., VICAR OF CRIMPLESHAM,
 NORFOLK.

EPH. vi. 13.—"*Wherefore take unto you the whole armour of God.*"

VERY alarming glimpses into the unseen, and its perils. Wholesome antidote to the materialism of the age. The Devil not omnipresent (comp. Job i. 7; 1 Pet. v. 8), but centre and commander of legions of

evil spirits. Our wrestling is not against the flesh and blood, but against the principalities, against the powers, against the world—rulers of this darkness—against the spiritual (hosts) of wickedness in the heavenly (places) (ver. 12, R. V.) Evil men are (as St. Augustine said) used as vessels or organs of higher powers. Our own strength against such odds is very weakness. We must be equipped, therefore, in the spiritual armour of the Christian character—a comparison naturally suggested during St. Paul's imprisonment. [77]

We note—

I. The description of the armour.

II. The directions for its use.

I. (1) Girdle, required to keep the armour together and support the sword. To this corresponds sincerity, "an inward acknowledgment of the truth as it is in Jesus" (Ellicott). It was worn by the Captain of our salvation (Isa. xi. 5). Without it all other attainments vain. He that has it, whatever he may lack, is on the way to higher things.

(2) The breastplate, protecting the vitals, is righteousness. The Christian's resolve is Job's (xxvii. 6), "My righteousness I hold fast and will not let it go; my heart shall not reproach me as long as I live." Hezekiah proved its value (Isa. xxxviii. 3). Although insufficient for justification, it is the product of living faith. Mr. Honest, in the allegory, had spoken to one Good Conscience to meet him at the river, and he helped him over.

(3) The sandals, necessary for the march and fight, are Gospel principles, bringing peace to the soul, and preparing it for conflict and duty (comp. 1 John i. 7).

(4) "Withal taking up the shield of faith" (R. V.). Not small light buckler, but all-encircling shield. This is an intelligent, well-founded belief in the promises and warnings of the Word. It will quench the fire-tipped darts of doubts and evil suggestions. [78]

(5) The helmet must be added. If head-wounded the soldier soon falls. Such is the hope of salvation (comp. 1 Thess. v. 8).

Thus progress is traced from sincerity of purpose to a full assurance of personal interest in Christ, and the soldier of the cross is armed for the fight. One weapon is supplied for offence as well as defence, "the sword of the Spirit, which is the Word of God" (Heb. iv. 12). It is the trusty blade wherewith our Captain thrice repelled the foe. "It is written" (Matt. iv. 4—11). [79]

II. How is this armour made available?

(1) It is God's. The key of the armoury is prayer (ver. 18). [80]
[81] [82] [83] [84]

(2) Yet all are bidden to put it on and take it to them ; never to put it off, but to wear it night and day, as Cromwell's armour.

(3) It is a panoply. Its unity must be preserved. The heel of Achilles not dipt in Styx was wounded. None but whole-hearted Christians can withstand in the evil day, and stand complete at last amidst the palm-bearing, blood-washed multitude.

October 18th.

Saint Luke the Evangelist.

ORGAN VOLUNTARIES.

1. "He that shall endure" (Mendelssohn) Epistle. Steggall, Novello, 1s.
2. "Be thou faithful" (Mendelssohn) . G. Calkin, Novello, 1s. 6d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>From all Thy saints</i> [with proper stanza] (Coll., Ep.)		353	157	348	
<i>Oft in danger, oft in woe</i> (Ep.)	291	327	464	378	370
<i>Thou, whose Almighty Word</i> (Gos.)	360	118	528	109	243
<i>Rock of ages, cleft for me</i> (1st M. Less.)	184	133	490	165	177
<i>Through the night of doubt and sorrow</i> (2nd M. Less.)	274	341	532	283	
<i>Lord, in this Thy mercy's day</i> (E. Lessons)	94	488	419	161	

Ep. 2 Tim. iv. 5. *Gos.* Luke x. 1. *Pss.* xc.—xciv.

Less. Isa. lv. ; 1 Thess. iii. ; Eccus. xxxviii. 1—15 ; Luke xiii. 18.

FRIENDSHIP IN THE FAITH.

BY THE REV. W. HAY M. H. AITKEN, M.A.

2 TIM. iv. 11.—"Only Luke is with me."

THERE are diversities of gifts in the Church, because there are different kinds of work that need to be done.

Our object should be to find out what our special work is, and then to do it well, believing that each member has an office of its own.

We shall go wrong if we conclude too hastily that we are called to the same work as our brother, merely because it seems important or because we admire him for doing it so well.

Our natural temperament and capacity, our circumstances and training—these and many other considerations have to be taken account of, as well as any distinctly spiritual gift we may possess.

Two cautions are here necessary to be observed. We should covet the best gifts, but not the most showy, or those which would render us most conspicuous (1 Cor. xii. 31). We should be careful to desire to exercise our gifts for the glory of God, and not for the gratification of self. See

question to Baruch the scribe, in Jer. xlv. 5, "Seekest thou great things *for thyself*? Seek them not."

St. Luke's life and work show how one occupying a subordinate position may attain to the highest degree of usefulness, by keeping humbly and unobtrusively to his own work, and doing it well.

Observe here his complete self-effacement. He was evidently a man of no mean parts, and of good education and social standing. His writings contain the most graphic and forcible descriptions to be met with in the New Testament. Yet though he describes so forcibly scenes with which he had so much to do, he never refers to himself. We only learn his connection with them by the change from the third to the first person in the narrative.

Such an instance of self-effacement may almost be said to stand alone in universal literature (contrast Boswell's "Life of Johnson").

Yet though he never appears to think how important a part he played, St. Paul's sensitive and affectionate nature was specially one that stood in need of a faithful friend. He never seems by his own choice to have been altogether alone. He had turned his back upon the pleasures of domestic life that he might be more free to serve his Master. Hence it is easy to conceive how great a gift a faithful Luke must have been to a Paul, and how much St. Paul may have owed to him.

Observe—

1. A self-asserting man desiring to push to the front would have been a hindrance to the work. St. Paul might have felt it difficult not to give to Luke the first place, which his gifts so well fitted him to occupy, had not St. Luke ever of his own choice taken the second.

2. A very inferior man, if conscious of his own inferiority, might have consented to this; but such a man, again, might have been of little use for want of ability. Here was an able man who rejoices to stand in the background, and yet can do a work the effects of which we are feeling still.

3. From the unselfishness, and yet from the quiet ability of the man, and from his fidelity and constancy, consider how much the work of St. Paul may have been indebted to St. Luke.

4. How much St. Luke may have contributed to the life-long happiness of his distinguished friend, who speaks of him as the beloved physician. Here, when the end is drawing near, while the Apostle's latest trials are increased by the defection of Demas, "only Luke is with me." So we may say in the very last glimpse that we get of the Apostle, the faithful friend is at his side.

Here, then, is our lesson. The Church needs "helps" as well as "Governments," and other more prominent gifts.

Some may be able to do but little spiritual work themselves, and yet they may be of service to those who can. Home duties may employ the time and strength of many, yet may they serve God by home work as truly as if they spake with the tongues of men and angels.

But nothing is small that is done for God, and by far the greatest and most important part of the work of the Church at last will have been found to have been accomplished by those of whom the world, and perhaps the Church, knew nothing.

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

56. Angels' will and work.—The will and work of angels are in perfect harmony, therefore an angel's duty is an angel's delight.

Dr. Guthrie.

57. Angels, their visits to man.—When angels have come, they have spoken to a patriarch in the door of his tent—to a distressed husbandman threshing his wheat under an oak—to persecuted apostles in prison. But can you think of an instance of Divine or angelic visitation to a king on his throne; to a noble in his palace; to a rich man surrounded with splendour; to a sage amid his books? An angel once came to a seer, who was trusting to his own wisdom, and trying hard to outwit Omniscience; but it was with a drawn sword; and the far-seeing prophet, or necromancer, owed his salvation to an ass! An angel once came to a king on a throne; but it was to smite him with worms, so that he gave up the ghost.

Dr. Raleigh.

58. Angels, their interest in mankind.—The interest felt by the angels in all that concerns the Gospel, and the eternal welfare of men put on their probation, forms a very humbling contrast to our cold indifference in what concerns us much more nearly than them. It is as if a ship nearing a lee shore, in the midst of tremendous breakers, while every inhabitant of the neighbouring coast was watching her progress with beating hearts, and longing to see her delivered, the passengers and crew should pursue their wonted amusements, or, hanging upon the

straining sides, idly speculate on the number of billows, and sport with the raging foam ! Alas ! with the hosts of heaven there is all sympathy and intense interest ; with perishing men all apathy and madness !

Mrs. Milner.

59. Affliction, our present portion.—Every man is but a sponge, and but a sponge filled with tears ; and whether you lay your right hand or your left upon a full sponge, it will weep. Whether God lay His left hand, temporal calamities, or His right hand, temporal prosperity, even that temporal prosperity comes always accompanied with so much anxiety in ourselves, so much uncertainty in itself, and so much envy in others, as that that man who abounds most, that sponge shall weep. *Donne.*

60. Afflictions, their beneficent purpose.—

The good are better made by ill,
As odours crushed are sweeter still !

Rogers.

61. Afflictions, their benefit.—

So do the winds and thunder cleanse the air ;
So working bees settle and purge the wine ;
So lopped and pruned trees do flourish ;
So doth the fire the drossy gold refine.

Spenser.

62. Afflictions, their intention.—Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.

Henry.

63. Affliction, a school of virtue.—Affliction is a kind of moral gymnasium, in which the disciples of Christ are trained to robust exertion and severe conflict.

Hannah More.

64. Afflictions, their purpose.—To a person unacquainted with the process, the pruning of the tree, the clearing of the ground with the ploughshare, would look like an effort to destroy. But look at the results. Behold the vine, adorned with purple clusters ; survey the field, enriched with golden crops ; then we discover that out of apparent injury arises this happy issue ; it is intended by God that we should lose nothing by our afflictions, but our sins.

65. Suffering common to all.—There are great differences in the circumstances of a Christian, but there is one thing common to them all—they are all tried, they are all brought into the school of experience. It is said of the blessed, “These are they that came out of great tribulation ;” they were all tried ; they were all tempted. The refiner does not put his gold into the furnace because he values it less than the dross

that lies on one side ; but because he values it he puts it in, in order to purify it. "God," says an old writer, "had one Son without sin ; but never had one without sorrow, trial, and temptation."

66. Righteousness, its source.—Salvation's robe is not patch-work ; partly Christ's righteousness, and partly ours. Christ is all.

67. Righteousness, a monk's knowledge of.—Near a hundred years ago an old building was pulled down in one of the cities of Switzerland. A long time before this it had been part of a Carthusian convent, tenanted before the Reformation. A box was found buried in the wall, and in the box was deposited this prayer : "O most merciful God, I know that I can only be saved, and satisfy Thy righteousness by the merit, the innocent sufferings, and death of Thy well-beloved Son. Holy Jesus, my salvation is in Thy hands. Thou canst not withdraw the hands of the love from me, for they have created and redeemed me. Thou hast inscribed my name with a pen of iron in rich mercy, and so that nothing can efface it, on Thy side, Thy hands, and Thy feet."

Christian Treasury.

68. Righteousness, its twofold source.—There is a righteousness which is inherent, and a righteousness which is not inherent. The righteousness whereby we are sanctified is inherent, but not perfect : the righteousness whereby we are justified is perfect, but not inherent.

Hooker.

69. Self-knowledge, how to be gained.—The first step to self-knowledge is self-distrust ; nor can we attain to any kind of knowledge except by a like process. We must fall on our knees at the threshold, or we shall not gain entrance into the temple.

Hare.

70. Self-knowledge, a rare possession.—Men carry their minds as for the most part they carry their watches, content to be ignorant of the constitution and action within, and attentive only to the little exterior circle of things, to which the passions, like indexes, are pointing. It is surprising to see how little self-knowledge a person, not watchfully observant of himself, may have gained in the whole course of an active or even inquisitive life.

John Foster.

71. Self-knowledge, its revelation.—The more I know of self, the more I know of God.

St. Bernard.

72. Daily bread for the soul.—That bread which nourisheth to eternal life. He who has lost his appetite is certainly sick ; so is that soul that desireth not that food which cometh from God. We receive grace in the same degree as we desire it.

Bishop Wilson.

73. Principle in Christian life.—In copying Christ it is better to imitate the principle of action than the act itself; better to cultivate general condescension to our brethren than to wash their feet. That ablution was the husk of humility, and was blown away by custom's gale; but the seed itself teems with life, and is prolific of a thousand lowly acts.

74. Spiritual insight, its revelations.—A little boy was born blind. At last an operation was performed, the light was let in slowly, when one day his mother led him out of doors, and uncovered his eyes, and for the first time he saw the sky and the earth. "Oh, mother!" he cried, "why didn't you tell me it was so beautiful?" She burst into tears, and said, "I tried to tell you, dear, but you could not understand me." So it is when we try to tell what is in the Bible. Unless the spiritual sight is opened we cannot understand. In the light of this fact, how blessed, how to be desired, is the work of the Holy Spirit. Ask and receive.

75. Afflictions, how to carry them.—It is said that an unhelped cross is the heaviest thing a man ever carried, but a Christ-touched cross is about the lightest thing a man ever carried.

76. Affliction growing lighter.—With faith in your heart, you are like one that holds in his hand a heavy pitcher, which he is emptying by a narrow mouth; and though it may be slowly, yet every moment his burthen is growing lighter.

77. Satan, his strength in temptation.—The Christian has to contend against temptations which made Adam disobey, and Abraham lie, and Moses get angry, and Job swear, and David sin against chastity, and Peter deny his Master. Satan makes assault. Having gathered skill by six thousand years of chicanery in making devotion profane, and integrity lie, and honesty cheat, and humility proud, and generosity light-fisted, he knows just where to strike the Christian.

78. Christians in trouble.—An able seaman once said to me, "In fierce storms we have but one resource; we keep the ship in a certain position; we cannot act in any way but this; we fix her head to the wind, and in this way we weather the storm." This is a picture of the Christian; he endeavours to put himself in a certain position. "My hope and help are in God. He is faithful; weeping may endure for a night," but "I will bear the indignation of the Lord." The man who has learnt this piece of heavenly navigation shall weather the storms of time and of eternity; for he trusts a faithful God, and he shall find

Him faithful. This confidence has supported thousands in perilous situations, where others would have given up all in despair.

79. Scripture, a specific in temptation.—Whenever you anticipate some trial of your virtue, arm yourself in the morning with some appropriate text of Scripture. This will be a better armour than the fivefold shield which Vulcan made for Achilles.

80. Prayer and blessing.—Blessings come while we are yet praying. The camel is loaded while kneeling.

81. Prayer, an all-essential.—You must have what seamen call the running rigging. This comprises the ship's braces, halliards, clew-lines, and such-like. Without these the yards could not be braced, the sails lifted, nor the canvas in any way managed. We have prayer for the running rigging. Unless you understand this tackling you are not a spiritual seaman. By pulling on these ropes you hoist the sails of faith, and turn them every whither. The prow of courage will not cut the wave, nor the sail of faith spread and flap its wings, unless you have strong prayer for a halliard.

82. Praying and sinning incompatible.—There is an antipathy between sinning and praying. The child that hath misspent the whole day in playing abroad steals to bed at night for fear of a chiding from his father. Sin and prayer are such contraries that it is impossible, at a stride, to step from one to another. Prayer will either make you leave off sinning, or sinning will make you leave off prayer. *Gurnall.*

83. Prayer, its necessity.—If faith be the mainspring, devotion winds up the machinery, and keeps it in continual motion. It is as impossible for the soul to remain strong in faith and active in obedience, without continued communion with God, the Fountain of all grace, as it is for a clock to perform its revolutions without being regularly wound up. *Jackson.*

84. Prayer, its wealth of blessing.—Prayer is a key to open the gate of heaven, and let grace out; and prayer is a lock to fasten our hearts, and keep grace in. Prayer is a messenger to fetch that holy seed out of the garner above; and prayer is the former and latter rain to make it grow beneath. Prayer woos it to come, and prayer wins it to tarry. Prayer is the invitation of that noble guest to our house, and prayer provides for the entertainment of it. Prayer procures it a being in us, and prayer supplies it with a blessing. Therefore pray continually, if thou wouldst grow continually. *Adams.*

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

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IX.

THE NOTICES IN DANIEL (*resumed*).

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the gold and silver vessels which his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God that was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."—DAN. v. 1—4.

THE main difficulties connected with the Book of Daniel open upon us with the commencement of chapter v. A new king makes his appearance—a king unknown to profane historians, and declared by some critics to be a purely fictitious personage.* We have to consider at the outset who this Belshazzar can be. Does he represent any king known to us under any other name in profane history? Can we find a trace of him in the inscriptions? Or is he altogether an obscure and mysterious personage, of whose very existence we have no trace outside Daniel, and who must therefore always constitute an historical difficulty of no small magnitude?

Now, in the first place, he is represented as the son of Nebuchadnezzar (vers. 2, 11, 13, 18, 22). The only son of Nebuchadnezzar of whom we have any mention in profane history is Evil-Merodach,† who succeeded his father in B.C. 562, and reigned somewhat less than two years, ascending the throne

* See De Wette, "Einleitung in das Alt. Test.," p. 255a.

† Mentioned by Berosus, Fr. 14; Polyhistor (ap. Euseb., "Chron. Can." i. 5), and Abydenus (ap. Euseb. i. 10). He appears in the Babylonian dated tablets as Avil-Marduk.

in Tisri of B.C. 562, and ceasing to reign in Ab of B.C. 560.* It has been suggested that the Belshazzar of Daniel is this monarch.†

The following are the chief objections to this theory:—
 (a) There is no reason to suppose that Evil-Merodach ever bore any other name, or was known to the Jews under one designation, to the Babylonians under another. He appears in the Book of Kings under his rightful name of Evil-Merodach (2 Kings xxv. 27), and again in the Book of Jeremiah (Jer. lii. 31). Unless we have distinct evidence of a monarch having borne two names, it is to the last degree uncritical to presume it. (b) The third year of Belshazzar is mentioned in Daniel (ch. viii. 1). Evil-Merodach is assigned two years only by Ptolemy, Berosus, and Abydenus;‡ the latest date upon his tablets is his second year; he actually reigned no more than a year and ten months. (c) Evil-Merodach was put to death by his brother-in-law, Neriglissar, in B.C. 560. Babylon was at this time under no peril from the Medes and Persians, to whom the death of Belshazzar *appears* to be attributed (vers. 28—30). (d) The identification of Belshazzar with Evil-Merodach involves that of "Darius the Median" (ver. 31) with Neriglissar, who was not a Mede, and had a name as remote as possible from that of Darius.

If Belshazzar be not Evil-Merodach, can he be Neriglissar? Here the name is not so great a difficulty. For, in the first place, the two words have two elements in common. Neriglissar is in the Babylonian, Nergal-sar-uzur, while Belshazzar is Bel-shar-uzur. Moreover, it was not an unknown thing in Babylonia and Assyria to substitute in a royal designation the name of one god for another.§ But, *per contra*, (a) Nergal was a god so distinct from Bel, that we can scarcely imagine such a substitution as Bel for Nergal having been allowable. (b) Neriglissar was the *son-in-law*, not the son, of Nebuchadnezzar. (c) He appears to have died peaceably, and to have been succeeded by his son, Labasi-Merodach (Labossoracus),|| instead of being "slain" suddenly, and succeeded by a Darius. It

* "Transactions of Bib. Arch. Soc.," vol. vi., pp. 25, 26.

† So Hupfeld and Hävernick.

‡ Ptol., "Mag. Syntax.," v. 14; Beros., l.s.c.; Abyden., l.s.c.

§ "Transactions of Bib. Arch. Soc.," vol. vi., p. 28. || Berosus, l.s.c.

seems therefore impossible that the Belshazzar of Daniel can be Neriglissar.

Is he, then, as Josephus supposed, Nabonidus? * Nabonidus, according to Ptolemy and Berosus, was the last native king. The Medes and Persians destroyed his kingdom, and made him prisoner; after which, in a little time, he died. On his capture the Medo-Persian rule was established, and continued thenceforth uninterruptedly except for one or two revolts. Here, again, (a) the name is an insuperable difficulty: nothing can well be more unlike Belshazzar than Nabu-nahid. But, further, (b) Nabu-nahid is distinctly said to have been in no way related to Nebuchadnezzar. † (c) Also his mother died in the ninth year of his reign, ‡ eight years before his own capture and decease; but it is the mother of Belshazzar probably who comes into the banquet house at the time of his feast. § (d) Nabonidus, again, did not die on the night that his kingdom passed to the Medes and Persians, as Belshazzar did (ver. 30). On the contrary, he survived eight months. || Thus the hypothesis that Belshazzar is Nabonidus, though embraced by many, ¶ is as untenable as the others; and we have still to seek an answer to the question, Who was the Belshazzar of Daniel?

A discovery made by Sir H. Rawlinson in the year 1854 gave the first clue to what we incline to regard as the true answer. On cylinders placed by Nabonidus at the corners of the great temple of Ur, he mentioned by name "his eldest son, Bel-shar-uzur," and prayed the moon-god to take him under his protection, "that his glory might endure." On reading this the learned decypherer at once declared it to be his opinion that Bel-shar-uzur had been associated in the government by his father, and possessed the kingly power. If this were so, it could scarcely be disputed that he was Daniel's Belshazzar. Sir H. Rawlinson's inference from the inscription has, however,

* Joseph., "Ant. Jud.," x. 11, § 2.

† Abydenus, l.s.c.

‡ See the "Nabonidus Tablet" in the "Transactions of the Bib. Arch. Soc.," vol. vii., p. 158.

§ See "Speaker's Commentary" on Dan. v. 10; and compare Pusey's "Daniel," p. 449.

|| This is proved by the "Nabonidus Tablet" ("Transactions, etc.," vol. vii. pp. 165—7).

¶ As Josephus, Heeren, Clinton, Winer, and others.

been denied. Mr. Fox Talbot has maintained that the inscription does not furnish "the slightest evidence" that Bel-shar-uzur was ever regarded as co-regent with his father. "He may," he says, "have been a mere child when it was written."* The controversy turns upon the question, What was Oriental practice in this matter? Sir H. Rawlinson holds that Oriental monarchs generally, and the Assyrian and Babylonian kings in particular, were so jealous of possible rivals in their own family, that they did not name even their sons upon public documents unless they had associated them. Kudur-mabuk mentions his son Rim-agu;† but he has made him King of Larsa. Sennacherib mentions Asshur-nadin-sum,‡ but on the occasion of his elevation to the throne of Babylon. Apart from these instances, and that of Bel-shar-uzur, there does not seem to be any mention made of their sons *by name* by the monarchs of either country.

The supposition that Bel-shar-uzur may have been "a mere child" when the inscription on which his name occurs was set up, is completely negatived by the newly-discovered tablet of Nabonidus, which shows him to have had a son—and Bel-shar-uzur was his "eldest son"—who held the command of his main army from his seventh year, B.C. 549, to his eleventh, B.C. 545.§ It is a reasonable supposition that the prince mentioned upon this tablet was Bel-shar-uzur. He is called emphatically "the king's son," and is mentioned five times. While Cyrus is threatening Babylon both on the north and on the south, Nabonidus is shown to have remained sluggish and inert within the walls of the capital, the true kingly power being exercised by "the king's son," who is with the army and the officers in Akkad, or northern Babylonia, watching Cyrus and protecting Babylon. When the advance of the army of Cyrus is finally made, what "the king's son" did is not told us. Nabonidus must have roused himself from his lethargy and joined his troops; but as soon as he found himself in danger, he fled. Pursuit was made, and he was captured—possibly in Borsippa, as Berosus related.|| The victorious Persians took him with them into Babylon. If at this time "the king's son"

* "Records of the Past," vol. v., p. 144. † Ibid., vol. iii., p. 20.

‡ Ibid., vol. i., p. 40. § "Transactions," vol. vii., pp. 156—161.

|| Berosus, Fr. 14.

was still alive, any further resistance that was made must, almost certainly, have been made by him. Now *such resistance was made*. A body of "rebels," as they are called, threw themselves into Bit-Saggatu, or the fortified enclosure within which stood the Great Temple of Bel-Merodach and the Royal Palace, and shutting to the gates, defied the enemy. It is true our record says no preparations had been made previously for the defence of the place, and there was no store of weapons within it. But the soldiers would have their own weapons: the temple and the palace would probably be well supplied with wine and provisions; the defences would be strong; and the feeling of the defenders may well have been such as Herodotus ascribes to the mass of the Babylonians when they shut themselves within the walls of the town.* Bel-shar-uzur and his lords may have felt so secure that they could indulge in feasting and revelry. They may have maintained their position for months. It is at any rate most remarkable that the writer of the tablet, having launched his shaft of contempt against the foolish "rebels," interposes a break of *more than four months* between this and the next paragraph. It was at the end of Tammuz that the "rebels" closed the gates of Bit-Saggatu; it was not till the 3rd day of Marchesvan that "Cyrus to Babylon descended," and established peace there. It may have been on the night of his arrival with strong reinforcements that the final attack was made, and that Belshazzar, having provoked God by a wanton act of impiety, "was slain" (ver. 31). Nearly five months later, on the 27th of Adar, "the king (Nabonidus) died."

It is objected to the view, that the Belshazzar of Daniel is Bel-shar-uzur, the eldest son of Nabonidus:—1. That Belshazzar is called repeatedly the son of Nebuchadnezzar,† while we have no evidence that Bel-shar-uzur was in any way related to that monarch. 2. That "the Book of Daniel gives not the least hint of Belshazzar as having a father still alive and on the throne."‡ The first of these objections has been often answered.§ In Scripture, it has been observed, "father" stands for any

* Herod., i. 190.

† Fox Talbot, in "Records of the Past," vol. v., p. 144.

‡ Ibid.

§ See the author's "Bampton Lectures," Lecture V., pp. 134, 135, and note.

male ancestor, "son" for any male descendant. Jehoshaphat is called "the son of Nimshi," though really his grandson; Jesus of Nazareth is "the son of David," who is "the son of Abraham" (Matt. i. 1); Ezra is "the son of Seraiah" (Ezra vii. 1), the "chief priest" of the captivity (2 Kings xxv. 18), who died B.C. 586 (ver. 21), of whom Ezra therefore (B.C. 460—440) must have been really the grandson or great-grandson. Conversely, Abraham, Isaac, and Jacob are the "fathers" of the Israelites after they have been four hundred years in Egypt (Exod. iii. 15, 16); Jonadab, the son of Rechab, the friend of Jehu (2 Kings x. 15), is the "father" of the Rechabites, contemporary with Jeremiah (Jer. xxxv. 6); and Jehoram, king of Judah, is the father of Uzziah (Matt. i. 8), his fourth descendant. The *rationale* of the matter is as follows: Neither in Hebrew nor in Chaldee is there any word for "grandfather" or "grandson." To express the relationship it would be necessary to say "father's father" and "son's son." But "father's father" and "son's son" are, by an idiom of the language, used with an idea of remoteness—to express distant ancestors or descendants. Consequently they are rendered by this usage unapt to express the near relationship of grandfather and grandson; and the result is that they are very rarely so used. As Dr. Pusey has well observed,* "A single grandfather, or forefather, is never called 'father's father,' always 'father' only." This is so alike in early and in late Hebrew; and the Chaldee follows the idiom. Jacob says, "The God of my father, the God of Abraham, and the fear of Isaac" (Gen. xxxi. 42). God says to Aaron, "The tribe of Levi, the tribe of thy father" (Num. xviii. 2). The confession to be made at the offering of the first-fruits began, "a Syrian, ready to perish, was my father" (Deut. xxvi. 5); and in the same sense, probably, Moses says, "the God of my father" (Exod. xviii. 4). David said to Mephibosheth, "I will surely show thee kindness for Jonathan thy father's sake, and will restore to thee all the land of Saul thy father" (2 Sam. ix. 7). And Asa is said to have "removed Maachah, his mother, from being queen," though it is said in the same chapter that she was the mother of Abijam, his father (1 Kings xv. 2, 13). Maachah herself, who is called "daughter of Absalom" (1 Kings xv. 2), was really his granddaughter, he

* See his "Lectures on Daniel," Lecture VII., pp. 405, 406

having left only one daughter, Tamar (2 Sam. xiv. 27), and her own father being Uriel (2 Chron. xiii. 2). Again it is said, "Asa did right in the eyes of the Lord, as did David his father" (1 Kings xv. 11), and in like way of Hezekiah 2 Kings xviii. 3). Contrariwise, it is said that "Ahaz did not right like David his father" (xvi. 2); that "Amaziah did right, yet not like David his father; he did according to all things as Joash his father did" (xiv. 3). Here, in one verse, the actual father and the remote grandfather are alike called "his father;" as before the father and grandfather of Mephibosheth were called, in the same verse, "his father." "Josiah," it is said, "walked in the ways of David his father; he began to seek the God of David his father" (2 Chron. xxxiv. 2, 3). In Isaiah there occur "Jacob thy father" (Isa. lviii. 14); "thy first father" (xlili. 27)—*i.e.*, Adam; and to Hezekiah he said, "Thus saith the Lord, the God of David thy father" (xxxviii. 5). So, on the other hand, there is no Hebrew or Chaldee word to express "grandson." In laws, if the relation has to be expressed, the idiom is "thy son's daughter" (Lev. xviii. 10), or thy "daughter's daughter" (Ibid.); or it is said, "Thou shalt tell it to thy son's son" (Exod. x. 2); "Rule thou over us, thou, and thy son, and thy son's son" (Judg. viii. 22). The relation can be expressed in this way in the abstract, but there is no way in Hebrew or Chaldee to mark that one person was the grandson of another, except in the way of genealogy—"Jehu, the son of Jehoshaphat, the son of Nimshi." And so the name "son" stands for the "grandson," and a person is at times called the son of the more remarkable grandfather, the link of the father's name being omitted. Thus Jacob asked for "Laban, the son of Nahor" (Gen. xxix. 5), omitting the immediate father, Bethuel; Jehu is called "the son of Nimshi" (1 Kings xix. 16; 2 Kings ix. 20), omitting his own father, Jehoshaphat. The prophet Zechariah is called "the son of Iddo" (Ezra v. 1; vi. 14), his own father being Berachiah (Zech. i. 1). Hence the Rechabites said, as a matter of course, "Jonadab, the son of Rechab, our father, commanded us; we have obeyed in all things the voice of Jonadab, the son of Rechab, our father" (Jer. xxxv. 6, 8); although Jonadab lived some one hundred and eighty years before (2 Kings x. 15). And reciprocally

God says, "The words of Jonadab, the son of Rechab, that he commanded his sons, are performed" (ver. 14); and "Because ye have obeyed the commandments of Jonadab your father, and kept all his precepts" (ver. 16).

But, it is objected, all this may be true; yet it proves nothing. Nabonidus *was not in any way* related to Nebuchadnezzar—he was "merely a Babylonian nobleman."* How, then, should his son be even Nebuchadnezzar's grandson? This, too, has been answered,† and it is curious that the answer should be ignored. Belshazzar, it has been observed, may have been the grandson of Nebuchadnezzar *on the mother's side*. His father, Nabonidus, may have married one of Nebuchadnezzar's daughters.

It must be granted that we have no *proof* that he did. We have, however, some indications from which we should naturally have drawn the conclusion independently of the Book of Daniel. Two pretenders to the throne of Babylon started up during the reign of Darius Hystaspes, both of whom called themselves "Nebuchadnezzar, son of Nabonidus."‡ It is certain from this that Nabonidus must have had a son so called, for no pretender would assume the name of a person who never existed. How, then, are we to account for Nabonidus having given this name to one of his sons? Usurpers, as a rule, desire not to recall the memory of the family which they have dispossessed. The Sargonidæ discarded all the names in use among their predecessors. So did the Egyptian monarchs of the eighteenth and nineteenth dynasties. So, again, did those of the twenty-first, and the Psammetichi. Nabonidus must have intended to claim a family connection with the preceding Babylonian monarchs when he thus named a son. And if he was indeed "no way related to Nebuchadnezzar," the connection could only have been by marriage. The probability, therefore, is that the principal wife of Nabonidus, the queen (or queen-mother) of Dan. v. 10, was a daughter of Nebuchadnezzar, and that through her Belshazzar was Nebuchadnezzar's grandson.

* Fox Talbot, in "Records of the Past," vol. v., p. 144.

† "See the author's "Bampton Lectures," Lecture V., note 41.

‡ See the "Behistun Inscription," in the author's "Herodotus," vol. ii., pp. 596, 606.

But further: it is objected that "the Book of Daniel gives not the slightest hint of Belshazzar having a father alive, and still upon the throne."* In reply it may be said, in the first place, that, were it so, no surprise need be felt; since, if the circumstances were as above supposed, if Nabonidus after a shameful flight was a prisoner in the hands of the enemy, and Belshazzar was conducting the defence alone, any distinct allusion to the captured king would be improbable. But, secondly, it is not true that there is "no hint." Belshazzar makes proclamation that, if any one can read and interpret the writing miraculously inscribed upon the wall, "he shall be clothed with scarlet, and have a chain of gold about his neck, and shall be *the third ruler* in the kingdom" (v. 7); and when Daniel has read and interpreted the words, the acts promised are performed—"they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be *the third ruler* in the kingdom" (ver. 29). It has been suggested that to be the "third ruler" was to be one of the three presidents who were subsequently set over the satraps (vi. 2); but neither is this the plain force of the words, nor was the organization of chap. vi. 1, 2 as yet existing. To be "the third ruler in the kingdom" is to hold a position one degree lower than that of "second from the king," which was conferred upon Joseph (Gen. xli. 40—44), and upon Mordecai (Esth. x. 3); it is to hold a position in the kingdom inferior to two persons, and to two persons only. That the proclamation ran in this form is a "hint," and more than a hint, that the first and second places were occupied, that there were two kings upon the throne, and that therefore the highest position that could, under the circumstances, be granted to a subject was the third place, the place next to the two sovereigns. If we compare the two nearly parallel cases of Joseph and Mordecai—subjects whom their despotic master "delighted to honour"—with that of Daniel at this time, we shall find it scarcely possible to assign any other reason for his being promoted to the *third* place in the kingdom than the fact that the first and second places were already occupied by the son and father, Belshazzar and Nabonidus.

* Fox Talbot, in "Records of the Past," l.s.c.

Thoughts on the Clerical Office.

BY THE REV. JAMES A. FELL, M.A.

How many of our brethren do we see begin well and with vigour, and then after a time allow their energy to slacken and sink down into the performance of routine duty! Perhaps there are few who have not felt the temptation, for it is usually an early experience in ministerial life. Young men forget that all they can say, all the warnings of God's Word, all the precious promises of the Gospel, have been set before their congregations for years past, and that though preaching is new to themselves, its solemnity fresh in their hearts, yet to their hearers it is by no means new, but the old, old story, that is joyous indeed to many a heart, though not likely to make an evident and decided change immediately in the outward aspect of a parish. And so the young minister is disheartened. Truly he needs much prayer, much communing with God, much humility, and a readiness to take the lowest place in Christ's army, and yet battle manfully for His Lord, and believe His holy promises to his preached Word. All ministers, indeed, must seek daily for a constant realization of Christ's presence and an increase of that faith which is the gift of God's Spirit, the substance of things hoped for, the evidence of things not seen; otherwise they will grow cold under the coldness of others, and be tempted to unbelief and despair amidst the sin that abounds.

The clergyman must be a student, as far as his time will allow; for a certain amount of study he *must* make time, for he will do no good to others unless he is taught himself from God's Holy Word. I think there is a temptation to the clergyman, in reading Scripture, and in studying those works that enlarge our views of Scripture, to think of how he will be able to address a congregation on the subject in hand. He finds himself perhaps reading for a sermon, more than for the purpose of holding communion with God Himself. The Apostles received the bread that Christ had blessed at one time for their own nourishment, and at another time they carried to hungering thousands bread from the Lord's hand. Ministers should likewise inwardly digest

for their own sustenance the Word of God, and then they will be better able to commend to others, as good and precious, that by which they have themselves grown. Again, clerical meetings afford opportunities for Christian fellowship and spiritual refreshment, and the time is not lost that helps to strengthen and encourage a man for his great work in life. The same may be said of missionary meetings; for we should go not only to speak or to show ourselves for an example to the people, but to seek grace, each in his own sphere, to have more of a missionary spirit.

But to change our ground. A clergyman requires grace and wisdom to regulate his conduct as a minister of the Gospel in such wise that he may not only think of his conduct as right or wrong, but also try to behave in the church in a manner that is truly expedient. A thing may be lawful, but not expedient. A parish clergyman has to think of others, lest he put a stumbling-block in their way; and in order that those who are without (so to speak) may respect him for his upright conduct, his courteous behaviour; for his unselfishness, for his faithfulness in doing well the work that they know he ought to do, and thus be led in the hour of their sorrow or humiliation to listen to him as the bearer of a message from the King of kings. I do not think, however, that a clergyman should give way to the unreasonable prejudices and fancies of some few of his people. He has a liberty of his own that he must maintain, if he is sure that his Lord and Master is on his side; for there are people whose holiness consists in telling clergymen what they should and should not do, though this habit is more prevalent on the other side of the Tweed. And with regard to what people say of clergymen that is untrue, let us not concern ourselves, but rather "with well-doing put to silence the ignorance of foolish men." Yet a clergyman has often to exercise great self-restraint, and should strive against violence of temper or other failings; for some people do say things they ought not to say. The clergyman has to beware of the tendency natural to us all, to give as good as he gets in the shape of sarcastic and biting words. The great Master must be turned to, who, "when He was reviled, reviled not again;" and we must think of how we can do people good, and not how we can make them feel that they have had the worst of it. The

servant of the Lord must "not strive, but be gentle unto all men, apt to teach, patient, in *meekness* instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." "Be not overcome of evil, but overcome evil with good." There may be times when we have deserved the rebuke, for lack of wisdom, or temper, or diligence; we may receive unkind rebuke, but we must take it as from God, as David did, when fleeing from Absalom he was cursed by Shimei, and said to those who would have killed the man, "God hath said, Curse David."

Clergymen have different gifts and different graces, and thus often a man discharges one part of his duties with greater ability and greater benefit to his people than he does another. I would for the present divide the minister's work under the favourite three heads: 1st, as organizer; 2nd, as pastor; 3rd, as preacher.

First, as an organizer and director of all Christian work, as overseer or bishop, in fact, of his parish. This is a very important part of our work, and one that perhaps is sometimes not thought of sufficiently. I know that at one time I looked upon myself too much as a worker, and not sufficiently as a director and encourager of work in others. Some men have great gifts in this direction; they are not easily rebuffed by those who will not help them, but they try others: in their preaching they exhort people to show the reality of their faith by works; by asking people to take trouble, as well as when needful to give money, for Christ's sake. Such clergymen stir up around them many helpers, and have great power in their parish. In such parishes we see Sunday-school teachers, visitors of the poor, and secretaries of societies (though not often the latter) among their people in sufficient numbers. They have that kindly and sociable spirit, and lack of stiffness in demeanour, that draws men to like them, respect them, and help them, especially when all men can see that such a minister asks their help, not to ease his own burden, but rather to increase his own work through their services to the glory of God and the salvation of souls. In a large parish, the gift of drawing out the labour of others, and of acting as the inciting power and directing spirit of Christians who have confidence in their clergyman and love to their Saviour, is most valuable.

Such a man is a ruling elder, worthy of double honour, or, as some translate it, of double pay, and double pay he shall have when the faithful servant shall enter into the joy of his Lord.

Second, the pastor. To the pastor it may be said, "Be not weary in well-doing." His work has much sameness in visiting both the whole and the sick within his cure (as he is bound to do). He requires daily grace, and love that triumphs over the lack of love in those he has very often to deal with. In public, and from house to house, he has to preach "repentance towards God, and faith towards our Lord Jesus Christ." The pastor must form the acquaintance of his people, and be a sympathizing friend, not always as it were preaching to them, but always desiring to speak of Christ and His commands, and availing himself of every favourable opportunity of doing so. If people will not listen with obedience to the Word of God, the pastor does not cease to be their friend, and they will feel this ; and when respect and kindness are felt for the messenger, one hindrance is removed to the reception of the message. The pastor must enter into the difficulties of the poor. He will, for instance, feel how almost impossible it is for the mother of a young family to attend church except occasionally ; how hard for the poor often to pray in secret, and enjoy that privacy that is such a help to the soul that is athirst for God ; how difficult for them when biting penury is ever gnawing at their hearts and minds, not to think very much of "what they shall eat and wherewithal they shall be clothed." How often the public-house is the only place a man can see his friends in light and warmth ! And though a place full of danger, and bringing, through drunkenness there first learnt, misery and wretchedness, yet to a man in the lower class of life it does not seem the wicked place his pastor esteems it, and the man must be dealt with in wisdom and love.

After a clergyman has been some time in a parish, the temptation is to leave those alone who have turned a deaf ear to spiritual advice, and I would say that we should visit oftener those who desire our visits, but not neglect the ungodly. There are some of whom we may say, I can do nothing more just now ; I seem only to raise an evil spirit when I go there ; I will wait for some sorrow or calamity, or some other opportunity of

speaking again; but these are comparatively rare cases. Then there are sinners who must be spoken to, but in love; for I never remember mere reproof doing good without loving exhortation added. The tempter suggests to wicked men that the clergyman who reproves them is harsh and proud; so the offender excuses himself and reproves his reprover. Yet there are occasions when distinct and strong words must be used. Surely this work requires a wisdom that is from above—earnest prayer for each individual case, and for ourselves, that we may do good, and be a blessing. The temptation to be satisfied with merely discharging our duty, and as it were removing the guilt from our own souls in dealing with our people, must be guarded against. Our object should not simply be escape from being accounted blameworthy by our Master whose work we do, but an earnest desire to glorify the Lord in the conversion of sinners.

Then, again, the pastor may do much through his schools—for the lambs as well as the sheep of Christ's flock. He knows them, and they know him, and in after years they will bear with many a word from him that they would take from no one else. The pastor cherishes the people who are tending after that which is good, and seeks to lead them onwards.

Lastly, the clergyman as a preacher. Whatever a man does, if he signally fails here, he loses, and the parish loses, much. The man who can catch the attention, instruct the mind, kindle love to Christ in the heart, is he who is a blessing to a congregation; for the chief part of those who are Churchmen will see and hear more of their pastor in the pulpit than anywhere else. The office of a minister of the Gospel is a high office. It is a great privilege to hold it; it is a great responsibility rightly to exercise it. As George Herbert has said, in that oft-quoted sentence, "The pulpit is his joy and his throne." To those who must preach often it is sometimes felt to be a burden, and perhaps those who are most painstaking most feel the pressure. If a man preaches chiefly old sermons, he is not much troubled, but his joy is also very limited. If he thus gives to God that which costs him nothing, he reaps also little satisfaction in his work. I have preached, like everybody else, many old sermons; but except to a new congregation, and under especial circumstances, I felt half-hearted, and disliked it. I felt the burden,

for I never could finish a sermon till late on Saturday night or on Sunday morning ; but there was always good to myself and good to my hearers in giving that which was hot from the heart and fresh in the mind.

I need not here enter upon the substance of our preaching, except to say that we should be "workmen that need not to be ashamed, rightly dividing the word of truth." Such a workman will endeavour to preach all the truth, and in the proportion that the Holy Spirit teaches. He should not favour one side of God's truth, for in so doing he presents a false view of the picture that God has given us of Himself, His requirements, and His promises. If some men err in one direction, let us not err by so avoiding their deviation that we stray from the path on the other side. Our charge is to "preach the word," not any human system on one side or the other, not calling any man master, but for ourselves striving to learn what God would have us know and do.

Happy is the parish that has in one man a bishop, a pastor, and a preacher. Earnest, well-furnished men are found to do fairly well in all these offices ; but some men read and study, to give their congregations the fruits of this labour, and then their labour is known and valued even if they fail a little in other things ; but after all men must work according to their gifts and the necessities of the people among whom they are placed. Happy is their work. Ministers at times may feel burdened, may feel in a large parish that their work is never done, and that it is an anxiety that weighs upon their hearts ; but they serve a loving Master, who knows all, and does not require that which cannot be given. Other callings in which we may engage may be pleasant, and give to life a certain object and occupation ; but, seen in the light of eternity, everything is poor and unsatisfying that is not service done for Christ, and that does not teach the mind to go forth beyond this present life to the home that is above, to that Divine love that never faileth.

St. Luke, a Physician and Evangelist.

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THE salutations in the Apostolic Epistles often illustrate remarkably the superintending care and wisdom of God the Holy Spirit. Even in those most thoroughly human parts of the Bible the Divine hand may be traced. By some, indeed, they have been regarded as of no more importance than the ordinary compliments or expressions of kindly feeling, with which any Christian concludes his letters. But when they are reverently examined, and compared with each other, or with the lives of the individuals, so far as we know them, many of them are found replete with interest and instruction.

So it certainly is with the mention of St. Luke by St. Paul in his Epistle to the Colossians (iv. 14): "Luke the beloved physician and Demas greet you." These words may seem at first to convey only the information that Luke was a physician, and beloved by the Apostle. But when we connect these facts with the life of St. Paul on the one hand, and with the authorship of the third Gospel and of the Acts on the other, their importance is seen to be considerable.

We propose, then, first to take a rapid glance at their bearing on the history of St. Paul, and then to examine more fully their relation to the two books generally ascribed to St. Luke.

I. The words may be fairly considered to imply personal attachment to St. Luke, not only as a brother in Christ and a fellow-labourer in the Gospel, but in his professional character as a physician. Otherwise why should his profession have been alluded to at all? We know of no other Luke from whom he would need to be thus distinguished; whereas, if we take into account the many intimations scattered through the Epistles of the Apostle's physical infirmities and delicate health, as well as the fact that through long periods of his life Luke was Paul's constant companion, undesigned coincidences are brought to light, which greatly confirm the truth of these documents.

Now we find St. Luke first mentioned as in company with St. Paul at Troas (Acts xvi. 10). The latter had then just

returned from his first visit to Galatia (Acts xvi. 6). During that visit, we learn from his Epistle to the Galatians (iv. 13), he was suffering from severe illness, on account of which he had prolonged his stay among them. What, then, can be more likely than that the state of his health had led him to consult Luke, then probably the only Christian physician in the world?

Their next recorded meeting was seven years afterwards, at Philippi (Acts xx. 6), during the Apostle's third missionary journey. If, as there is every reason to believe, the second Epistle to the Corinthians was written from Macedonia, and, as many think, from Philippi itself, and if the tribulation there spoken of as endangering his life (2 Cor. i. 8—10) was what Alford and others have supposed—a return of severe bodily affliction—a sufficient reason will be at once suggested for his again seeking the aid of his medical adviser.

The same cause may explain St. Luke accompanying St. Paul in his last journey to Jerusalem, and also in his voyage to Rome, as well as his continuing with him through at least the greater part of his two imprisonments in that city. This view, as Dr. Hobart has thoughtfully suggested, receives no slight support from the statement in Acts xxvii. 3, that at Sidon "Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself" (*ἐπιμελείας τυχεῖν*), the very word employed by Greek medical writers for the care and attention bestowed on an invalid.

None of these points admit of absolute proof; yet, even if they can only be regarded as probable conjectures, taken together they illustrate St. Paul's growing attachment to St. Luke as the beloved physician. We know how deep are the feelings of gratitude and regard which in our own times often spring up between a skilful and sympathizing doctor and his patients. We can therefore easily understand how warm would be the sense of benefits received in the Apostle's large and loving heart towards one united with him by this special tie, as well as in the common bonds of Christian love.

II. We proceed to notice the still more important and much more certain connection between this title and the genuineness of the third Gospel and of the Acts. This line of argument has been very ably and elaborately developed by the Rev. Dr. Hobart, in his work on the "Medical Language of St. Luke,"

just published from the Dublin University Press. If we assume the common authorship of those two inspired books, so evidently implied in the preface to the Acts, the question remains whether St. Luke was the writer of both. The universal tradition of the Church has indeed decided in the affirmative. The testimony of the early fathers is singularly harmonious on the subject. Still, as some modern critics, chiefly on account of the corrupted gospel of Marcion the heretic, have raised doubts on the question, we thankfully welcome any new light that can be derived from internal sources. It would certainly appear *à priori* a probable and fitting arrangement that the all-wise Spirit of God should have selected a Christian physician to write one of the four records of the life of the Divine Physician of soul and body. Who would be so well qualified as an experienced and observant medical man to describe the miraculous cures wrought by our Lord and His Apostles? His very training and occupation might have disposed him, as they have many of his profession since, to materialistic views of nature and life, and would undoubtedly render him slow and cautious in admitting the supernatural into his own physical domain. His evidence is thus of especial value, and everything tending to establish the generally received opinion merits the fullest attention. If, then, the writer were a physician, we might expect to find both his matter and style marked by medical peculiarities. That this is actually the case has been conclusively shown from the induction of a very large number of instances of a more or less decisive character. In the present paper it may be sufficient to cull and classify some of the most striking, referring our readers to the work itself, if they would estimate the full force of his cumulative reasoning.

1. We notice the evangelist's division of diseases cured by Christ into two classes in St. Luke vii. 21: "In the same hour He cured many of their infirmities and plagues" (*νόσων καὶ μαστίγων*), "and of evil spirits." Taking these as equivalent to chronic and acute disorders, we have the same classification as that adopted by Aretæus, who wrote about the time of St. Luke. It is also particularly remarkable that he distinguishes diseases from demoniacal possession, and does so oftener than the other evangelists (*e.g.*, Luke vi. 17, viii. 2, xiii. 32; Acts xix. 12). Such accuracy is characteristic of a medical writer,

and deserves to be well weighed by those who would reduce those mysterious triumphs of the powers of darkness to the level of ordinary insanity. The fact that our Lord treated those unhappy persons as actual captives of Satan in body and soul ought to put the matter beyond question. The manner in which He addressed the evil spirits as having a personality distinct from that of their miserable victim is incompatible with any lower view of these cases. We cannot imagine Him, who was the truth itself, acting a part in deference to popular prejudice or ignorance. The shadow of a suspicion so unworthy, however, is removed by the judgment of one whose professional experience, as well as his inspiration, qualified him to form a correct opinion on the facts reported to him by eye-witnesses. That assures us that we have rightly understood the Master's words.

This will appear more clearly when we consider the evangelist's accounts of two such cases—that of the Gadarean demoniac (viii. 26, *et seq.*), and that of the lunatic boy (ix. 38, *et seq.*) Both, when compared with the corresponding narratives of St. Matthew and St. Mark, are distinguished by greater minuteness of detail. Of the first case he records two features not mentioned in the other Gospels; that the possession was not intermittent, as mania was considered to be, but had lasted a long time, and that the man wore no clothes. The distinction between the evil spirit and the man is brought out with especial care. In the other case St. Luke (as well as St. Mark) represents the afflicted child as foaming, and adds that the fits were attended with sudden cries, and lasted a considerable time. These were the usual symptoms of epilepsy, a disease which Aretæus admits might be produced by demoniacal agency. The evangelist also informs us that the father requested Jesus to "look upon" his son—a thoroughly medical expression.

2. Passing now to cases of ordinary disease, we select two out of many. First, in the account of the woman with a spirit of infirmity (xiii. 11, *et seq.*), only found in the third Gospel, we are again struck with the precision of the language. The three words translated "to lift up herself," "loosed," and "made straight," are strictly medical, and were employed in the same sense by Galen, Hippocrates, etc. The two stages in her cure, which immediately followed each other, would naturally be, first

the relaxing of the muscles contracted by long disuse, and then the strengthening of the spine, enabling her to stand erect.

So, too, in describing the case of the cripple at the Temple (Acts iii. 1—8), the writer is very careful to state the congenital character of the disease, as well as the important fact that he was above forty years old when he was made whole. The terms used for "feet" and "ankle-bones" are not found elsewhere in the New Testament, while they often occur in Greek medical works. The rapid, though gradual, manner of the cure is exactly noted : "He, leaping up, stood and walked."

3. Our next examples are supplied in two of the parables found only in St. Luke. That of the Good Samaritan would be especially likely to interest a physician, who might have often attended travellers under such circumstances. The binding up the wounds would properly come first. Oil and wine were the usual remedies for sores, wounds, etc., and were even prescribed internally by Greek physicians. Other similar indications we pass over. In the other parable, that of the rich man and Lazarus, the *ulceration* of Lazarus' body, the *torment* of the rich man, as well as the *cooling* of his tongue, all exhibit professional accuracy of language. The only attention paid to the poor outcast, and, as Cyril well puts it, "the medical dressing received from the dogs," is a touch of reality which would be sure to impress so close an observer of nature as St. Luke.

4. But we hasten to that which is in every respect the most important, besides being the most sacred, illustration of our argument. To this Gospel we owe the most complete account of the Saviour's agony in Gethsemane. He alone tells us of His terrible exhaustion, and of the coming of an angel to strengthen Him. He alone speaks of His mysterious conflict of spirit as an agony. He alone describes its outward and visible effects in the bloody sweat. All these most affecting details are narrated in carefully chosen medical terms. 'Ενισχύειν, to strengthen, in its transitive sense, outside the Septuagint, is confined to the third Evangelist and Hippocrates. 'Αγωνία, also peculiar to St. Luke, is often employed by the Greek physicians for severe bodily and mental suffering. The nature and quality of sweat in illness are of course strictly noted by them. Drops or clots of blood are also a very usual term in their writings. It is also worthy of notice that a bloody sweat

is mentioned by Aristotle as arising from poverty of blood, while Theophrastus alludes to a physician who compared a species of sweat to blood. All these points have an important bearing on the authenticity of St. Luke xxii. 43, 44, which, although, as Jerome and Hilary inform us, wanting in some MSS., have the higher and earlier authority of Irenæus, Justin Martyr, etc., as well as of the best MSS., in their favour. We therefore venture to think that the revisionists were hardly justified in throwing doubt on so pre-eminently sacred a passage in their marginal note.

5. We conclude by collecting some of the more incidental, but no less convincing, marks of a physician's hand in these two books ascribed to St. Luke.

(1) The word "physician" itself occurs only seven times in the New Testament. Of these, three occur in these books, while the fourth has reference to St. Luke (Col. iv. 14). Such allusions would readily fasten themselves on a physician's memory. They are the proverb, "Physician, heal thyself" (Luke iv. 23); our Lord's memorable saying, "They that are whole need not a physician, but they that are sick" (Luke v. 31); and the painful instance of the inefficacy of human skill in the case of her who had "spent all her living upon physicians, neither could be healed of any" (Luke viii. 43).

(2) Again, the duration of diseases is here noted with singular exactitude; *e.g.*, the eighteen years during which the woman was bowed down by her infirmity; the twelve years that the issue of blood had lasted; the forty years' affliction of the cripple at the Temple gate; and the eight years that Æneas had kept his bed.

(3) The expressions for the needle's eye (*τρήματος βελόνης*, Luke xviii. 25), substituted for the ordinary terms used by St. Matthew and St. Mark, are those which a medical man would be likely to employ, being the technical words for a surgical needle and a perforation of any kind.

(4) Again, his division of the day, not only by hours, but by four watches—midday, evening, midnight, morning—is remarkable, as these were the usual times for the accession or abatement of disease, visiting patients, applying medicines, etc.

(5) Very significant is the phrase chosen to describe the great sheet, knit at the four corners, seen by Peter in his vision

(Acts x. 11); for ὀθόνη is the word for a medical bandage, whose ends were called ἀρχαὶ, and which might easily have four or more ends, according to the number of strips into which it might be divided.

(6) The mention of the drachma and the mina as coins, peculiar to the third Gospel, may have arisen from the writer's familiarity with them as weights in dispensing medicines and writing prescriptions.

(7) The variety of words to express beds for the sick is also suggestive. Of the four used, two are peculiar to St. Luke, and are applied by other writers to litters for carrying invalids.

(8) Again, the use of "paroxysm" for the sharp contention between Paul and Barnabas (Acts xv. 39), and of "diagnosis" for the hearing or thorough sifting of the case by Augustus (Acts xxv. 21), bespeak a medical source. Many other more or less distinctive terms might be added to our list, did space permit.

(9) There is just one which perhaps should not be omitted, as it throws light on a somewhat obscure passage in the sermon in the plain: "But love ye your enemies, and do good, and lend, hoping for nothing again" (Luke vi. 35). This is rendered in the Revised Version, "never despairing." The former sense of the word is unexampled, whereas in Galen it often occurs in reference to a hopeless, incurable disorder.

Such are some of the most salient features of this very interesting argument. Even this partial abridgment of it may serve to strengthen confidence in the authenticity of these most important portions of God's Word, and to make it evident that even St. Paul's loving mention of "Luke the beloved physician" is, like other Scriptures, written for our learning.

Current Theological Literature.

THE third volume of the "Homiletical Library"* contains upwards of three hundred outlines of sermons, varying in length from fully developed notes of several pages down to such a very small specimen as the following suggestive nine words, which are easily reducible to seven: "John xx. 19. I. Peace with God; II. Peace of heart; III. Peace in life." The whole of the texts are contained in the Epistles, Gospels, and Lessons from Ash Wednesday to Whit Sunday. The joint editors have availed themselves of the able assistance of the Revs. C. A. Goodhart, J. Orr, F. Whitfield, and others. Some of the articles are translations; all are original, and none have appeared in print before. The contents will doubtless lighten the labours of many a hard-working pastor.

"Week-Day Sermons"† is a rare addition to sermon literature. Whether actually preached or not in this exact form it does not matter, they are certain to be extensively read. The subject-matter is of the most practical character, and more than touch some of the most debatable questions of social and individual life. Any doubt as to the right course ought to be dispelled after reading the wise counsel proffered upon speculation, tempers, discipline of the body, amusements, Christmas parties, dancing, and many other things, which are sensibly and scripturally handled by a master-mind. The arguments are directly *ad hominem*, with the evident desire of promoting a healthy Christianity and a robustness of character adapted to our times of difficulty and danger. As an example of this powerfully-written book, we transfer a few lines on *Unwholesome Words*: "Just now, one of the most prevalent forms of this ignoble affectation (*i.e.*, excluding all recognition of God in conversation) assumes its habitual flippancy and frivolity. Men do not seem to care to be much in earnest about anything. Politics and religion—the social condition of the people—the morality of business—are all treated as though they were

* The "Homiletical Library," vol. iii. Edited by the Revs. Canon Spence and J. S. Exell. London: J. Nisbet and Co. 1883. Price 7s. 6d.

† "Week-Day Sermons." By Rev. R. W. Dale, M.A. London: Hodder and Stoughton. 1883. Price 3s. 6d.

materials for jesting. Get at the heart of the very men who are guilty of this trifling, and you will often find that they have strong convictions, and that when there is need of hard work and self-sacrifice in a good cause, they are ready for both. The curled darlings of the clubs fought like heroes at Inkermann and Balaclava. But it is the manner of the world to speak of nothing seriously, and so men invest even their firmest convictions with fantastic and grotesque absurdities. We have had a comic History of England in our time—a frightful indication of the extent to which the very idea of the sacredness of our national life has perished; and there are some men—not quite destitute of religious earnestness—who talk so lightly about religion, when they talk of it at all, that they seem never to have felt the awfulness of the objects of religious faith.”

A commentary on the Book of Ecclesiastes adapted to the needs of readers in general, and at the same time to the requirements of critical students, has to the present time been a desideratum. It is high praise, but not beyond the merits of the work, to say that Dr. Wright's Donellan “Lectures on Koheleth”* meets the necessities of both these classes. The fame of the author was established by his remarkable “Bampton Lectures” in 1878, on the prophecy of Zechariah, and to which so much praise was justly accorded. We are sure that there will also be one consentient opinion on the present work; in fact, our chief difficulty is to appraise the author's erudition and valuable results at as high a rate as they deserve without a semblance of flattery. It is a book admirably suited to the pressing demands of the times, and has evidently been considered in all the light which modern criticism could throw upon it. The peculiarity of its statements required the strictest examination and exposition, and Dr. Wright has availed himself of an appropriate opportunity of exposing the pretensions and popularity of the doctrines of modern pessimism. More than three hundred pages are taken up with useful chapters on the literary relationship of the book with the Book of Wisdom; the authorship and date of Ecclesiastes (which on critical grounds is presumed to be between B.C. 444 and B.C. 328); the pessimism of the book compared with the dicta of the

* “Ecclesiastes, or the Book of Koheleth.” Donellan Lectures, 1880—1. By the Rev. C. H. H. Wright, D.D. London: Hodder and Stoughton. 1883. Price 12s.

Tubingen School and other German authorities; the future state; the character and treatment of women, etc. To these dissertations are added a new translation of the whole book, and a critical and grammatical commentary for students, a glossary of Hebrew words and phrases peculiar to Koheleth, and several chapters on cognate subjects which could not have been admitted into the body of the work, but which are most useful auxiliaries to its study although placed in an appendix.

For those who need an *Encyclopædia** dealing with religious matters generally, and especially from American and German points of view, this work by Professor Schaff will be useful. English readers, if not mindful of this proviso, will be much perplexed with some of the omissions and some of the superfluities. Dean Goode, for example, who was an unusually voluminous writer, is altogether unmentioned, while room is found for many with very slender claims to notice in such a work. We also observe that ten lines are considered enough for the history of the four "Mendicant Orders," but the "Mercersburg Theology" occupies nearly forty times as much space. Nor will either America or any one else know very much about the "Mildmay Conference" after reading this description: "A missionary convention held at the Conference Hall in Mildmay Park, London, Oct. 21—25, 1878. Valuable papers and addresses were presented discussing the progress of Christian missions in different parts of the world. The proceedings were published at London, 1879. The conferences are continued from time to time." Some of the longer contributions are, however, particularly good; that, for example, on "Miracles," the writer being no other than M. Godet, whose name is a sufficient guarantee for its excellence. A very commendable and useful feature of the work is the literature added to each article which directs the seeker to other extant works on the same topic.

"A Popular Introduction to the New Testament"† is a most valuable work by an eminent scholar, and appeared from month to month last year in the pages of this Magazine. The

* "*Encyclopædia of Biblical, Historical, Doctrinal, and Practical Theology.*" Vol. ii. GAB—OZA. Edited by Professor Schaff, D.D. Edinburgh: T. & T. Clark. 1883. Price 24s.

† "*A Popular Introduction to the New Testament.*" By the Rev. J. Rawson Lumby, D.D. London: Hodder and Stoughton. 1883. Price 6s.

high encomiums passed on the work as it was produced are a sufficient justification for its publication in a separate form, to which many notes and additions have been made. The comprehensive view which is taken of every book, and blended with necessary historical and critical details, has resulted in a work which will command the esteem of theological students, as well as of the many thoughtful minds which are always ready to become acquainted with a book uniting common sense to a clearness of style and accuracy of fact. Thus, for example, a person requiring information on the very much-debated question of the authorship of the Epistle to the Hebrews would find pretty well all that need be said on both sides of the Pauline controversy on pp. 280—282. It is, in fact, impossible to spend an hour with such a writer, and not be charmed with the immense amount of knowledge which is presented with so much elegance of style and in the fewest words.

After examining the book called "Our Master's Footsteps,"* and reading in the preface that it is not intended for Sunday schools, it took us some time to consider what classes would be likely to be benefited by its use. The arrangement of the contents is very simple; the actual text of the Gospels is not quoted, but each paragraph is commenced with the chapter and verse *seriatim*. To most of the verses there is a commentary, none very long but suggestive, and suitable for young people. It is evident that mere instruction in facts is not the object in view, but growth in spiritual wisdom. That being so, we have no hesitation in stating that the volume will be useful in Bible classes, for the quietude of meditation, or for family use. The author says that the work has occupied many years to perfect, and that it has already proved a great blessing to many before being published in this form. We trust that the widened sphere of usefulness which the press generally creates for a valuable book will be the means of introducing it into many gatherings for Scripture reading. We quote Matt. i. 2: "'Must we read these names?' some of you are thinking; fearing, perhaps, to find them empty, dry, and uninteresting—even uninstructional. Yes, we must really read them; but you will find more in them than you think. In the first place, each

* "Our Master's Footsteps." By Charlotte Bickersteth Wheeler, Author of "Gleams through the Mist," etc. London: E. Stock. 1883. Price 6s,

name (even those of which I can tell you nothing, from vers. 13—15) represents a whole history, full of the keenest interest to him who bore it, and a life that is going on *still*, just as we shall be going on millions of years hence. Where shall we *be* then?" etc.

"Prayer Manuals"* are oftentimes quite complicated in their compilation; but the one by Mr. Procter is simplicity itself, and is intended for Sundays and other special days in the Christian year. Each portion is an amplification of the collect for the day, and will be found of service in private or in the family.

The third volume of "The Clerical Library"† is also a prayer manual of a most unusual character. It is nothing more nor less than a collection of pulpit prayers, one hundred and two in number. Beyond a Greek letter at the foot of each prayer there is no intimation of authorship, although some are said to have been composed by eminent preachers; and, in the estimation of some persons, more weight would have been added to the book if the actual names had been appended. An extemporary prayer before or after a sermon is far less general than it was twenty years ago; of course, in some quarters even a set prayer is rigorously excluded. An examination, however, of this compendium of prayers would certainly leave many solemn thoughts on the mind of the reader. They are for the most part models of composition, and as vehicles of prayer, praise, and thanksgiving, simply excellent, by whomsoever or wherever uttered.

"Reasonable Apprehensions and Reassuring Hints" is a work we strongly recommend to one and all of our readers. It consists of two remarkable papers,‡ designed to attract attention to the nature of modern unbelief, and to meet some of its fundamental assumptions. The first essay is calculated to make the most desultory reader pause to inquire whether the writer has really presented a genuine picture of the present condition of things within and around the Church; wherein men of "light and leading" are perpetually criticising their

* "Prayer Manual." By Rev. F. B. Procter, M.A. London: J. Hall.

† "The Clerical Library." Vol. III. Pulpit Prayers by Eminent Preachers. London: Hodder and Stoughton. 1883. Price 6s.

‡ "Reasonable Apprehensions and Reassuring Hints." By the Rev. Henry Footman, M.A., Rector of Nocton. London: Field and Tuer. 1883. Price 3s. 6d.

neighbours' ecclesiastical tendencies, doings, and doctrines, whilst a far graver danger is threatening all systems alike, whether of Conformity or Nonconformity. The signs are already numerous enough and eloquent enough to show that the coming struggle between Christianity and secularism will be the fiercest which this dispensation has ever seen. The latter has long possessed its scientific corps of sappers and miners. But lately a more vulgar and insipid race of propagandists has measured the demands of the dangerous classes of society and greedily opened for them the floodgates of filth. Hence it is now the thing to caricature Bible history, and even the Person and actions of the Deity. Of lectures we read such outrageous titles as "The Contradictions of the Bible," "The Parentage of Man according to Moses and according to Darwin," "Why I dare not be a Christian," and others far worse. The second paper is worked out into greater detail in order to present some methods of dealing with atheistic arguments, the many difficulties arising from the study of human nature, and the despairing utterances of the pessimist. One section on Critical Difficulties is an excellent treatise on Christian Evidences and worthy of most attentive study. By taking an extract from a notorious infidel's lecture, an example is given of the treatment of other cases. Amongst the foot-notes we observe the following: "When I was vicar of Shoreditch I often took down the baptismal register and looked steadily at the name of 'CHARLES BRADLAUGH' there, and prayed and wondered about him. The answer I generally got was this: 'The Spirit of God has not done with Charles Bradlaugh yet.'" These few words exhibit the two prominent traits which the author manifests throughout the volume—viz., a calm, steadfast view of the present difficulties and dangers menacing Christianity, and also a hopeful examination of the means to be employed on the side of truth, of religion, and of right, against all the opposing ranks of falsehood, ignorance, and impiety enrolled under the banner of secularism.

Our space, unfortunately, does not permit us usually to notice periodicals, but there is one that many, we think, would like to be reminded of, the "Welcome Hour,"* the sixth

* "The Welcome Hour:" an Illustrated Monthly Magazine. London: S. W. Partridge, 9, Paternoster Row. Price 2s.

and last volume of which is before us. If it contained nothing else, the series of papers appearing therein from the pen of the learned and venerable Prebendary Griffith would suffice to recommend it strongly. We notice, too, some good papers on "Heroes of the English Church," and a great deal that helps to make it an attractive illustrated monthly for the young.

"Seven Years at Eton" * is not strictly a religious work, and so not quite in our line of things; but we have read no book of the kind for many years that has given us so much pleasure. The author takes his readers through the various scenes of schoolboy life—the school, the boarding-house, and the cricket-field, in which last he chronicles the fact of Sir Emilius Bayley, in his Eton days, beating Harrow off his own bat. The writer's style, moreover, is so extremely elegant and lively as to afford to an overworked mind a most pleasing relaxation.

A very quaint and chatty book is "Confessions of an Old Almsgiver."† It is written in a style confessedly adopted to attract the serious attention of the most desultory reader who may chance to have anything to do with the activities of almsgiving. Mr. Wright, as our readers will have gathered from his articles in this Magazine, is as inflexibly opposed to indiscriminate relief as was the late Archbishop Whately, and perhaps with better reasons. A long-continued experience in administering to the wants of the poor has demonstrated the difficulty which exists in discerning between the deserving class and those affluent and eloquent beggars, who, after being enriched with the pseudo-benevolence of our streets and thoroughfares, retire in the evening to fare sumptuously and drink "confusion to honest labour," and "long life to unorganized charity." It is a fact, if it is not a proverb, that the professional wastrels and vagabonds possess a profound contempt for those who live by hard work. The volume before us is an unmitigated and trenchant onslaught on unorganized charity. "Pauperism," says the author, "I believe to be the product of a triple *mésalliance* between intemperance, the poor-

* "Seven Years at Eton, 1857—1864." Edited by James Brinsley Richards. London: Richard Bentley and Son. 1883. Price 6s.

† "The Confessions of an Old Almsgiver." By J. Hornsby Wright. London: Hodder and Stoughton. Price 3s. 6d.

law, and unorganized charity," of which three he believes the chief malefactor is the third. In spite of many digressions and many uncommonly odd interpolations, upon each of which an ample apology is grafted, we were obliged to go right through the volume, prompted thereto by the racy anecdotes and useful hints on a subject which, in Mr. Wright's hands, might be reduced to a science.

"From Death unto Life" * is a small book not to be estimated by its small price of twopence, as it contains the very essence of what is diluted through books many times larger. It is very suitable for sowing broadcast in a parish, and is adapted for all classes and circumstances, dealing as it does with vital truths pertaining to sin and salvation, justification by faith, holy service, etc.

* "From Death unto Life." By the Rev. J. P. Hobson, M.A., Vicar of Stanstead Abbots, Herts. London: Partridge and Co. Price 2d.

Editorial and Church Homiletical Society's Notices.

All Literary communications respecting the Magazine to be addressed to the Editor, "Clergyman's Magazine," 27, Paternoster Row, London, E.C.

Members of the Church Homiletical Society living abroad, and in the distant colonies, are requested to remember that their subscriptions for 1883 should reach England on or before January 1st, so that their Magazines for next year may be forwarded without delay.

We should be thankful if any of our readers would send us, before the 15th instant, suggestions, topics, or bills, announcing courses of Advent, Christmas, or New Year's Sermons.

The back numbers of the Magazine from January will be supplied to those who join the Society during the present month.

Any Clergyman of the Church of England, or other Episcopal Church in communion therewith, or any candidate for Holy Orders, wishing to become a member of the Society, is requested to apply to the Hon. Secretary, the Rev. HENRY LANSDELL, D.D., Eyre Cottage, the Grove, Blackheath, S.E., enclosing his subscription of 10s., and sending his name, address, ecclesiastical designation or cure, or in the case of a candidate for Holy Orders, his College.

The subscription to the Society and the Magazine (sent monthly, post free) is ten shillings (or £2 : 50) a year to any one in the United Kingdom, America, Canada, and the countries comprised in the postal union; or fifteen shillings in any other part of the world. Five shillings entitles to membership in the Society only.

Post-Office Orders to be made payable to HENRY LANSDELL, at *Dartmouth Row, Blackheath, S.E.*

THE CLERGYMAN'S MAGAZINE.

OCTOBER, 1883.

Church Homiletical Society's Report, 1880—1882.

IN presenting a statement of the accounts of the Church Homiletical Society for the triennial period 1880—1882, the Committee would invite attention to what has been done in the past, to the condition of the Society at the present, and what they desire for its welfare in the future. Since the publication of the last report, printed in the *Clergyman's Magazine* for October, 1880, England has passed through a period of agricultural depression that has acted prejudicially on the incomes of the clergy, and the Society, from this cause, has lost many of its members. The hand of death has also removed some of its officers and lecturers: Dean Close, who from the first recognised the importance of the Society's work, and subscribed to its funds; the Revs. Canon Reeve, Canon Harrison, and Canon Elliott; Dr. Nolan and Stenton Eardley, with two more who spent many hours in practical work for the members, Dr. Cooke-Collis and Thomas Fenn. Beside these, from the list of Patrons the Society has lost Archbishop Tait, who sent early to inquire concerning the success of the four tentative lectures on preaching, held in the spring of 1874, in the trophy-room of St. Paul's, and who, when the scheme for the *Clergyman's Magazine* was laid before him in its very early stages, before great names adorned its prospectus, and when its chances of success were all uncertain, kindly asked the intended Editor a few pointed questions, and then gave his patronage, and bade the

work God-speed. The periodical from the first was honoured with a place on the Archbishop's table, and he was good enough publicly to testify of its value. The Committee are thankful to be able to add that the Most Rev. Dr. Benson, the Primate of all England, has been pleased to say that it gives him pleasure to accept the office of Patron held by his Grace's predecessor. Whilst some of the Society's officers and lecturers have thus been called away to the Church above, it is interesting to notice in passing that others have been called to higher positions in the Church on earth. Since the publication of the last report seven have been appointed canons, and two archdeacons, and one has been consecrated bishop; making, from the commencement of the Society's existence, the number of its officers and lecturers promoted to be ten bishops, three deans, three archdeacons, and thirteen canons.

Among the operations of the Society carried on since the publication of the last report, twenty lectures have been delivered, as follows :

January 6th, 1880.

Lecturer.—The Rev. J. P. SANDLANDS, M.A., Vicar of Brigstock.

Subject.—"The Voice; How to Develop and how to Use it."

March 2nd.

Lecturer.—The Right Rev. CHARLES PERRY, D.D., late Lord Bishop of Melbourne, Canon-Residentiary of Llandaff.

Subject.—"The Preaching of the Word."

April 6th.

Lecturer.—The Rev. HENRY LANSDELL, Honorary Secretary of the Church Homiletical Society.

Subject.—"The Greek Church in Russia and Siberia."

May 11th.

Lecturer.—The Very Rev. EDWARD BICKERSTETH, D.D., Dean of Lichfield.

Subject.—"The Introduction, Plan, and Conclusion of a Sermon."

June 1st.

Lecturer.—The Right Rev. the BISHOP OF ST. ANDREWS.

Subject.—"The Rules laid down in Holy Scripture for its own Interpretation."

July 6th.

Lecturer.—The Rev. C. A. SWAINSON, D.D., Canon of Chichester, and Lady Margaret Professor of Divinity, Cambridge.

Subject.—"The Various Readings of the New Testament and their Lessons."

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November 2nd.

Lecturer.—The Ven. SAMUEL CHEETHAM, D.D., Archdeacon of Southwark, Professor of Pastoral Theology in King's College, London.

Subject.—"Pulpit Style."

December 7th.

Lecturer.—The Ven. W. F. JOHN KAYE, M.A., Rector of Riseholme, Archdeacon of Lincoln, and Canon-Residentiary of Lincoln Cathedral.

Subject.—"On the Visitation of the Sick, more especially as directed in the Book of Common Prayer."

February 1st, 1881.

Lecturer.—BENJAMIN WARD RICHARDSON, M.D., LL.D., F.R.S.

Subject.—"The Mosaic Sanitary Code."

March 1st.

Lecturer.—The Rev. FLAVEL COOK, D.D., Chaplain of the Lock Hospital, London.

Subject.—"Sympathy."

April 5th.

Lecturer.—The Rev. CHARLES A. ROW, M.A., Prebendary of St. Paul's Cathedral.

Subject.—"The Clergyman's Study of Holy Scripture."

May 10th.

Lecturer.—The Right Rev. the BISHOP OF EDINBURGH.

Subject.—"Hints on Dealing with various forms of Infidelity."

May 31st.

Lecturer.—The Rev. W. HAY M. H. AITKEN, M.A.

Subject.—"Evangelizing Preaching."

July 5th.

Lecturer.—The Rev. R. B. GIRDLESTONE, M.A., Principal of Wycliffe Hall, Oxford.

Subject.—"Modern Biblical Criticism, its Bearing on Ministerial Work."

November 1st.

Lecturer.—NORMAN KERR, Esq., M.D., F.L.S.

Subject.—"Wines, Scriptural and Ecclesiastical."

December 6th.

Lecturer.—The Right Rev. the BISHOP OF BEDFORD.

Subject.—"Devotional Meetings of the Clergy."

*February 7th, 1882.**Lecturer.*—The Rev. EDWARD T. LEEKE, M.A., Canon and Chancellor of Lincoln Cathedral.*Subject.*—"The Clergyman as a Teacher of Christian Dogma."*March 7th.**Lecturer.*—The Rev. JOSEPH F. FENN, B.D., Honorary Canon of Gloucester, Vicar of Christ Church, Cheltenham, and Chaplain to the Lord Bishop of Gloucester and Bristol.*Subject.*—"Preaching and Contemporary Literature."*May 9th.**Lecturer.*—The Right Rev. the BISHOP OF CORK, CLOYNE, AND ROSS.*Subject.*—"The Personal Influence of the Clergy."*June 6th.**Lecturer.*—The Rev. EDWARD VINE HALL, M.A., Precentor and Sacrist of Worcester Cathedral, late Vicar of Spring Grove, Middlesex.*Subject.*—"Music: its Proper Place in Parochial Work."

The kindness of these honorary helpers, not only in preparing their excellent addresses, but for coming to London at their own cost to deliver them, calls for the warmest thanks of the Society, and the Committee trust that the lecturers will believe that their addresses, especially as printed and scattered over the country, have been highly appreciated and valued. Thanks are due also, and are hereby cordially offered, to the Dean and Chapter of St. Paul's, who have permitted the lectures to be delivered in the Chapter House.

The criticism of manuscript sermons has been continued. About two hundred have been submitted for this purpose by the members—seventy-six in 1880, forty-one in 1881, and eighty in 1882—and it is believed that many have benefited by this kindness. Some have said so; but as neither critic nor criticised know each other's names, and the MSS. pass sealed through the Secretary's hands, this work must be a labour of faith and hope, the results of which can rarely come to light. The painstaking manner, however, in which the critics, often busy men, have gone on doing this comparatively unrecognised and, in a sense, thankless work for now nine years, merits the deepest gratitude of those for whose help their time has been given, and the Committee desire to add their thanks also for the assistance received. One significant fact has come to light

in this department, alluded to here with diffidence, and the mention of which cannot possibly be interpreted as personal, because, as before mentioned, the critics do not know who are the authors of the manuscripts submitted to them ; but speaking generally of the sermons sent, some of the critics in private have regretfully pronounced them decidedly poor, and though not often contrary to sound doctrine, yet barren of thought, wanting in point, and exceedingly feeble. More than once a puzzled critic has returned a manuscript to the Secretary, with the confession that after reading it carefully, he has found himself unable to deal with it—that the sermon, in fact, homiletically speaking, has been beneath criticism—and asking that it might be sent to some other critic.

This is an indication that well-wishers of the Church of England should lay seriously to heart ; for if this can be said by *friends* of those young preachers who by the very fact of sending their sermons to be criticised show that they are conscious of weakness and desire to improve, can one be surprised at what unfriendly or indifferent persons say of preachers who know so little about homiletics as to be insensible that their sermons need improvement, or, knowing it, are too unconcerned to avail themselves of offered criticism ? The indication shows, to say the least, the need of some such organization as the Church Homiletical Society, for we have to face the reproachful fact that in the past many and many a deacon has composed his first sermon at his bishop's examination table, and preached it a day or two later, without ever having received a hint as to how it should be done. Things are better now than they used to be, but still leave room for improvement. The Church Homiletical Society has been useful in calling attention to the subject, and during the past ten years, in Theological Colleges, more training in preaching has been bestowed upon the students than was formerly the case, so that in some of them it is now pretty thorough. At Oxford and Cambridge, in Wycliffe and Ridley Halls, something is being done ; and we have heard of the Divinity Professors practically interesting themselves in their students, so far as to find them lecturers in elocution at Oxford and pastoral work at Cambridge. We trust these are harbingers of a coming day, when the Universities shall do more to give to so important a subject the pro-

minence it deserves. It were much to be wished that the bishops saw their way to require of every candidate for ordination as a *sine quâ non* that he should be able not only to read moderately well in public, but also to deliver a short address without book. Barristers are called upon to do this from the outset; why should it not be so with clergymen?

But we are more concerned just now with things as they are than as they might be, as also with the little we have been able to do, and hope yet to do, by means of the Church Homiletical Society. By its means, since the commencement, sixty lectures on preaching and pastoral work have been delivered, by some of the first men of the day; 1,107 manuscript sermons have been criticised; and besides, information designed to help the clergyman in his pulpit, his study, and his parish, has been circulated, by means of the periodical distributed by the Society, in the homes of 3,754 clergymen. Part of this circulation has been aided by the generosity of various donors who have been kind enough to help forward the movement by donations to give divinity students and deacons the advantages of membership and the monthly supply of the Magazine at half-price—that is to say, for five shillings. This boon has been heartily acknowledged, and these and other readers of the Magazine continue from time to time to express the benefit they derive from its perusal. Thus one writes:

“I have inadvertently omitted before to write and thank you for your kindness in letting me have the *Clergyman's Magazine* at half-price. It is a great help to one in his ministerial work.”

And another says:

“I would take this opportunity of expressing my sense of deep gratitude for the help which the Magazine has been during the past twelve months, and for the great help which it has been to me as a *deacon*. I only wish I was able to add a donation, but hope that that day is not far distant.”

A third writes from California:

“I prize the *Clergyman's Magazine* very highly, and look for its monthly arrival with great interest. There is a great deal of benefit to be derived from its pages, and I feel it almost indispensable.”

Whilst a fourth, corresponding from a large poor parish, says:

“I find the Magazine most serviceable, and should very much feel the loss of it. This you will understand when I state that I have three sermons a week to prepare all the year round.”

A warm and appreciative letter of thanks might also be quoted from Australia, to say nothing of sundry others tending on the whole to show that the operations of the Society are unquestionably doing good—a good that would, to all appearance, be not done were the Society to cease to exist. The services of the lecturers, critics, and other officers of the Society have from the first been honorary; and, thanks to this and the response to special appeals for extra funds, the Committee have been able to pay the working expenses of the Society, and to supply annual subscribers of ten shillings with twelve copies of a shilling magazine.

But the recent decrease of members has changed the condition of affairs, and the Committee, for the first time this year, are brought into financial difficulties that call for immediate help. Hitherto they have had a balance to bring forward at the end of each year; but unless assistance arrives there will this year be a balance due to the Honorary Secretary. The number of members at the end of 1882 was 931; at present it is nearly 800. This, in itself regarded, is a considerable number, as any one may convince himself who will try to organize a movement that shall enlist the *paying* sympathies of more than a thousand clergymen; for some, of course, purchase the Magazine who are not members of the Society. Moreover, in estimating the importance of this number, respect should be had to the persons who compose it; for they are not a thousand average units of population merely, but more than a thousand centres of influence, who have had committed to them the teaching in spiritual things of at least a million of their fellows. It is from this cumulative point of view that the Society's work appears so important, and so deserving the sympathy and help of the godly laity. Upon their continued support in the way of donations, and donations from the richer among the clergy, or else the large increase of members, whose ten-shilling subscriptions do leave a small margin for working expenses, the continuance of the Society seems to depend.

The Committee hope, therefore, that friends will rally round, and not only send donations, but be at the pains to make the Magazine known to their brother clergymen. The periodical has been in existence more than eight years; yet only the other day a gentleman (now one of its contributors) said that

until quite recently he had never so much as heard of it. Specimen copies, to show here and there, will gladly be supplied by the publishers, gratis, on application.

Further: if any of our readers can give hints for the improvement of the Magazine, they will oblige by doing so. The Editor has not been backward in seeking for such hints. Various comprehensive questions have been asked from time to time of a number of readers, so as to secure, as far as possible, a varied utterance of opinion; but the result has been generally an expression of satisfaction with the manner in which the periodical is conducted; and votes for and against certain of its features have been so nicely balanced that it appeared extremely doubtful whether change would be beneficial.

The condition of the Society has thus been honestly placed before its friends; and should this appeal meet with a generous

STATEMENT OF THE CHURCH HOMILETICAL

RECEIPTS.

	1880			1881			1882		
	£	s.	d.	£	s.	d.	£	s.	d.
Balance	285	3	10	198	18	4	131	0	11
Half-subscriptions and donations ...	53	7	0	38	3	2	38	3	6
Subscriptions combined with donations ...	266	10	8	234	3	4	190	19	7
Members' subscriptions... ..	338	15	7	319	7	5	281	9	5
Subscriptions paid in advance	11	6	9	5	5	0	0	10	0
Donations to Special Fund	65	10	0	35	12	0	48	14	0
Magazines	36	13	0	43	3	6	43	12	6

1,057 6 10 . 874 12 9 . 734 9 11

Examined and found correct,

GEORGE WINGFIELD, Accountant.

31st January, 1881.

1st April, 1882.

2nd February, 1883.

response, the Committee have in contemplation to organize a course of lectures, with certain new features that it is hoped may be useful. In any case they desire to record their gratitude that so much blessing and so large a measure of success have rested on a movement that was begun in so much weakness, in the carrying on of which so much honorary help has been so kindly given, and in connection with which some at least have been pleased to express their gratitude for the benefits they have received. Whether, then, it be for a period long or short, we desire to go on, remembering the conclusion of our first editorial address, and repeating the aspiration, "May His work be our delight ; His Spirit our Guide ; His glory our aim !"

HENRY LANSDELL, D.D.,

Honorary Secretary.

EYRE COTTAGE, THE GROVE, BLACKHEATH,
September, 1883.

SOCIETY'S ACCOUNTS FOR THE YEARS 1880, 1881, 1882.

PAYMENTS.

	1880			1881			1882		
	£	s.	d.	£	s.	d.	£	s.	d.
Messrs. Hodder and Stoughton for <i>Clergy-</i> <i>man's Magazines</i> and Postage... ..	589	15	5	484	1	2	469	17	2
Postage stamps, cards, and stamped enve- lopes	57	9	0	40	3	0	50	16	4
Printing	17	2	0				21	4	0
Clergy lists, printed books, and stationery	8	4	4	12	7	10			
Audit of accounts	1	1	0	1	1	0	1	1	0
Gratuities	1	0	0	1	0	0	1	0	0
Grant to Hon. Sec. for amanuenses ...	150	0	0	150	0	0	150	0	0
Rent of office, cleaning, etc.	20	0	0	20	0	0	20	0	0
Gas and fire	5	0	0	5	0	0	5	0	0
Cash paid in advance, carried forward ...	8	16	9	28	18	10	11	5	0
Travelling expenses				1	0	0	1	1	0
Balance	198	18	4	131	0	11	3	5	5
	1,057	6	10	874	12	9	734	9	11

Discouragements and Encouragements in connection with the Christian Ministry.

BY THE REV. FRANCIS PIGOU, D.D., VICAR OF HALIFAX,
AND CHAPLAIN IN ORDINARY TO THE QUEEN.

I.

THE DISCOURAGEMENTS.

My subject is one suggested by the teaching of the episode of the miraculous draught of fishes, recorded in St. Luke v. 1-11, and by the plaint of the disciple, "Master, we have toiled all the night and have taken nothing." That which is of common ministerial experience finds vent and utterance in this acted parable. The discouragements we meet with are felt just in proportion as we are earnest, zealous, faithful men; for such I have now in view. No one who does not feel the grave responsibility of the Christian ministry is likely to be distressed by discouragements. He has not even earned the right to have experience of them. They cannot be said to belong to a ministry lacking earnestness and faithfulness. Let us recall the day of our ordination. We will assume that holy orders have been taken from the very highest motive, even that of the constraining love of Christ, which, as felt in our own hearts, made us yearn to win souls to Him out of this naughty world. I am now, and throughout this and the address which follows, setting before me a young man who, on the day of his ordination, when asked, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory and the edifying of His people?" could with clear conscience reply, "I trust so." I set before me one who when solemnly asked, "Do you think that you are truly called, according to the will of our Lord Jesus Christ and the due order of this realm, to the ministry of the Church?" could again, to this solemn and searching question, reply with conscience clear, "I think so." When, some twenty-six years ago, this question was put to myself, not in the hearing

of the great congregation, but in the private interview with the late Bishop Wilberforce, my own reply was this : " If a desire from my childhood, so far back as I can remember anything, if an all-absorbing desire to be a minister of Christ, so strong, so unwavering, that nothing, humanly speaking, no prospects more advantageous in after-life, moved me, may be considered as the drawing of God into His service, I hope I may humbly say, *I think so.*" If you and I, reverend brethren, can look back and say with truth that we were not lured by any worldly prospects, or because a " family living " was awaiting us ; if we became not what we now are against our own will or through the over-riding of our own convictions, but are what we are privileged to be by the fulfilment and realization of early hopes, nursed and cherished in school and university life until the happy day of our ordination, then I venture to think that we are sometimes discouraged just in proportion as we feel ourselves " truly called." You go fresh from the episcopal benediction to your first curacy full of zeal, of high resolve, sanguine, confident ; you launch out into the deep, and you let down your net for a draught. Hitherto you have had no experience, unless you have acquired that kind of irresponsible experience which voluntary work as a lay-reader in some well-organized parish gives. The cautions of older men are reluctantly received. *Festina lente* is not in your mind. You hope to carry all before you. The sage advice once given me at the outset of my own ministry, which after-experience proved true, is with difficulty accepted : " Remember, the gale may be driving at the rate of forty miles an hour, but it will only send the ship on eight." You have studied theology as a science ; you have cut the leaves of standard books on divinity, but you have not cut the leaves of the book of the human heart. But for all that your work lies before you. If others have failed, why should you fail ? Recruiting officers put forward in its brightest light the service of the country. They tell raw recruits of victories, not of defeats. They hold out the prospect of reward, not of disappointment. It is true we are bidden to count the cost ; yet what brave man shrinks back at thought of the cost ? An earnest confirmation candidate plants a solemn resolve in the house of God, aided by the glow and luxury of emotion. Who shall say that is not allowed of God ? Who shall say that these hopeful feelings, these sanguine expecta-

tions, this delicious glow of spirituality, is not a help by which to break with the past, and with which to face the conflicts which are to come? Would we have it otherwise? Is not a spirit of holy confidence, a temper of faith, a sanguine belief in the *possibilities* of the ministry, that which even we, whose expectations have been corrected by experience, would still encourage in younger men? Each newly-ordained man is new to his work. There is his own individuality to be brought to bear on that work. The power, the force, the separateness of his own self has hitherto been unused, untried. It is with him as with soldiers storming a fortress. Many a brave man falls, and yet many more brave men press eagerly forward with ringing cheers, each aspiring to the glory of planting the standard which tells of victory. Indeed, this thought seems to have frequently presented itself to the mind of St. Paul. He often speaks of the *separateness* of his own efforts as distinct from "other men's labours;" and in this fact of hitherto *unused* and therefore *untested* power, with the hope of the *possibilities* of individual life with which most men confront life itself, one reason may be found why younger men are either reluctant to be guided by the experience of their elders in the same walk of life, or are simply incredulous.

Again, it must be remembered that *theoretically* the work to which he puts his hand, as ploughman to the soil, seems of itself to guarantee and carry with it the pledge of success. From first to last, excluding all lower motives or personal ends, it is for God. We are workers together with Him, with One who is all-powerful, all-loving; who "willeth not the death" of a sinner, but that all men should come to the knowledge of the truth and live. The aim and business of the Christian ministry is one in which it may fairly be premised and assumed that all men would be intensely and personally interested. It has to do not merely with the soul's guidance and well-being in this present state of existence, but it has to do with the soul's everlasting happiness. Assuming, again, a belief in the soul, in its capacities, in its immortality, who would not rather be happy than unhappy? Who would not rather be saved than lost? Might we not therefore naturally expect that they to whom we minister in holy things, and with whose spiritual welfare we concern ourselves, "spending and being spent,"

would in every way encourage us, second our efforts, welcome and respond to our ministrations? Consider the confessed facts in the midst of which we live, move, and have our being. Evil is without us, a manifold power in contradiction to all our conceptions of good. Sin is ever within us, warring against the soul. Every man is conscious of that duality of being, with its conflicts for the upper hand, expressed in such passages as these: "The flesh lusteth against the spirit, and the spirit against the flesh." "The good that I would, I do not: the evil that I would not, that I do."

" The soul of man, Jehovah's breath !
That keeps two worlds at strife ;
Hell moves beneath to work its death,
Heaven stoops to give it life."

There is the intuitive distinction between right and wrong ; the conceptions of possible betterness, which confirm the declaration that "without holiness no man shall see the Lord ;" the belief in a life to come ; the uncertainty of this life present ; the thought of death ever overshadowing life ; the sense of accountableness which were inexplicable apart from the prospect of the "great white throne"—all these and much more would, so he fancies, conspire to incline and predispose men to make much of an agency and instrumentality which, as used and recognised, is "a savour of life unto life, or a savour of death unto death." The holy confidence, therefore, with which an earnest and believing man enters on the ministry, is it not at least justified by the aims and end of the ministry itself?

Again : we know that while God could dispense altogether with our aid and co-operation, yet the Christian ministry is, to a very large extent, and plainly, necessary in the constituted order of means. How and what would mankind be without it? What would men be without lawyers to counsel, physicians to heal, scientists to enlighten? God has so constituted society that there shall be "differences of administration." Without the ministry there would be for many no hearing of the Word, by which cometh faith ; no belief in our only Lord and Saviour ; no calling upon His holy name ; no salvation. St. Paul and Ananias, Cornelius, and many more, are not these instances sufficient of men used of God to convey light and life to others? The Christian ministry is the ordained means

of conversion and of edifying, and of the subsequent establishment of the Christian in every advancing stage of his spiritual life. Its necessity must continue as long as there is a single sinner to be won to the family of God, or a single grace in the heart of a saint to be brought to perfection. In the words of George Herbert, "The pastor is the deputy of Christ for reducing men to the obedience of God." In the words of Hooker, "Religion without the help of a spiritual ministry is unable to plant itself." This being so on all hands allowed, you would *primâ facie* say there is everything to encourage a man in taking holy orders. From year to year the true "salvation army" receives into its ranks fresh recruits. The annual obituary tells the familiar tale of earnest, devoted, worn-out clergy, who have been content to labour in this the noblest and holiest of all causes. Fenced about as the ministry is with every possible safeguard, warned as men are against entering it without thought and duly counting the cost, that cause is never wanting in its advocates; that work never fails to enlist the active sympathies of devoted men. No work is at first sight so fascinating, so full of promise; and is any work in a certain sense so disappointing? Take the ordinary facts which confront you in any given parish. I will not dwell now on the discouragements young men sometimes experience in either having no one in the earlier years of their ministry to guide them, or in not finding at the hands of the rector or vicar of the parish the help and sympathy they naturally look for. In some cases this arises from the fact that the vicar himself has not in his earlier days had the advantage of training under some energetic and methodical pastor. He went to his parish without experience, and has had everything to learn, with but limited opportunities of acquiring experience. In some cases he is unfamiliar with the very varied forms, in our days, of real parochial work. In my own case, I was entrusted from the hour of my ordination with the sole charge of a parish. My rector was ninety-two years of age, and in his dotage. He taught me, a novice, absolutely nothing. How many young men full of life, zeal, earnestness, fire, and good resolution, are almost ruined by the apathy, indolence, indifference, want of spirituality of him to whom they should look for encouragement in every good word and

work! For such, what advice can you give except to say, "For the Church's sake, for your own sake, for your own spirituality, for your own usefulness, break away as soon as you decently can from such paralyzing, from such deadening association"? But I am thinking rather of the discouragements which accompany our public and private ministrations. To how very, very few comparatively do our ministrations seem to be blessed! Take preaching. We will except the special effort of a "mission," save to remark that throughout a "mission," in which preaching is the more prominent work, you see what is, under God, brought about after a season of expectant prayer. The experience of missions at least suggests how much more effectual preaching would be if our sermons were more the fruit of prayer. But I am supposing you "preach Christ" in momentary dependence on God the Holy Ghost. How few are *converted* to God; how few repent with a sorrow not repented of; how few believe savingly; how few from year to year are leading reformed lives because of renewed hearts; how few are "living witnesses" for Christ because they have *decided* for Him! How the presence of even *one* earnest believer in your congregation helps you when you are preaching; how you miss her or his absence, for so much sympathy is absent also! How you long and pray to see fresh faces at Holy Communion, more of your people "offering themselves willingly" to help in your work and parish! Shall I speak of our ministrations in private, in the sick-room, in the home bereft of near and dear ones? Who has not heard those resolutions for the future which are made when strong men are laid low, and which, because so rarely kept with restored health, compel us to warn men against trusting to a death-bed repentance, the sincerity of which the man does not live to prove? Who has not hoped for reformation when he has seen tears fall from eyes long unused to tears, and has had too sanguine expectation corrected by an unaltered life? Take our confirmation candidates, those who were so attentive throughout their preparation, so devout on their confirmation day, so moved at their first Communion. Is it not appalling to ask how many of these have retained their earnestness, how many have kept their vow? To and of these you say, "Ye did run well; who did hinder you that ye should not obey

the truth?" Think of our Sunday scholars, and in many cases of their after-life, of those who have been the most brought under definite religious influences, and at the most susceptible time of life. How many of these in after-years bring forth fruit to the praise and glory of God? Survey your work in your parish, spread over few or many years. What have we taken? What have we to say of our people, not as judging them, but as *discerning*? for if my watch is wrong, I do not judge my watch, but I discern that it is not right. And then who can help thinking of all the counter-influences ever and actively at work; of all the unweaving where we have woven; of all that is more attractive, because offering more quick and present pleasure; of all that neutralizes our ministry and helps to make many frivolous, then careless, then indifferent, and by degrees leads to that spirit of procrastination which as much as anything else imperils so many souls? When in our moments of depression we think of these things, are we not tempted to ask, "After all, *cui bono*? Are such thin fruits worth so much husbandry?" Do we not go a day's journey into the wilderness, and sit under our juniper-tree and say, "It is enough! Now, O Lord, take away my life, for I am not better than my fathers"? And Faber's lines we quote:

"Oh! it is hard to work for God,
To rise and take His part
Upon this battle-field of earth,
And not sometimes lose heart.

Or He deserts us at the hour
The fight is all but lost,
And seems to leave us to ourselves
Just when we need Him most.

Ill masters good, good seems to change
To ill with greatest ease,
And, worst of all, the good with good
Is at cross purposes.

It is not so, but so it looks,
And we lose courage then;
And doubts will come if God hath kept
His promises to men."

Are not these words echoed in the murmur heard on the shore of the Lake of Tiberias, "Master, we have toiled all the night, and have taken nothing"?

How shall all these unwelcome facts and corresponding feelings be faced and dealt with, lest they give us false views of, and paralyze our ministry, so that we become "weary in well-doing"? Would it not be well to remember that our own is but the universal experience of the Church of God? Is it not said of the Saviour Himself that there were cities and villages where even He could do no mighty works, because of men's unbelief? Over and over again the Church has seemed stationary, making but little move, holding her own hardly. Again: does it follow that no work at all is being done because we do not always see it being done? Who *sees* leaven hid in three measures of meal working? Is life developed and present only in spring-time and summer? Is there not life in the root beneath a winter soil? Is there not such a fact as receiving and cherishing truth secretly, as she did of whom it is written, "Mary kept all these things, and pondered them in her heart"? Are we not also apt to become *impatient of results*? God never hurries. All the operations of nature require and take time. This world became what it is through successive acts of creation spread over large intervals of ages. A day is with the Lord as a thousand years. Revelation was vouchsafed gradually, and even now how much awaits fuller light! Was not the parable of the mustard-seed written for our learning? How few, again, can bear great success? Who is there whose character is not somewhat marred by what we call success? Apparent failure may be an unpleasant but a needful discipline. We are men; we are not angels. Is there no subtle danger of being followed, quoted, sought, admired? There are those who have confessed power and influence over others. Is there no risk of self-complacency, self-gratulation, confidence in self? "My glory will I not give to another," are the words of the Most High. It may be for this reason that sometimes where a man is doing a good and great work he is removed, and another of less power takes his place. We know not, for such things are amongst the mysteries of this kingdom. But can we for one moment suppose that He for whom we labour does not allow these discouragements for our own discipline? He would by them make us men of more frequent prayer, of larger and simpler faith, of greater patience. He would have us content to leave results with Him. One sows, another reaps. All

increase, all blessing, must come from God. We can no more command results than we command the sun to shine or rain to fall. We are but instruments. Our responsibility as well as our power are limited.

Is it not possible also to pitch our expectations too high? It is an appalling thought how few of the old world were saved. It is equally appalling to think how few, comparatively, may be Christ's "in the day when He maketh up His jewels"! We labour that we and our people "may be accepted of Him," and yet a *lost* soul may be as true though unwelcome evidence of our faithfulness as a soul *saved* in the days of the Lord. This thought weighed so heavily with St. Paul that he prayed he might be accursed rather than that through his instrumentality a soul should perish. We hardly sufficiently appreciate those difficulties from which the only way of escape is *unfaithfulness*. We must not lose sight of the twofold character and issue of our ministry. The judgment day is not far distant. It is being every day rehearsed. You never preach a sermon, you never speak in public or private for God, in vain. I grant we would all rather count up conversions by thousands than hardened hearts by tens; but the ministry is not barren of result if all or many are not brought into the fold. The truth we preach comes into conflict with deep-rooted prejudices, with all the contradictions of a nature "born altogether in sin," so much so, that St. Paul asks, "Am I therefore your *enemy* because I tell you the truth?" Men do not *naturally* love God. The Gospel of Jesus Christ strikes down to the root of selfishness. The axe is laid at the root of the tree, not at boughs and branches. The commands of God are, "Thou *shalt* not." The soul must part with much before it can answer, "I *will* not." We proclaim not so much what men *cannot*, as what they *will* not receive. Our Saviour does not say, "Ye *cannot* come unto Me," but, "Ye *will* not come unto Me, that ye might have life." We have to speak of self-denial, to warn against misplaced affections, to lure from sin. Or the "plan of salvation" is too severely simple. Its simplicity is its "offence." Our message is unpalatable in proportion as it is faithful. In too many cases, "men love darkness rather than light, because their deeds are evil." The very kindness and friendliness of men may make their friendship more to be feared than their enmity. It is dis-

couraging to think that by plain-speaking and plain-dealing you may lose a friend. There may also be a too anxious looking for results. I think it is Fénelon who counsels preachers when they have preached a sermon to think no more about it ; *i.e.*, do not vex yourself with thinking what you left unsaid, or might have said better. If you have done your best, leave the matter now with God. Cast the net in again, and yet again, though you toil all the night and catch nothing. It may be that in the great day of Christ that ministry will be discovered to have been the most successful which was the greatest strain on faith and prayer, and was least "noised abroad." And who is not painfully conscious of—overborne at times by—his own infirmities? I do not dwell on much which has its root in indifferent or failing health, which springs from physical or psychical causes. There can be no doubt that the condition of our bodily health has not a little to do with the view we take of our work. All persons are more or less liable to alternations of feeling, which colour life and duty with roseate or with leaden hues. Over ourselves we may not always have full control, however severely we may endeavour to discipline our moral nature. We take a pessimist view of life when suffering from neuralgia or dyspepsia ; we take an optimist view when free from care and pain ; and in how many cases the condition of the liver has not a little to do with dejection and despondency ! I am thinking rather of our own besetting sins, against which the ministry is not necessarily a safeguard. I am thinking of the birth-sin, which, with parasitic subtlety and tenacity, has fastened itself on our spiritual nature, and gained strength with our increasing years. It comes as a dark cloud between us and God ; it overshadows His face as the sun in the heavens is eclipsed. Its presence, power, indulgence, profoundly affects our own spirituality. We, who are "of like passions with other men," have our infirmities and defects of character. We err in judgment, are wanting sometimes in tact or courtesy. We too soon take offence. The law of love is not always on our lips. We are not free from cruel jealousies and unworthy thoughts. Who is always perfectly *consistent* ?

And not to enumerate those particulars which make our ministry less effectual than it otherwise might be, we have always to feel that more is expected of us, and ever will be, than of other

men. We are continually preaching to others, telling them what they should be, what they should do in an evil generation ; and we, as "a city set on a hill," are always *en évidence*. All the eyes of the parish are looking to us ; and we have no other or more resources on which to draw for our soul's life than have our people. The spiritual character of our work affords no protection against the excitements or occasions of sin. Our very office, our plain duty, compels us to labour when our hearts are frozen, to preach when we would gladly be hearers, to minister when none more need to be ministered to than we ourselves. We come at last to lose relish for what we once enjoyed. We part with the fervour which once glowed, as heated metal parts with its warmth. We beat about for excuses for not doing what once we did, or for not persevering in what at one time was so natural that perseverance was not thought of. Opposition dispirits us. Absence of enthusiasm makes us lukewarm. We grow "weary with well-doing." And who, looking back on his ordination days, recalling the emotion kindled on the altar of our hearts, and in after-years seeming to see little but ashes and embers left, does not say—

"Oh for the happy days gone by,
When love ran smooth and free ;
Days when my spirit so enjoyed,
More than earth's liberty !"

More might in this strain be added, but let this suffice. Every one here can supplement something that may be wanting from his own varied experience. Suffer me to make one or two practical suggestions, although these may have been already anticipated.

First, would it not be well for us to *examine the reason and ground of our discouragement*, to take our soundings, to have a quiet talk with ourselves, and say, "*Why* am I thus despondent? Am I out of health? Would a brief relaxation from work and some grateful change of scene contribute to make things look brighter? Or is the want of legitimate success to be accounted for by anything more consciously under my control than my health and feelings can be said to be? Am I really wanting in faith, lacking in patience, remiss in prayer? Is there a marked absence of humility, of self-recollection? Am I *sure* that I am not seeking to glorify self, but to glorify God? Am

I thinking more of the reward and gratification the ministry *may bring to me* than of the glory that shall redound *through me* to God? Am I seeking the praise of men more than the consciousness of God's approval? Am I doing *all* in my power, in season and out of season, 'leaving no stone unturned,' to bring the erring back into the fold? Do I *watch* for souls as they that must give account? Is my *motive* pure and true, the only *acceptable* motive, the only *enduring* motive, the only motive that will bear the strain of disappointment, even the constraining love of Christ? Have I sufficiently set before me the Cross of Christ? Desiring to share my Master's success, am I prepared to share my Master's failures? Do I make good and happy use of *all* my opportunities, not only those of the pulpit and the sick-room, but is there 'a word spoken in season' when the bridegroom and bride's hearts are glad, when the vows are paid in the courts of the Lord's house, and thanksgiving for safe deliverance from the great pain and peril of childbirth is humbly rendered, when the new-born 'heritage and gift that cometh of the Lord' is christened, when tears are falling fast over some open and yawning grave? Are these seasons of joy and sorrow, with which life is chequered and souls visited, wisely, opportunely used? And is there always a dependence on Divine aid, such as the felt need of it prompts and leads to? Is there the taking of this promise up into our life, our work, and pillowing our hearts upon its rest—'As thy day, so shall thy strength be'?" For in this text, in the sublime truth it declares, you and I, as we realize it, will surely find our safeguard against undue dejection, our stay when prone to despair, our strength when apt to grow weary; and as the diamond is polished and made lustrous in its own dust, so the very disappointments which are part of our work, viewed and used aright, may inspire us to renewed and greater effort; and though we may have toiled all the night and taken nothing, past failures prompt us, at the Master's bidding, to launch out yet once again into the deep, and to "let down our nets for a draught." For

"If our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord."

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The hymns will be found in the following books, *Ancient and Modern*, *Bickersteth's Hymnal Companion*, *Church Hymns*, *Irish Church Hymnal*, *Mercer's Hymns*.

After the *Voluntaries* (suggested by the services of the day) the first name is by whom arranged, the second by whom published, with price.

October 21st.

The Twenty-Second Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "Father, all good to Thee I raise" (Bierey) Epistle. Hiles' "Handbook for the Organ," No. 14, Novello, 1s. 6d.
2. "Blessed are the merciful" (Hiles) Gospel. Hiles' "Short Voluntaries," Book 25, Novello, 1s.
3. "O Lord, in Thee have I trusted" (Handel). Arranged by Hiles, Augener and Co., 1s. 6d.
4. "Great and wonderful" (Spohr) 1st E. Less. Arranged by G. Cooper. No. 7, Novello, 2s.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Lord of our life, and God of our salvation</i> . . . (Coll.)	214		269	438	
<i>Why those fears? Behold, 'tis Jesus</i> . . . (Coll.)		328		439	540
<i>I gave My life for thee</i> . . . } (Gos.)	259	304	286		
<i>Thy life was given for me</i>					
<i>O Lord, how joyful 'tis to see</i> . . . (Ep.)	273		453		34
<i>Head of the Church triumphant</i> . . . (1st M. Less.)		368	161	355	392
<i>Day of wrath! O day of mourning</i> . . . (1st E. Less.)	398	68	355		
<i>Oh! quickly come, dread Judge of all</i> . . . (1st E. Less.)	204	60	474		
<i>Sweet the moments, rich in blessing</i> . . . (2nd E. Less.)	109	171	506	168	377
<i>Weary of earth, and laden with my sin</i> (2nd E. Less.)	252	149	544	138	
<i>Just as I am, without one plea</i> . . . (2nd E. Less.)	255	138	408	131	342

Ep. Phil. i. 3. *Gos.* Matt. xviii. 21. *Pss.* cv.—cvi.
Less. Dan. vi. ; 2 Thess. i. ; Dan. vii. 9, or xii. ; Luke xv. 11.

THE PRODIGAL SON.

BY THE REV. JOHN RATE, M.A.

LUKE xv. 20.—"But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

MANY are the ways in which men seek peace of conscience.

The Pharisee trusted in his own righteousness.

Many trust in their own repentance.

Others trust in their frames and feelings.

Others trust in the absolution of a priest.

Others in the *opus operatum* of sacraments.

But there is no road to a well-grounded peace which stops short of God Himself, the only source of life and forgiveness; no solid foundation on which to rest but the revealed character and promises of God.

"Acquaint now thyself with Him and be at peace" (Job xxii. 21).

No truly enlightened mind can rest till he has found peace in the knowledge of the very mind and heart of God towards himself.

Life eternal consists in the knowledge of God in Christ (John xvii. 3).

"No man knoweth the Father save the Son and he to whomsoever the Son will reveal Him." Hence, "Come unto Me," etc. (Matt. xi. 27—30).

Here, in this parable of surpassing beauty, which forms the second lesson for this evening's service, "the only-begotten Son, who is in the bosom of the Father" (John i. 18), reveals the very heart of the Father towards the penitent sinner.

Consider—

1. The prodigal, forsaking his father's house and abandoning himself to a life of folly and sin (vers. 12, 13) [85].

2. The misery [86] which he thus brought on himself (vers. 14—16) [87].

3. His penitent sorrow [88] and returning trust in his father (vers. 17, 18) [89].

4. His consequent resolution and immediate action in accordance with it (vers. 18—20).

5. His father's feelings and conduct towards him on his repentance (ver. 20).

Observe—

1. The lost sinner, when penitent, "comes to himself"—recovers his reason (ver. 17) [90].

2. When deeply convinced of sin, he finds it difficult to believe in the exceeding fulness and freeness of God's forgiving love (ver. 19).

3. The revelation here made of all the tenderness of the Father's heart towards the sinner, on the first dawn of true repentance; how full of encouragement! "When he was yet a great way off," etc. (ver. 20). (See Jer. xxxi. 18-20) [91].

October 28th.

The Twenty-Third Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "O Salutaris Hostia" (Auber) Epistle. No. 36, Best's arrangements, Novello, 2s.
2. Benedictus (Caldara) . . . Gospel. Book 3, "The Organ Student's Companion," Brewer and Co., 1s. 6d.
3. "Be not afraid" (Mendelssohn) 1st E. Less. Arranged by Calkin, Novello, 2s. 3d.
4. "Praise His awful Name" (Spohr) 1st E. Less. No. 22, Hopkin's "Select Movements," Novello, 1s. 3d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Guide me, O Thou great Jehovah</i> . . . (Coll., Sun.)	196	329	376	273	258
<i>Thou art the Way, by Thee alone</i> . . . (Ep.)	199	306	526	200	189
<i>Praise, my soul, the King of heaven</i> . . . (Gos.)	298	522	484	249	55
<i>Rock of ages, cleft for me</i> . . . (1st M. Less.)	184	133	490	165	177
<i>Christ is our corner-stone</i> . . . (1st M. Less. [Isa.])	239	541	344	419	491
<i>I was a wandering sheep</i> . . . (1st E. Less. [Jer.])	258	141		136	
<i>When God of old came down</i> . . . (1st E. Less.)	154	243	153		
<i>Father of heaven, Whose love profound</i> (E. Lessons)	164	254	359	227	236
<i>O Jesu, Thou art standing</i> . . . (2nd E. Less.)	198	156	451		
<i>At even, ere the sun was set</i>	20	19	18	19	

Ep. Phil. iii. 17. Gos. Matt. xxii. 15. Pss. cxxxii.—cxxxviii.

Less. Hosea xiv. ; 1 Tim. v. ; Joel ii. 21, or iii. 9 ; Luke xix. 28.

HEAVENLY CITIZENSHIP.

BY THE REV. WILLIAM BURNET, M.A., VICAR OF CRIMPLESHAM WITH STRADSETT.

PHIL. iii. 20 (R. V.).—"Our commonwealth is in heaven."

ST. PAUL was "born at the confluence of three civilizations," Jewish, Greek, Roman, and thus qualified for his great work. His connection with Rome is here alluded to. It would be well understood by inhabitants of Philippi, a "colony" (Acts xvi. 12). Roman citizenship, though embalmed in history, suggests a true illustration of the Christian life—as to its I. *Conditions*, II. *Obligations*, III. *Privileges*.

I. *Conditions* of Roman citizenship may be in part inferred from Acts xxii. 27, 28. The chiliarch had purchased it; St. Paul had inherited it from his father, who had received it for services during the civil wars. Our citizenship is obtained in like manner.

1. By purchase (1 Peter i. 18, 19; Mark x. 45). It has cost us nothing, yet its price was the blood of the Son of God. "With a great sum" obtained we this freedom. When tempted to barter it, remember its value.

2. But this will not avail without a death unto sin and a new birth

unto righteousness. The purity of heaven excludes the unrenewed (Rev. xxi. 27 ; Heb. xii. 14). New life must be therefore realized [92] and made effectual [93] by repentance and faith (Acts ii. 38 ; John i. 12, 13) [94].

II. *Obligations* follow. Roman citizens were bound to observe the laws and customs, as well as to speak the language, of Rome. So Phil. i. 27, "Behave as citizens worthily" (R. V., note). Compare with this Ephes. iv. 1. There cannot be a code of ethics in the New Testament to meet every case. This is impossible and unnecessary. A broad principle is laid down, which each is to apply under the guidance of the Holy Spirit. The Christian is like a watch, which is kept true, not by turning the hands, but by touching the spring [95]. Love is the master principle. Gratitude for the position [96] to which grace has raised us should suggest right conduct [97].

2. A Roman citizen was also expected to serve the empire, and if a revolt arose, to assist in quelling it [98]. The world is a revolted province. Many enemies of the Cross (iii. 18, 19). Neutrality is treason. Copy St. Paul in reproving with tenderness, "even weeping" (ver. 18), as at Miletus (Acts xx. 19). Witness faithfully for the truth [99].

III. Such being the conditions and obligations, the *privileges* are proportionately great. *Civis Romanus* was exempt from imprisonment without trial, and from scourging ; had also the right of appeal (see Acts xvi. 37 ; xxii. 29 ; xxv. 10, 11). These advantages are infinitely surpassed in heavenly citizenship. Divine protection assured to body and soul. Our "life is hid with Christ in God" [100]. Our "very hairs are numbered." God is our "Shield and Defender, the Ancient of days." Our appeal to the highest court is ever open and effectual. It will receive its fullest response when we see the King in His beauty. As the Roman citizen, though dazzled and delighted by first view of Rome's magnificence, felt no stranger there ; so the heir of Heaven, entranced by its glories, will feel at home in his Father's house.

October 28th.

Saint Simon and Saint Jude, Apostles.

ORGAN VOLUNTARIES.

1. "Be thou faithful unto death" . Epistle. Arranged by G. Calkin, Novello, 1s. 6d.
2. "And the glory of the Lord" (Handel) 1st Lessons. Hiles' Handbook, No. 11, Novello, 1s. 6d.

Ep. Jude i. *Gos.* John xv. 17. *Pss.* cxxxii.—cxxxviii.
Less. Isa. xxviii. 9—17; 1 Tim. v.; Jer. iii. 12—19; Luke xix. 28.

UNITY.

BY THE REV. T. H. BARNETT, VICAR OF ST. MARK'S, EASTON, BRISTOL.

Ps. cxxxiii. 1.—"*Behold, how good and how pleasant it is for brethren to dwell together in unity.*"

Introduction.

This verse, in one of to-day's Psalms, seems to strike the keynote of to-day's collect. Some see in these words of a "song . . . of David" a reminiscence of his fond and fast union with Jonathan. Such a thought is strikingly appropriate to the couplings together of two apostles in to-day's commemoration. And it tells us of the unity of heart and doctrine which should characterize Church workers. But this is also a "song of degrees"—an ancient Psalm adapted into that collection which was sung by the pilgrim bands as they went up to the great national festivals at Jerusalem. Thus used, it was a burst of holy joy at the gathering of all the tribes, as one family, in one temple, to magnify their one God. "Brethren" they indeed were, "dwelling together" those eight days "in unity" of a common faith and worship. And used in the service of the Christian Church to-day, it bids us call to mind the "unity of spirit" that should pervade the "one Catholic and Apostolic Church" (see Acts ii. 41, 42; Eph. iv. 3—6).

I. The fourfold bond of unity.

1. Christ is both corner foundation-stone and corner top-stone of the Church (see Isa. xxviii. 16 (1st lesson), and collect). In Him Jew and Gentile are one (Eph. ii. 14), and "barbarian, Scythian, bond and free," lose their natural distinction in the unity of the Christian body (Col. iii. 11). The Church is one, in having one Saviour (the foundation) and one King (the top-stone); and in the one Saviour and King all are bound together into one people [101].

2. The apostles and prophets (or preachers) of the New Testament dispensation are (themselves being founded upon the one Apostle, Prophet, Priest, and King) the foundation of the New Testament

ministry. The present threefold ministry of the Church is derived from them.

3. The one indwelling Spirit of God (see John xv. 26) (Gospel) welds together and compacts the corporate existence of the Church (1 Cor. xii. 13). It is not uniformity of outward life and practice that binds together different branches of the Church, but the "unity of the Spirit," which makes Christians one in heart, and will, and endeavour.

4. Apostolic doctrine is the common heritage and trust of the whole Church (see Jude 3) (Epistle). However much different sections of the Church may vary in their belief upon minor points, all are bound together by their one confession of the main articles of the Creeds, the doctrines of the Holy Trinity, the incarnation, the atonement, the resurrection, and the life eternal.

II. The threefold expression of unity.

1. *Common brotherhood.* As "one" is our "Master, even Christ," so all we "are brethren." Christians should "love as brethren" (see John xv. 17) (Gospel). This love to each other, though of different nations and branches of the Church, is to be an evidence to all men of true participation in the discipleship of the one body (John xiii. 35 ; xvii. 21). Thus, though many "folds," there will be but "one flock;" though many regiments, but one army, under the one "Captain of our salvation."

2. *Common order.* The regular ministry, in its three orders, is a means, age after age, for the continuity of the Christian faith. With it there goes a common order of rule, and administration of sacraments and ordinances, which is a witness to the world of unity of organization and corporate life.

3. *Common faith.* Though we may allow all reasonable latitude in matters non-essential, we should be very jealous for the purity and integrity of all the great fundamental doctrines of the New Testament, derived from the teaching of inspired Apostles, and held by the orthodox Church in all its branches.

Conclusion.

After such a unity in essence and in expression should Christians strive, and for it pray. It is—

1. "Good," for it promotes holiness of life, and sets forth the honour and glory of our God and of His Christ.

2. "Pleasant," for it promotes happiness and mutual peace and joy, and it commends the Church to the respect of the world.

3. "Acceptable" unto God, for it conduces to the building up of the Church on earth into "an holy temple" meet for the Divine indwelling in the eternal world (Eph. ii. 22 ; Rev. xxi. 3).

November 1st.

All Saints' Day.

ORGAN VOLUNTARIES.

1. "And God shall wipe away all tears" (Pierson) Epistle. Arranged by Bunnett, Novello, 1s. 6d.
2. "Worthy is the Lamb" (Handel) Epistle. Arranged by Nixon, Novello, 6d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>The Church's one foundation</i> (Coll.)	215	285	509	335	578
<i>How bright these glorious spirits</i> (Ep., 2nd M. Less.)	438	359	384	353	412
<i>Who are these like stars appearing?</i> . . (1st Lessons)	427	360	554	352	
<i>Rejoice, the Lord is King</i> (2nd E. Less.)	202	517	488	198	329
<i>Hark! the song of jubilee</i> (2nd E. Less.)		115		111	81
<i>Head of the Church triumphant</i>		368	161	355	392

Ep. Rev. vii. 2. *Gos.* Matt. v. 1. *Pss.* i.—viii.

Less. Wisd. iii. 1—10; Heb. vi. 33 to xii. 7; Wisd. v. 1—17; Rev. xix. 1—17.

THE MARRIAGE SUPPER.

BY THE REV. W. W. TYLER, VICAR OF TANNINGTON AND BRUNDISH, SUFFOLK.

REV. xix. 7.—"*The marriage of the Lamb is come.*"

1. On this day we commemorate collectively all the saints of the Church militant and triumphant. The Apostles and a few other New Testament saints have been remembered specially.

2. The time of the year is suggestively appropriate. Long since God's goodness was the "crown of the year;" the harvest is past, the summer is ended, and the powers of nature are seeking repose and change.

3. Approaching the close of the year, its Sabbaths and holy days, we turn to the last pages of Revelation to learn a lesson divinely given, connecting a grand blessing with the achievements of the past; a wonderful invitation to the overcomers who are gathered to the marriage supper.

4. The text, of course, goes on beyond the past and present, and is the consummation of the expectations of the waiting Church.

I. The guests—who they are.

1. *Speaking of them generally.* They are overcomers (Rev. iii. 21); the tried (Rev. vii. 14; xx. 4; Heb. xi. 33—38; 2 Cor. xi. 23—28); have earned that honourable title, are recognized even in heaven as servants of the Most High (Rev. xix. 5; xxii. 3); yet were His friends (John xv. 14, 15). They once were in the Church below (John x. 14), but are now "spirits of just men made perfect" (Heb. xii. 23); for "Christ has gathered in His own" [102].

2. *Speaking of them experimentally.* They were foreknown of God (Rom. viii. 28—31); called, as was Aaron, the saint of the Lord, to be priests of God (Isa. lxvi. 21; Rev. v. 10); were obedient (2 Tim. i. 9); were redeemed (Rev. v. 9); pardoned (1 John ii. 12); saved by grace (Eph. ii. 5); and the text is a proof of the certainty of eternal felicity.

3. *Speaking of them personally.* The guests include the martyrs: Abel, Stephen, James, etc.; the faithful Noah, Abraham, Moses, etc.; those full of the Holy Ghost—John the Baptist, his father and mother; men who have hazarded their lives—Jeremiah, Paul, etc.; and all who have “obeyed the Gospel.” Old and New Testament saints meet together, but also not “without us” (Heb. xi. 40); and so the Church below is continually yielding her beckoned members to the welcome message, “Come up hither.” When the last guest has arrived, the Bridegroom will “come forth.”

4. The guests are known by their garments (cf. Rev. vii. 14; xix. 8, with Matt. xx. 11, etc.).

5. What a contrast is here suggested! The guests in heaven have no excuses; they are adoring the Lamb as when on earth. But see the worldly Church in Luke xiv. 18; guests invited, but could not—*i.e.*, would not come. The feast was not of supreme obligation to them. They had no spiritual appetite. The world had an overwhelming and exclusive interest for them.

II. The Bridegroom.

1. *His person and titles.* Hear the rehearsal by those who knew both (Isa. ix. 7; Cant. v. 10—16; Rev. i. 11—16; xix. 11—17, etc.).

2. *His presence at the feast.* Momentous event, heralding in eternal fellowship and union; welcomed by a mighty volume of praise (xix. 6), of repeated alleluias, and with that magnificent and incomparable ascription, “The Lord God omnipotent reigneth” (*vide* end of Epistle). This happiness related to the “eternal weight of glory” which humanity cannot endure (Isa. vi. 5; 2 Cor. xii. 12; Rev. i. 17, etc.).

III. Present invitations [103].

1. Ever ringing out in highways and hedges, a universal “come,” even to the last (Rev. xxi. 17).

2. Excuses are now popular, but those of whom the text speaks have been in earnest, have taken the kingdom “by violence.”

3. The communion therefore begins on earth (cf. Eph. ii. 6 and v. 26, 30, 32).

4. A feast of commemorating love was ordained by Christ Himself as suitable for us. How is it met? The command is as positive as any other command. How is it obeyed?

IV. The application.

1. All of us belong to one of two classes—friends or enemies of God. Which?

2. They are distinguished in time by keeping His commandments, or they do not (cf. John xiv. 21, 23, or Rev. xxi. 7, 8, with xxii. 14, 15). To which class are we allied?

3. Blessings are rife for saints only (see the “blessed” in the Gospel). Are we enjoying these foretastes of the blessings in the text?

4. The marriage supper has long been postponed; are we ready for it now? (Luke xii. 35—40.)

5. Apply the collect for the day.

November 4th.

The Twenty-fourth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. “But thanks be to God” (Handel) Epistle. Book 11, “The Organ Student’s Companion,” Novello, 1s. 6d.
2. “Who is like unto Thee” (Handel) 1st M. Less. No. 1. Best’s arrangements, Novello, 2s.
3. “I waited for the Lord” (Mendelssohn) Gospel. Arranged by E. M. Lott, Novello, 1s. 6d.
4. “Sing of Judgment” (Mendelssohn) 1st alt. E. Less. Arranged by G. Cooper, No. 32, Novello, 2s.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Lord, when we bend before Thy throne</i> (Coll.)	244	123	429	51	48
<i>O happy band of pilgrims</i> (Ep.)	244	325	468	282	
<i>My faith looks up to Thee</i> (Gos.)		266		177	242
<i>Lord, to whom, except to Thee</i> (Gos.)		394	428	329	
<i>Jesu, Lover of my soul</i> (1st M. Less.)	193	140	396	306	323
<i>Here, O my Lord, I see Thee face</i> (Gos., Holy Com.)		386	209	370	567
<i>The heavens declare Thy glory</i> (M. Pss.)		260	295	235	
<i>Go to dark Gethsemane</i> (2nd E. Less.)	110	164	370	169	176
<i>In the hour of trial</i> (2nd E. Less.)		143	391	162	283
<i>Abide with me, fast falls the eventide</i> . (2nd E. Less.)	27	13	329	14	26

Ep. Col. i. 3. *Gos.* Matt. ix. 18. *Pss.* xix.—xxiii.

Less. Amos iii.; Titus i.; Amos v. or ix.; Luke xxii. 54.

PETER'S FALL AND RECOVERY.

BY THE REV. THOMAS M. MACDONALD, M.A., PREBENDARY OF LINCOLN,
RECTOR OF KERSAL MOOR, MANCHESTER.

LUKE xxii. 61, 62.—“The Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly.”

TEMPTATION, meditation, and prayer make a Christian; but if temptation be without the other two, it makes a child of hell.

The history of Peter's fall and recovery is most instructive; full of warning, full of encouragement.

I. His fall.

1. *Preceded by solemn warnings.* "Simon, Simon," etc. (Luke xxii. 31; John xiii. 38; Matt. xxvi. 33). In these the voice of Jesus speaks to you, to me.

2. *The warnings unheeded.* Instead of trembling, Peter boasted. It will be admonitory to us to mark the steps of his fall. It is a seven-fold descent [104].

(1) *Self-confidence.* "Though all be offended . . . not I" (Mark xiv. 29). No sense of danger, no need to pray.

(2) *Failure to watch and pray.* "Couldst not thou watch?" etc. (Mark xiv. 37). "Mighty through God"—but Samson in Delilah's lap is shorn. The prayerless hand loses the grasp of the sword of the Spirit.

(3) *Then the counterfeit—a show of fight.* Carnal weapons to defend religion. "Peter having a sword, drew it," etc. (John xviii. 10). Jesus rebukes. As He would not suffer the devil to speak for Him (Mark i. 24, 25), so He will not have Satan's weapons to fight for Him. "Put up thy sword" (ver. 11).

(4) *Now shyness of his Lord.* "Peter followed afar off" (Luke xxii. 54). Carnal courage is false courage.

(5) *Evil company* (John xviii. 18). Separated from Christ, Satan soon finds us. The spirit of the high priest's hatred of Jesus was in the servants' hall.

(6) *Denial of his Lord.* He cannot endure the reproach of a girl (Mark xiv. 67). At first, perhaps, a faltering denial, but soon—

(7) "*He began to curse and to swear,*" etc. (ver. 71). Here is indeed the "horrible pit." "Ah, poor Peter!" do you say? Look within; trace the pedigree of your present spiritual state [105]. If *self-confidence* has not been expelled, and *self-abasement* and *self-forsaking* taken its place, you are on one or other of the downward steps [106]. But turn to—

II. Peter's recovery.

1. *Christ's intercession.* The warnings were to awaken Peter to pray. They failed. Yet there is prayer, for He who gave the warning felt the need of prayer, though Peter did not (Luke xxii. 31, 32). Christ is beforehand with Satan. Here the disciple's recovery begins; but the care of the Master for the disciple does not end here.

2. *The reproofing look of Jesus while the cock crew* (Luke xxii. 60, 61). Concurrence of Providence and grace [107]. Events as well as Divine

influence are in His hands, and He combines them at the right moment. It was no accident that Jesus was at the well of Sychar (John iv. 6, 7), or at the gate of Nain (Luke vii. 12), or now at the door of the high priest's palace, while the voice of Peter's profane words of denial blends in the Saviour's ears with that of the crowing cock [108].

That look of Jesus recalls all that went before—the warnings, the promise of intercession, the love so tender, and now (forgetful of Himself in His distress) so mindful of His fallen disciple. O! what a new meaning that look of the Master had for Peter! His heart had become a rock; that look was “the hammer that breaketh the rock” in pieces (Jer. xxiii. 29) [109].

The Lord Jesus is still the same. In the midst of your business, your family, your temptations, your weakness, your sins, see His eye, feel His glance upon *you*. This is not superstition, it is faith [110].

3. *Effect on Peter.* Now a pattern of repentance.

(1) *He sought a quiet place.* Repentance is a lily of the valley. *Alone with God* (so Job xlii. 5, 6; so Isa. vi. 1—5).

(2) *He remembered and “thought thereon”* (Luke xxii. 61; Mark xiv. 72). Meditation and prayer now consecrate temptation, and compel Satan to be a minister of grace.

(3) *He wept bitterly.* Precious tears; pledges of sorrow for the past, and of holy purpose for the future. Amid those tears arose that sun which made Peter's day a singularly bright one, and of singular blessing to the Church of God [111].

4. *Christ's subsequent part.* The special message to Peter (Mark xvi. 7). The special appearance on the resurrection day (Luke xxiv. 34). The thrice-repeated question (John xxi. 15, etc.), deepening the contrite *grief*, strengthening and accepting the *love*, appointing the *work*, and preparing for the God-glorifying *death* of this singularly favoured disciple.

In view of Peter's fall and recovery, how fitting on our lips the prayer, “That it may please Thee to strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally to beat down Satan under our feet.”

“We beseech Thee to hear us, good Lord.”

November 11th.

The Twenty-Fifth Sunday after Trinity.

ORGAN VOLUNTARIES.

- | | | |
|---|---|---|
| 1. Allegro Maestoso (Mozart) | } | No. 60, Best's arrangements, |
| 2. "So let us go in peace and joy" (Bach) Epistle | | Novello, 2s. |
| 3. Pious Orgies (Handel) Epistle | | Arranged by G. Martin Dunstan,
Novello, 6d. |
| 4. "Gloria in Excelsis" in C (Mozart). | | Voluntaries by Sir John Goss,
No. 10, Novello, 1s. |

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>O Thou from whom all goodness flows</i> . . . (Coll.)	283	124	459	143	142
<i>Lord, as to Thy dear cross we flee</i> . . . (Ep.)	267	303		325	356
<i>My faith looks up to Thee</i> . . . (Gos.)		266		177	242
<i>Praise, my soul, the King of heaven</i> . . (1st M. Less.)	298		484	249	55
<i>Praise the Lord through every nation</i> . (1st E. Less.)		529		267	218
<i>Glorious things of thee are spoken</i> . (Alt. E. Less.)		284	368	336	400

Ep. Rom. xii. 16. *Gos.* Matt. viii. 1. *Pss.* lvi.—lxi.

Less. Micah iv.—v. 8; Heb. iv. 14—v.; Micah vi. or vii.; John ii.

THE WEARINESS OF CHRIST AND OF SINNERS.

BY REV. EDWARD TOWNEND, M.A., RECTOR OF LESNEWTH, BOSCASTLE.

MICAH vi. 2, 3.—“*The Lord hath a controversy with His people, and He will plead with Israel. O my people, what have I done unto thee? And wherein have I wearied thee? Testify against Me.*”

THE text was spoken about seven hundred years before Christ to God's people. They had fallen away from truth and righteousness (Micah i.—v.). But God would not give them up. He humbles Himself; comes down and makes Himself equal with them; pleads with them. “Have they anything against Him? Nay, has He not done everything for them and for their good? (vers. 4, 5). Why, then, do they return Him evil for His good?”

The great controversy was renewed in the life of Christ. His incarnation was a still greater humiliation, exhibited still greater love, and met with still baser ingratitude. The text was His cry throughout His ministry.

And in every Christian year (in this Christian year drawing to a close) the controversy is repeated in the Church of Christ. Let us try and enter into its meaning.

Listen to His pleading. “O my people.” They are words of tender patient love, claiming us sinners as His own in spite of our unfaithfulness and rebellion. We are His choice, although hitherto we have refused Him as our Lord.

“What have I done unto thee?” What has He done? He made

us ; gave us all things richly to enjoy. His loving-kindness, providence, and grace. The mysteries of His incarnation, life, death, resurrection, ascension, intercession, the Holy Ghost, the sacraments. What should we have been without Him?

"And wherein have I wearied thee?" Are we wearied with His kindness, with receiving when He is not weary of giving? No, if we are weary, it is not His fault, but our own.

We are weary because we have fastened upon ourselves a great burden of sin ; because we have daily lost so much spiritual strength (Heb. v. 12) ; because we have not sought to get rid of our sins, and to refresh ourselves with the means of grace.

"Testify against Me." Have we no charge against Him? (cf. 1 Sam. xii. 3—5). Let our answer be a confession of our sins, and a cry for mercy. And before we cry, we hear His voice, tender and pitying as ever, "Come unto Me, all ye that labour," etc.

And He will tell us *how we have wearied Him with our sins*. His toilsome life, long journeys, work by day and night (Nicodemus), no time to eat, falling asleep in boat, "as He was" on the well. His weariness in Passion Week, Gethsemane, the trials, six hours on cross, wearied out until He breathed His last. And by our sins all this is being endured over again (Heb. vi. 6).

Shall we not by repentance, faith, love, and holiness, give rest and satisfaction to Christ (Isa. liii. 11), whom we have so long wearied with our iniquities?

November 18th.

The Twenty-Sixth Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "O wondrous Love" (Bach) Epistle Book 32, Hiles' "Short Voluntaries," Novello, 1s.
2. "Who would not fear Thee?" (Benedict) 1st M. Less. Do. do.
3. "The trumpet shall sound" (Handel) Gospel. No. 10, Goss's "Voluntaries," Novello, 1s.
4. "Tuba Mirum" (Mozart) Gospel Arranged by G. J. von Eyken, Augener, 1s. 6d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Lead us, heavenly Father, lead us</i> . . . (Coll.)	281	330	410	228	257
<i>Before Jehovah's awful throne</i> . . . (Ep.)		45		40	29
<i>Fierce raged the tempest o'er the deep</i> . . . (Gos.)	285	535		312	
<i>Eternal Father, strong to save</i> . . . (Gos.)	370	533	321	414	543
<i>God moves in a mysterious way</i> . . . (1st M. Less.)	373	278	257	304	266
<i>There is a book, who runs may read</i> . . (1st E. Less.)	168	262	518		

Ep. Rom. xiii. 1. *Gos.* Matt. viii. 23. *Pss.* xc.—xciv. 7273]
Less. Hab. ii.; Heb. xi. 1—17; Hab. iii. or Zeph. iii.; John vi. 1—22.

THE LIFE OF FAITH.

BY THE REV. HENRY F. MARTIN, M.A., RECTOR OF KILLESHANDRA,
IRELAND.

HAB. ii. 4.—“*The just shall live by his faith.*”

THE prophet is himself one of the most signal exemplifications of this pregnant aphorism, which is quoted in three very important passages of the New Testament. From the way in which these quotations are made, we see how St. Paul had learned to find in it one of those germ-truths which, once planted, can never die, but bring forth fruit continually.

In Gal. iii. 11, it is one of the premises by which he shows that God did not design that the Mosaic covenant should stand for ever as the basis of man's religious life. Israel, the eldest son of God's family, had to be placed for a time under the law, that he might be trained and led on to fuller teaching; but it was always intended that the spirit of a child should at last be developed, and the spirit of a child is nothing more nor less than faith.

In Heb. x. 38, the faith which leans on God's promises is specially dwelt upon; and thus this verse from Habakkuk forms the vestibule through which we pass into the magnificent portrait-gallery of the eleventh chapter of that Epistle (the second lesson for November 18th).

In Rom. i. 17, the reference to this saying is the most striking of all, for it stands as the keynote of the one systematic treatise which inspiration has given on the most vital of all questions.

As the Bible contains the history of God's saints, who walked by faith, it would be easy from its pages to accumulate instances. Let Habakkuk himself serve as an example to the Church of the present day.

I. Of the preparedness of spirit which comes from close communion with God. It may perhaps, to some extent, appear doubtful how far we are to regard Habakkuk's prophecies as being, strictly speaking, a revelation of the future.

It was, at least, one which broke in on a soul attuned to receive it.

In chap. ii. we find the prophet going to his watch-tower, and this is clearly to be understood in a metaphorical, not a literal sense. Here, then, we may learn the secret of growing in the knowledge and the love of God's will. The members of Christ's Church should often go into retreat; they should seek to have calm, quiet times of holy meditation and near converse with God. They should shut out the busy surging world which keeps pressing in upon us, the men and women of the nine-

teenth century, and in too many cases, by the noise of its many voices, drowns the still, small voice of God, and thus dwarfs and stunts all true saintliness of character; nay, even saps the very roots of real spiritual life. Habakkuk's example teaches us that those who would know God's will, and read His coming judgments, must be on the look-out for His visions; and then they may rest assured that, to the waiting soul, the meaning of these visions will be at last made plain.

Not only so, but we have here actually an example, teaching us—

II. How to conduct a religious meditation of this sort of worship. The sublime ode in Habakkuk's third chapter is one of the most memorable instances. To the man who often withdraws into himself, there are moments when the thought of God's presence, and of His messages to men, seems almost overpowering (vers. 2 and 16; compare Rev. i. 17). And while we reflect on God's past dealings with the human race, as Habakkuk does here, many feelings press on us. There should be (1) earnest prayer that God's work may be revived, that men may have a fuller realization of it as a living work; and (2) prayer that, even when He does afflict, He will, in the midst of judgment, remember mercy.

III. Here (in iii. 17—19) is the Triumph of Faith; it seems comparatively easy, when the sun shines and the sky is blue, to believe in God's goodness; the hardest test is when the storm rages and beats upon us. "Although the fig-tree," etc., may be compared with Job's equally splendid example of faith, "Though He slay me, yet will I trust in Him."

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

85. Sin, its consequence.—The first sin was once thought a small one, but if events are to be measured by their consequences, an entire world was ruined by that one sin; and then consider what it cost to repair the ruin which it occasioned! Had no second sin ever followed that one, the breach could never have been healed by man.

86. Providences, their use to the Christian.—As the waters lifted up Noah's ark nearer heaven, and as all the stones that were about Stephen's ears did but knock him closer to Christ, the corner-stone, so all the strange, rugged providences that we meet with shall

raise us nearer heaven, and knock us nearer to Christ, that precious corner-stone.

Brooks.

87. Sin, eyes to see.—We are so accustomed to see sin within and without us that we seldom deeply feel it, or are shocked by it, as we should be were it less frequent. If an inhabitant of the court were to walk through some of the filthy streets and alleys of the metropolis, how would he be disgusted and terrified, while the poor wretches who live in them think nothing of the matter. Thus a clearer view of sin and of the holiness of God made the prophet cry out, "Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Cecil.

88. Sin, its cumulative power.—As when a current of electricity is passed through filings of silver, the tiny pieces of metal are melted into one mass, so under the influences of the Holy Spirit do all our sins seem welded together into one fearful burden, which weighs us down to perdition.

J. G. Pilkington.

89. Conviction not to be resisted.—Many men confound moral excitements with those of their passions, and think it not prudent to act upon their feelings. They wait till excitement has cooled. The excitement of passion should cool, but of the nobler powers never. I should as soon think of saying to the workmen at a foundry, "Why do you pour that liquid, scintillating iron into the mould? Why do you not wait till it is cold before you do it?" as of asking a man why he heeded his convictions and his judgments of moral truths when his intellect was roused and his heart on fire. If he waits till he has cooled down, they will be as dross and cinders compared to what they would have been when his heart throbbed and was alive with blessed excitement.

90. Sin, its degrading character.—The worst effect of sin is within, and is manifest not in poverty and pain and bodily defacement, but in the discrowned faculties, the unworthy love, the low idea, the brutalised and enslaved spirit.

Dr. Stephen Chapin.

91. Christ, a tender Shepherd.—There is a mother here this morning; she has seven children: I know what child she has been thinking of while we have been preaching. Not of John, who is married and away; nor of Mary, who is in health; nor of Thomas, who is by her side; but of that poor little one at home in bed, as to whether she is getting a little sleep, or is being well taken care of. Now Jesus Christ, our loving Shepherd, if He should forget those of us who are in sound health, will be sure to recollect the sickly ones.

92. Christians are Christlike.—You may know Christ in every Christian. For as the king's coin carries the stamp of the king—Cæsar's coin bears Cæsar's superscription—so every Christian soul is God's coin, and He sets His own stamp upon it. *Sibbes.*

93. Christian character, its graces.—Christians should be both diamonds and loadstones: diamonds for the lustre of their graces, loadstones by attracting others to Christ. *Watson.*

94. Christian, the greatness of the.—The Christian is the greatest man on the earth. He looks with equal calm to the past and to the future; he stands in equal happy relations to both. He is a true hero; for while gratefully enjoying the pleasures of life, his spirit dwells in anticipation in the realms of eternity. He is above every accident, for none can take him by surprise; he is greater than any fate that may befall him, for trusting in God, his spirit soars above all sublunary things. *Zschopke.*

95. Christian work, its motive power.—A Christian does not work for God like pumping an engine which ceases with the hand; but like as a spring, which is ever flowing.

96. Christians, their citizenship.—Socrates being asked what countryman he was, answered, "I am a citizen of the whole world." But note a Christian of what country he is, and he will answer, "I am a citizen of heaven." Believers build their tombs where others build their tabernacles. *Secker.*

97. Christian, open profession of the.—Some time ago, when in a mine, looking through its dark corridors, I every now and then saw the glimmer of a moving lamp, and I could track it all through the mine. The reason was that the miner carried it in his hat—it was a part of himself, and it showed where he went. I said, "Would that in this dark world every miner of the Master carried his lamp to show where he walks!" *Cuyler.*

98. Circumstances, a controlling power.—It is a painful fact, but there is no denying it. The mass *are* the tools of circumstances, thistle-down on the breeze, straw of the river. Their course is shaped for them by the currents and eddies of the stream of life; but only in proportion as they are *things*, not men and women. Man was meant to be not the slave, but the master of circumstance; and in proportion as he recovers his humanity, in every sense of that obsolete word,—in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself, so far will he rise above circumstances, and wield them at his will. *Kingsley.*

99. Christian zeal.—When the Spanish mariners were crossing the seas upon voyages of discovery, they never touched upon new land, whatever it might be, without at once setting up the standard of their sovereign, and in his name taking possession of the soil. Wherever the Christian goes, his first thought should be to take possession of all hearts in the name of the Lord, consecrating all opportunities and influences to the Redeemer's service.

100. Free grace.

If grace were bought, I could not buy ;
If grace were coined, no wealth have I ;
By grace alone I draw my breath,
Held up from everlasting death.
Yet since I know His grace is free,
I know the Saviour died for me.

G. W. Bethune, D.D.

101. Church, her safety.—God's church is the apple of His eye, and the eyelid of His providence daily covers and defends it.

Watson.

102. Christ the gate of heaven.—The old city of Troy had but one gate : go round the city, you could find but one. If you wished to enter, there was but one way—no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the door!"

103. Christ the light of the world.—The light of the law shone only on the Jews ; but the light of the Gospel spreads itself wider, even over all the world.

Lightfoot.

104. Sin, its seductive nature.—Let us be watchful against small sins, if we desire to be preserved from greater ; for we are trained by sins of weaker evidence to sins of greater guilt.

Dr. Bates.

105. Sin, the source of all sorrow.—Ingenious little children sometimes tell you how, with a few letters, they can spell a very large word. With three letters, I can spell *bereavement*. With three letters, I can spell *disappointment*. With three letters, I can spell *suffering*. With three letters, I can spell *death*. With three letters, I can spell *perdition*. S—i—n.—Sin. That is the cause of all our trouble now. That is the cause of all our trouble for the future.

106. Sin's corrupting nature.—Sin is not like wine, that gets better by being kept ; it gets worse and worse. All the impure thoughts of your life have left their mark on your soul. Though a bad thought passed through your mind thirty years ago, its vileness is there yet.

107. Sifting of Peter.

In St. Luke's Gospel we are told
 How Peter, in the days of old,
 Was sifted ;
 And now, though ages intervene,
 Sin is the same, while time and scene
 Are shifted.

Satan desires us, great and small,
 As wheat to sift us, and we all
 Are tempted ;
 Not one, however rich or great,
 Is by his station or estate
 Exempted.

No house so safely guarded is
 But he, by some device of his,
 Can enter ;
 No heart hath armour so complete
 But he can pierce with arrows fleet
 Its centre.

Longfellow.

108. Shepherd's rod, its uses.—This was a rod with a curve at the end, which, when a sheep was going astray, was thrown over the neck of the sheep, and in that way was pulled back. When the sheep were not going astray, the shepherd would often use it as a sort of crutch, leaning on it ; but when the sheep were out of the way, the crook was always busy pulling them back. All we, like sheep, have gone astray, and had it not been for the Shepherd's crook, we should have fallen long ago over the precipices.

109. Sin, love of.—It is worse to love sin than to commit it. A man may commit sin through a temptation, or out of ignorance ; and when he knows it to be sin, he is sorry for it ; but he that loves sin, his will is in the sin, and that aggravates it, and is like the dye which makes the wool of a crimson colour.

T. Watson.

110. Sin, God a barrier to.—The Almighty placed cherubims and a flaming sword to keep man from returning to paradise, to the tree of life ; but He has placed HIMSELF in all the terror, grandeur, loveliness, and majesty of His character between sin and man, to prevent him touching the accursed thing.

John Bate.

111. Affliction, its divine purpose.—Affliction is God's flail, to thresh off our husks ; not to consume, but to refine. *St. Augustine.*

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

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X.

THE NOTICES IN DANIEL (*continued*).

“Darius the Median took the kingdom, being about threescore and two years old. It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom.”—DAN. v. 31; vi. 1.

THE reign of “Darius the Median” over Babylon is the second great historical difficulty which the Book of Daniel presents to the modern inquirer. According to Herodotus,* Berosus,† and the Canon of Ptolemy, the immediate successor of Nabonidus (Labynetus) was Cyrus—no king intervened between them. The Babylonian records are in accord. Two contemporary documents‡ declare that Cyrus defeated Nabonidus, captured him, and took the direction of affairs into his own hands. One of them contains a proclamation, issued by Cyrus, as it would seem, immediately after his conquest,§ in which he assumes the recognised titles of Babylonian sovereignty, calling himself “the great king, the powerful king, the king of Babylon, the king of Sumir and Akkad, the king of the four regions.” Who, then, it has to be asked, is this “Darius the Median,” who “took the kingdom,” and made arrangements for its government, immediately after the fall of the native Babylonian power, and its supersession by that of the Medes and Persians?

All that Scripture tells us of “Darius the Median,” besides the points already mentioned, is that he was the son of Ahasuerus, that he was an actual Mede by descent (“of the

* Herod., i. 188, 191. † Berosus, Fr. 14. ‡ See the “Cylinder Inscription of Cyrus,” published in the “Journal of the Royal Asiatic Society,” vol. xii., pp. 85-9; and “Transactions of Bibl. Archæol. Society,” vol. vii., pp. 153-169. § “As. Soc. Journ.,” vol. xii., p. 87.

seed of the Medes," Dan. ix. 1), that he advanced Daniel to a high dignity (ch. vi. 2), and that afterwards he cast Daniel into the den of lions and released him. The first and second of these facts seem conclusive against a theory which has been of late years strongly advocated—viz., that he is really "Darius the son of Hystaspes,"* the great Darius, the only Darius mentioned in Scripture, except Codomannus, whose name occurs in one place (Neh. xii. 22). We know not only the father, but the entire descent of Darius Hystaspis, up to Achæmenes, the founder of the Persian royal family;† and we find no "Ahasuerus"—the Hebrew form of the Persian *Khshayarsha*, the Greek Xerxes—in the list. There is the strongest evidence that he was of pure Persian race, and not an atom of evidence that he had any Median blood in his veins. It is among his proudest boasts that he is "an Aryan, of Aryan descent, a Persian, the son of a Persian."‡ He was a member of the Persian royal family, closely akin to Cyrus. The Medes revolted against him, and fought desperately to throw off his authority and place themselves under a real Mede, Frawartish, who claimed to be "of the race of Cyaxares."§ Cyrus might with better reason be called a Mede than Darius, for some high authorities gave Cyrus a Median mother;|| but there is no such tradition with respect to Darius, the son of Hystaspes.

Another extraordinary theory, recently broached, identifies "Darius the Mede" with Cyrus.¶ Darius, it is said, may be in Daniel, not a name, but a title. Etymologically the name would mean "holder," or "firm holder," and it may therefore have been a synonym for king or ruler. *Daryavesh Madaya* (in Dan. v. 31) may mean, not "Darius the Mede," but only "the king or ruler of the Medes, a fit title for Cyrus"!

But how does this conjectural explanation suit the other passages of Daniel where the name of Darius occurs? We read in ch. vi. 28, "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus, the Persian." Does this mean, he prospered "in the reign of Cyrus, and in the reign of

* Particularly by Mr. Bosanquet ("Translations," etc., vol. vi., pp. 84, 100, 130).

† See the Author's "Herodotus," vol. iv., pp. 254-5. ‡ Ibid., p. 250. § Ibid., vol. ii., pp. 598-602. || Herod., i. 108; Xen. "Cyrop.," i. 2, § 1. ¶ "Translations," etc., vol. vi., p. 29.

Cyrus"? Again, we read, in ch. ix. 1, of "Darius, the son of Ahasuerus." How can this apply to Cyrus, who was the son of Cambyses? Further, how are we to understand the expression "King Darius," which occurs in ch. vi. 6, 9, 25? Does it mean "king, king"? We will not insult our readers' intellects by continuing. We will only add one less obvious argument, an argument which may further our quest, and give us perhaps some help in determining, not only who "Darius the Median" was not, but who he was.

It is said, in ch. v. 31, that "Darius the Median *took* the kingdom," and in ch. ix. 1, that he "*was made king* over the realm of the Chaldeans." Neither of these two expressions is suitable to Cyrus. The word translated "took" means "received," "took from the hands of another;" and the other passage is yet more unmistakable. "Was made king" exactly expresses the original, which uses the Hophal of the verb, the Hiphel of which occurs when David makes Solomon king over Israel (1 Chron. xxix. 20). No one would say of Alexander the Great, when he conquered Darius Codomannus, that he "*was made king* over Persia." The expression implies the reception of a kingly position by one man from the hands of another. Now Babylon, while under the Assyrians, had been almost always governed by viceroys, who received their crown from the Assyrian monarchs.* It was not unnatural that Cyrus should follow the same system. He had necessarily to appoint a governor, and the "Nabonidus Tablet" tells us that he did so almost immediately after taking possession of the city. The first governor appointed was a certain Gobryas,† whose nationality is doubtful; but he appears to have been shortly afterwards sent to some other locality.‡ A different arrangement must have been then made. That Cyrus should have appointed a Mede, and allowed him to take the title of "king," is in no way improbable. He was fond of appointing Medes to high office, as we learn from Herodotus.§ He was earnestly desirous of conciliating the Babylonians, as we find from his cylinder.|| It was not many years before he gave his son, Cambyses, the full royal power at Babylon, relin-

* "Ancient Monarchies," vol. iii., p. 42. † So at least I understand the passage ("Transactions," etc., vol. vii., p. 166, l. 20). ‡ Ibid., p. 167, l. 22. The reading is uncertain. § Herod., i. 156, 162. || "Journal of Royal Asiatic Society," vol. xii., pp. 87—9.

quishing it himself, as appears from a dated tablet.* The position of "Darius the Median" in Daniel is compatible with all that we know with any certainty from other sources. We have only to suppose that Cyrus, in the interval between the brief governorship of Gobryas and the sovereignty of Cambyses, placed Babylon under a Median noble named Darius, and allowed him a position intermediate between that of a mere ordinary "governor" and the full royal authority.

The position of Darius the Median, as a subject-king set up by Cyrus, has been widely accepted; but critics have not been content to rest at this point. Attempts have been made to identify him further with some person celebrated in history; and it has been suggested that he was either Astyages, the last Median monarch,† or his supposed son, Cyaxares.‡ Neither identification can be substantiated. The very existence of a second Cyaxares, the son of Astyages, is more than questionable.§ The names are, in both cases, unsuitable. The age of Darius when he "took the kingdom" falls short of the probable age of Astyages. It seems best to acquiesce in the view of those who hold that "Darius the Mede is an historic character," but one "whose name has not yet been found except in Scripture."||

It is in no way surprising that, on being set over the realm of the Chaldees, Darius should have occupied himself in giving it a new organization. We are scarcely entitled to assume, from the expression used in Dan. vi. 1, that he called his new officers "satraps;" but still it is quite possible that he used the word, which had not yet received a technical sense, and only meant etymologically "supporters of the crown." The number, one hundred and twenty, is more than we should have expected, and can receive no support from the hundred and twenty-seven provinces of Ahasuerus (Esth. i. 1), who ruled from Ethiopia to India, whereas Darius reigned only over the realm of the Chaldees; we must view it either as resulting from Oriental ostentation, or as an anticipation of the maxim, *Divide et impera*. Each "satrap" must have ruled over a comparatively small district. They may have been the head men of tribes,

* "Transactions," etc., vol. vi., p. 489. † So Symellus, Jackson, Marsham, and Winer. ‡ By Josephus, Prideaux, Hales, Hengstenberg, Von Lengerke, and others. § Herodotus declares that Astyages had no male offspring (i., 109). || "Speaker's Commentary" on Dan. v. 31.

and if so, it is pertinent to remark that the tribes of the Euphrates valley were exceedingly numerous. Twenty-four tribes of Lower Babylon collected on one occasion to assist Susub;* in the middle region Tiglath-Pileser II. claims to have reduced thirty-four tribes;† the upper region had at least as many. An ancient geographical list seems to divide Babylonia proper into seventy-three districts.‡ If Cyrus intrusted to Darius the Euphrates valley up to Carchemish, and the regions of Cœlesyria and Phœnicia, we can quite understand the number of the "princes" (*i.e.*, satraps) being a hundred and twenty.

"Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not."—DAN. vi. 8.

"Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed."—Ver. 15.

The inviolability of Medo-Persian law, and the moral impossibility that the king, having signed a decree, or in any way pledged his word to a matter, could afterwards retract, or alter it, which are so strongly asserted in these passages, and again so markedly implied in the Book of Esther, receive illustration from two narratives which have come down to us on the authority of Herodotus. "Cambyses," he tells us,§ "the son of Cyrus, was anxious to marry one of his sisters; but, as he knew that it was an uncommon thing, and not the custom of the Persians previously, he summoned a meeting of the royal judges, and put the question to them, whether there was any law which allowed a brother, if he wished it, to marry his sister? Now the royal judges," he remarks, "are certain picked men among the Persians, who hold their office for life, or until they are found guilty of some misconduct. By them justice is administered in Persia, and they are the interpreters of the old laws, all disputed cases of law being referred to their decision. When Cambyses, therefore, put his question to these judges, they gave him an answer which was at once true and safe—'they did not find any law,' they said, 'allowing a brother to take his sister to wife; but they found a law that the king of the Persians might do whatever he pleased.' And so they

* "Records of the Past," vol. i., p. 47. † Ibid., vol. v., p. 101. ‡ Ibid., vol. v., pp. 105—7. § Herod., iii., 31.

neither warped the law through fear of Cambyzes, nor ruined themselves by over-stiffly maintaining the law ; but they brought another quite distinct law to the king's help, which allowed him to have his wish. Cambyzes, therefore, married the object of his love ; and no long time afterwards he took to wife also another sister." Still more closely illustrative of the perplexity of Darius, and his inability to escape from the entanglement in which he found himself, is the following anecdote concerning Xerxes, one of the most self-willed and despotic of all the Persian monarchs : "Amestris, the wife of Xerxes, having a cause of quarrel, as she thought, against the wife of a Persian prince named Masistes, determined to compass her death. She waited, therefore, till her husband gave the great royal banquet—a feast which took place once every year—in celebration of the king's birthday, and then made request of Xerxes that he would please to give her, as her present, the wife of Masistes. But he at first refused ; for it seemed to him shocking and monstrous to give into the power of another a woman who was not only his brother's wife, but was likewise wholly guiltless in the matter which had enraged Amestris ; and he was the more unwilling inasmuch as he well knew the intention with which his wife had preferred her request. After a time, however, he was wearied by her importunity, and, *feeling constrained by the law of the feast*, which required that no one who asked a boon that day at the king's board should be denied his request, he yielded, but with a very ill will, and gave the woman into her power."* Amestris, as he had expected, caused the woman to be put to death, first mutilating her in a most barbarous manner.

It is indicative of the complete knowledge that the writer has of the change which Babylon underwent when she passed from the uncontrolled despotism of the old native kings to the comparatively limited monarchy of Persia that he exhibits to us Nebuchadnezzar and Belshazzar as wholly unrestrained by those about them, or admitting, at the most, domestic counsels, while he represents Darius as trammelled by Medo-Persian law, a passive instrument in the hands of his councillors, forced to do an act against which his soul revolted, and only venturing upon a vindication of his own authority when he had been the witness of a stupendous miracle (ch. vi. 14—24).

“The king spake and said unto Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?”—DAN. vi. 20.

“Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and earth, who hath delivered Daniel from the power of the lions.”—DAN. vi. 25—27.

As the Medo-Persic kings introduced some novelty into the political situation when they became the rulers of Babylon, so they further introduced a more considerable religious change. The ordinary Babylonian system is sufficiently indicated in the account of Belshazzar’s feast. It was grossly polytheistic and idolatrous. It recognised a hierarchy of gods as ruling in the heavenly sphere,* and it worshipped them under the form of images† in gold, and silver, and brass, and iron, and wood, and stone (ch. vi. 4, 23). The religion of the Medo-Persians was very different. It admitted of no use of images.‡ It did not absolutely reject the employment of the word god in the plural;§ but it acknowledged one god as infinitely superior to all others, and viewed him as alone truly “living,” as alone the fount and origin of all life, whether earthly or spiritual. The Ahura-Mazda of the Medes and Persians was a god of a very spiritual and exalted character. He had made the celestial bodies, earth, water, and trees, all good creatures, and all good, true things. He was good, holy, pure, true, the holy god, the holiest, the essence of truth, the father of all truth, the best being of all, the master of purity. He was supremely happy, possessing every blessing—health, wealth, virtue, wisdom, immortality.||

These facts, which are known to us especially through the Zendavesta, the sacred book of the ancient Medes and Persians, throw considerable light on the picture drawn of the religion of the Babylonian court under Darius the Mede, compared with that of the same court almost immediately before, under Belshazzar. Belshazzar allowed that “the spirit of *the holy gods*” might be in Daniel, and that therefore his words might

* “Ancient Monarchies,” vol. i., pp. 110—142; vol. iii., pp. 25—33. † Ibid., vol. iii., p. 28. ‡ Herod., i. 131. § See Pusey’s “Lectures on Daniel,” pp. 529—539. || “Ancient Monarchies,” vol. ii., pp. 324—5.

be deserving of attention. He praised "the gods," and recognised the duty of worshipping them as embodied in their images of wood and stone and metal. In the account given of Darius the Mede, idolatry has, on the other hand, no place. Polytheism of a kind just makes its appearance in the expression, "Who-soever shall ask a petition of *any god*" (ch. vi. 7, 12); but monotheism is predominant. Darius, before knowing if a miracle has been performed or no, recognises Daniel as a "servant of *the living God*" (ver. 20); and afterwards, when assured of Daniel's deliverance, praises and exalts "the living God" as one "who is steadfast for ever and ever," whose "kingdom shall not be destroyed," but shall continue "even unto the end;" "who delivereth and rescueth," and "worketh signs and wonders in heaven and earth" (vers. 26, 27). These words, which would seem strange in the mouth of most heathens, are natural enough in those of a Zoroastrian, who, while allowing a certain qualified worship of the sun, and of the gods presiding over his own family,* would recognise as infinitely above these, placed in a category apart and by himself, the great giver of life, Ahura-Mazda, the true "living God," the Creator, the Preserver, the Deliverer from evil, the Supreme Spirit, to whom all others were subordinate, the one and only ruler of heaven and earth.

It does not interfere with this view that Cyrus, and as his vice-gerent, Darius, tolerated—nay, even patronized to some extent—the Babylonian religion.† This they did as politic rulers over subjects likely to be disaffected. But in their courts, among their privy-councillors, they would act differently. There they would show their true feelings. Even in a proclamation addressed to all their subjects, as that of Darius was (ver. 25), they would not scruple to show their own feelings—as Darius Hystaspis and his successors did in all their rock-inscriptions—so long as they abstained from any direct disparagement of their subjects' gods, and merely required the acknowledgment of an additional deity besides those of the popular Pantheons.

* "Behist. Inscript.," col. iv., par. 12, 13; Pusey's "Daniel," p. 531, note 8.

† "Journal of the Royal Asiatic Society," vol. xii., pp. 88—9.

Domestic Servants as Parishioners.

BY THE REV. J. B. BURNE, M.A., RECTOR OF WASING
BERKSHIRE.

How different is the position of servants in a modern household from what was their position in old-fashioned English homes! almost as different in its way as was that of a Roman's *familia urbana*. For, if the power of inflicting punishment, and even of taking life, seems to place owners of slaves out of comparison with the masters of such servants as Pamela, the sense of responsibility for the character and welfare of those under them was so strong in both as to form a telling and real point of likeness; while the lamentable absence of such a feeling among the greater number of masters and mistresses in our time, and the vastly diminished influence and control they exercise, make it difficult to consider them as holding the same place in the social system as was held by their predecessors of a past century. And the difference which a couple of generations has made in the servants is as great as that which has come over their employers. The eye of the maiden of the period looks to the hand of her mistress for nothing but possibly her soiled gloves; guidance and admonition she is prone to resent; she may be won by womanly good offices as other women may, but she will hardly submit her personal habits to dictation, as it was once quite natural for a servant to do. The relation in which she and her mistress stand to each other she is inclined to consider as being by way of bargain—a certain amount and kind of work in return for so much money.

And one must, I fear, confess that servants are not alone answerable for this state of things. The mercenary view of the domestic institution has come to be acquiesced in by some employers—as to their own side of the bargain at least—employers who, while they still hold a servant's work to be her "duty," have dropped the notion of "duty" from their idea of a mistress's vocation.

In nothing is the changed condition of these mutual relations more apparent than in religious matters. The employers' interest in the religious character of those who lived with and

worked for them was taken for granted—it was professed always and generally felt—in the days when “masters and dames caused their servants to come to the church at the time appointed, and obediently to hear and be ordered by the curate.” Nor was this a mere form ; it represented a feeling of responsibility on one side, and on the other of subordination in things religious which has very much passed away. The form survives in a compulsory attendance at church, and, to our shame, in some cases at the Sacrament of Holy Communion ; but that the spirit has departed is betrayed by the too general absence of servants out of place from the Sacrament, and even from the common services of the Church.

Another, scarcely less unfortunate change in this relation is the dying out of family life as regards the servants ; but this is to be charged upon themselves more than upon their employers—they are much more anxious to close the kitchen door than are mistresses to hold aloof. The excellence of the old way was not, however, without its mitigation. When the mistress unburdened herself of her small worries and the maid of her love-passages with equal readiness and effusion, mutual respect may have been endangered, and the indulgence of tongue carried, perhaps, too far. But for all that the balance is much in favour of domestic service as it was. Not merely did the mistress take a real, constant interest in her maidens, but these, in turn, were as interested in the family griefs and joys ; thus they were called out of themselves and from their class-feelings—they found and acknowledged in their place of service at least a temporary home, and their views of service were to that extent kept broad and genial.

Again, I believe that in religious matters servants of the old time were, upon the whole, *better learned* : I do not mean in head-learning, the names and dates and textbook-knowledge to be had at school, but in the main drift and tone of Gospel teaching, and in its application to their own lives, and in the duty that lay upon them to apply it so—the knowledge and conviction of these things they owed to the family prayers in which they always morning and evening joined, and to the regular Bible-reading and plain exposition on Sunday nights, a custom which widely prevailed in the generation succeeding the Wesleyan revival. Of course in clergymen's households, and

in those of many lay people, especially of the middle class, such or like usage still obtains, but in the greater number of places servants meet with little of such provision, and the less, one fears, as the social position of the family is higher.

The necessity, then, of personal communication of the parson with the servants in his parish is greater in our time than formerly, for they stand in worse need both of his friendship and of his counsel. Placed among betters and equals who are strange to them, who have but cold interest in their welfare, and between whom and themselves confidence has not had time to ripen, servants very much want the sympathy which it is their clergyman's special province and privilege to offer, but which cannot be given and accepted without free intercourse. And, thrown as young servants are into a fresh life, amidst scenes and people new to them, the habits of school and of home are broken through ; much that has been learnt is in danger of being forgotten ; much that could not be learnt in childhood needs to be taught them ; and for the purpose of such instruction, no less than to cultivate with them friendly relations, the parson and they must come together privately from time to time.

So much for the necessity of personal communication between the clergyman and his servant parishioners. Now for the difficulties of bringing this about.

I do not forget that what I have said of the changed relation of servants to the masters and mistresses is only true for the most part ; that there are numerous households, especially in the country, where parlour and kitchen live side by side, or, if you will, one above another, caring for each other as of old ; where each owns its duty and does it fairly well. Even in these cases the tie of service is relaxed somewhat ; absolute control is no longer possible to the masters, nor do the servants look for paternal care, but the relation between them, though modified by "change of times and men's manners," is still as healthy as ever.

With the servants in such households the clergyman will not find it hard to have intercourse. He will, in general, be admitted to the hall as readily as he is welcomed in the drawing-room ; or if he thinks it better to receive than to make visits in such a case, the servants, enjoying reasonable liberty and leisure, may resort to him on occasion.

But such families are, unhappily, by no means the rule in our parishes ; more often we have to do with those in which it seems to be held that, however the restraints of a past time belong to domestic service now, there is an end to the friendly interest and care which used to make those restraints easy to be borne. People have ceased very much to concern themselves with servants' troubles and pleasures, their likes and dislikes, but are still jealous oftentimes of their looking for sympathy, and cultivating connections, out of doors. And this jealousy of interference with what they still look upon as in some sort their property is due, sometimes to the fear of the servants becoming unsettled, as it is called ; of their thoughts and energies being taken off from the duties of their place ; sometimes to an apprehension of their canvassing with superfluous candour the family goings-on. In either case the idea of their intercourse with the parson is likely to be the reverse of acceptable, for he will talk to them and they to him ; matters will be discussed without reference to missis's views. Then the parson is a neighbour, and some parsons are gossips, and who can tell what may come of it all ?

Such distrust of us, and unwillingness to give us the *entrée*, is quite as rife among housekeepers and stewards as among masters and mistresses. It is the condition of their place that they must get the work done somehow, and in effecting this their chief difficulty is with the caprices of those under them. Servants are not easily met with, nor easily kept, nor easily managed while they consent to stay ; anything that may by possibility suggest to them the thought of change or of discontent with their position is therefore, naturally enough, discouraged. I have been reminded by a clergyman of some experience in these matters, that there is sometimes a less pardonable ground for the reluctance of housekeepers to bring us and under-servants together, that they may themselves be guilty of practices which would ill bear publication, and awkward things might come out in conversation between Sarah Jane or John Thomas and the clergyman whom the master of the house trusts and looks to.

However, there are further difficulties in the way of our useful communication with servants ; difficulties arising, not from their superiors, but from themselves.

Servants are in many cases, particularly in large establishments, unwilling to have much to do with us.

The typical "Big House" is a veritable *indigesta moles*, made up of elements having but slight tendency to cohere—held together by monetary force—the "almighty dollar;" this, and this alone, is the medium which circulates throughout, and gives the organism what life it has. Here are employers procuring labour, and employés giving it, as beef is ordered by customers and supplied by tradesmen, for money and for nothing else. And, worse than this, sometimes payer and payee each votes the other a nuisance, which, if he could, he would do without.

And of the three estates in this distracted realm, the second and third have neither of them any tie among their members but that of a common servitude. Housekeeper, and butler, and lady's-maid, and my lord's gentleman, sit round the second table with about as much cordiality as boarders at a cheap pension, while each underling in the servants' hall has been known to have a separate teapot, the better to mark her isolation.

This isolated position of servants, both as a class and as individuals, tends to narrow them, and to disincline them to welcome sympathy.

The upper servants are sore at not taking rank with the farmers of the parish and their families, whom their converse with the manners of a higher class makes them regard as at best their equals; so they are thrown back for companionship upon their own order. But theirs is so shifting a society, here to-day and gone to-morrow, and their several interests so often clash, that they have but rare opportunity of making friendships, and by-and-by lose the wish to make them. Moreover, the cold indifference they often experience from their employers holds out small inducement to seek intercourse with ourselves; for they take us to belong to the same privileged class, to be an unendowed section of it, and in proportion as they dislike and distrust this class, they pity or deride ourselves according to their disposition, for a "poor gentleman" is to a pampered menial as a "mean white" is, or was, to a prosperous Yankee.

If from the housekeeper's room we make our way, by her leave, into the servants' hall, there hindrances meet us of a

different kind, for the persons we have to deal with are so different. Except in the case of footmen, and of cooks quite recently, there is little promotion from the lower rank of servants to the higher ; they come of distinct classes, with different associations, habits, and prejudices. The lower servants are for the most part children of labouring people, with no better notions and habits than cottage life fosters, but with the veneer of a little learning, which, under pressure from an enlightened legislature, the parish school so skilfully lays on. Young and raw for the most part, but lately rid of parents, and pastors, and masters, they use their liberty too often to do the contrary of that which they have been taught. The men smoke and drink, the women backbite and dress outrageously. They are not, perhaps, after all so bad at heart as their habits signify, but they are not eager for our acquaintance, and we make almost no way among them.

When, however, we leave these not quite serene heights, and come down to lower levels, we find the servants more genial, better disposed to give us their confidence and to accept our overtures, whether in our character of clergyman or of friend. The frivolity and impertinence of which their mistresses, a little redundantly perhaps, complain, are, somehow or other, not always so conspicuous to *us*. It may have been within some one's experience to find a very monster of servant-girl depravity take her place in the confirmation class as a modest, rather neutral young person, to all appearance wholly incapable of the dreadful things she is reported to say and do. And in truth such servants are apt to be neither so bad as they are described, nor, I am afraid, always so good as they seem. With some, the terms upon which they have lived with the mistress, and her intercourse with them, familiarly chatty or preternaturally dignified by turns, have lessened their respect for her admonitions, and have waked to action their "little tempers." But Martha, answering the door to the clergyman, is completely proper and demure ; she looks good-humoured, and why should she not ? *He* does not worrit, to her knowledge ; she speaks respectfully, for his weaknesses, if he has any, are veiled for *her*. Unlike the lower servants at the mansion, she has not learnt to look upon gentlefolks with distrust. She remembers kind things done for her and hers ; if she comes of church-

people, she has from childhood looked to the parson with a certain deference ; if her belongings are chapel-people, the church minister has nevertheless now and again stood their friend. So she for her part is willing enough to have relations with the parish clergyman, and is in most cases ready to receive such ministrations as he offers.

Now—to turn from the difficulties in the way of our communication with servants, and to suppose them got over—the means by which we may establish and keep up relations with them are various.

In the first place, we may get to know more of their antecedents than we often do. It is a distinct gain to be aware of their general character, their religious proclivities, and the class from which they come. I have frequently, as I suppose most of us have, communicated with the clergyman of a parish in which one of our people has taken service that he might have and might use this advantage ; and I have sometimes, but not often, received such a communication. This practice would, I think, if it were general, help us very much. But the information we thus receive should be used with some caution. I am not inclined to use it by way of introduction either to mistress or servant, for I might bring upon our order the suspicion with the mistress of an organized scheme of priestly interference, while the servant might feel herself under a kind of police surveillance. But, used for our direction in the beginning of acquaintance, and, in the course of it, to supply topics of conversation which shall be pleasant to the servant, and by degrees to make her feel that, though sojourning in a strange land, her home is not unknown to, nor its interests unthought of by, one who offers to be her friend—used in this way, whatever we can learn of a servant's past is valuable, and any machinery that will bring us such information we should gladly avail ourselves of. And here I must mention an institution which I am a good deal enamoured of.

The “Girls’ Friendly Society” appears to maintain beneficial relations with servants throughout England, at the same time that it is most careful to disarm suspicion of interference. Its work is done by ladies for the most part, who, from their fellow-feeling with mistresses, are likely to do it with less friction than even a parson would ; and one of its chief objects is to

establish relations between him and young servants in his parish.

This society seems to go upon the principle that no wholesome communication with servants can be held but through the employers in the first instance, and afterwards with their sanction ; and this principle should, I think, guide ourselves. Mistresses are, fortunately for us, not so wholly averse to talking about their servants but that we may without much difficulty enter upon the subject with them, and even pursue it to what lengths we please ; and if we plainly show that our object is simply to make the maids better Christians, and that we take it to be a necessary condition of their Christian life that they shall be good servants, we shall, I hope, generally enlist the good-will of the mistresses to countenance our endeavours. So the first step will be attained. And, once having free access, our course with regard to servants will be much the same as with other parishioners of the same age, except that our communication with them can hardly be frequent, and is liable to be cut short by their sudden removal. This drawback, however, will but increase our carefulness to make the best of such opportunities as present themselves.

And to put opportunities in the servants' way, I know no better means than a lending library ; not a business-like array of brown-paper covers, with hours and rules and lines fixed by a Medo-Persic law, but a shelf or two of pleasant books in their gay bindings, which the girls know they may freely come and take and return at their convenience. I do not mean that the parson is to be at the call of every one at all hours, but some member of his family ; in one case that I know, a servant will usually exchange the books, and the clergyman will be made aware of the application of any one in particular whom he wishes to see personally. Thus much is said, not in disparagement of more systematic procedure in the way of parish literature supply, but to point out a means of having occasionally to do with servants apart from stated and formal visits. These, of course, more directly invite the exercise of our pastoral functions, though we shall exercise them at such times to better purpose according as we have more successfully cultivated friendliness in a casual way.

The season of preparing for confirmation is almost univer-

sally acknowledged both by mistresses and servants as a time for the latter's frequent and near converse with the clergyman ; it is an opportunity for spiritual guidance which offers only once, and which we are all equally anxious, though not all—I speak here for myself—equally able to make the most of.

Classes in preparation for Holy Communion, held at short intervals, are a means of ministration to servants which some have used with success. I have now and again been enabled in this way to keep up acquaintance which would have otherwise dropped through.

Severe illness, again, gives us natural and allowed occasion for ministering to a servant ; but as it generally happens that she is removed so soon as there is risk of her being laid up, this occasion does not frequently arise, and that soul's cure falls into other hands—often to the servant's advantage, at least if she goes home ; for then she may be ministered to by one who has known her from childhood, and with whom she associates her best feelings and the remembrance of her happiest years.

I must not omit the being “called upon to hear sermons” as a means of servants' spiritual advancement—a means the more valuable because some, who every Sunday sit before us to be moved by it, may never be approached in the week-time. We are not always sufficiently alive to their presence in church. That the servants are in a measure bound, many of them, to attend once upon the Sunday our ministrations, should make us all much concerned to give them that to listen to which shall not bore them, but may do them good.

To so much as I have written upon the subject of “domestic servants as parishioners” I will but add these general cautions, which I try to keep present to my own mind. 1. Not to gossip with servants, and by such gossiping to think we do God service. And 2. Not to treat servants as a separate class, but as members of a church in which all are on a level. As with St. Paul there was neither bond nor free, so with Christ's ministers of this time master and servant should to all spiritual intents be on one and the same footing.

Current Theological Literature.

PROBABLY few persons are so well qualified as Dr. Gritton to ventilate the Sunday question. In a book of nine chapters he has ably treated the subject on scriptural, historical, social, and sanitary grounds. While some of our legislators are indifferent to the obligations of the moral law, it behoves the Church strenuously to support every effort to preserve its integrity. The claim of the Fourth Commandment is as great as that of any of the other nine, and is certainly very pregnant for good or evil according as it is observed or despised. While 150,000 persons are engaged every Sunday in the drink traffic, 100,000 in the tobacco trade, 100,000 in railway duties, and 20,000 in the post-office, there is a manifest wrong somewhere, and though a well-kept Sabbath is a type of the future rest of the people of God, it is evident, with such facts as are everywhere too patent, that we are a long way off the realization even in type of that rest which Bengel designates *Perpetuus*, *Plenus*, *Perfectus*, *Eternus*, but are rather in danger of losing what we do possess. This work* is most useful in throwing a very powerful light on the whole of this important subject.

An exquisite volume of sixty-seven poems,† translated from that unsurpassed storehouse of hymnology which Germany possesses, is a selection of melodies by Mr. Maguire. Many of them we have never met with before, and as the compilation was made from some thousands of hymns, we need not say that the ones before us are unusually well chosen and excellent. The following is one of the shortest, by Gottfried Kinkel, called "Comfort of the Night:"

"Calm and still the queenly night is sleeping,
Crown'd with a crown of stars, in bright array;
Soothing the sad, her watchful vigil keeping,
She heals the wounds and sorrows of the day!"

As suitable for a gift-book, to take up during a quiet hour, or for Sabbath meditation, we can cordially recommend this delightful setting of poetical treasures.

The Religious Tract Society has provided a small volume of

* "The Lord's Day in Conference and Congress." By the Rev. Dr. Gritton. London: Lord's Day Observance Society. 1882. Price 1s. 6d.

† "Melodies of the Fatherland." By the Rev. Robert Maguire, D.D., Rector of St. Olave's, Southwark. London: Home Words Publishing Office. Price 3s. 6d.

one hundred and fifty hymns,* admirably adapted for mission services and other occasions. The older favourites by Watts, Wesley, Toplady, etc., are in the company of other highly appreciated contributions by Dr. Walker of Cheltenham, Dr. Bonar, J. D. Smith, F. Havergal, and others. The collection is very cheap, ranging upwards from a few shillings per hundred.

In a somewhat pronounced ecclesiastical tone, a small book† of sixty-two pages, by Mr. Eddowes, contains a condensed variety of hints on the spiritual life and parochial work of a parish priest, with the probable helps and hindrances likely to be met with. To these addresses is added the short but useful ordination sermon on Ex. iii. 12 ; and the whole series was delivered at the early administrations of the Lord's Supper, to the ordination candidates at Ely, during the Ember Days and following Sunday of September, 1882.

Captain Palmer has compiled quite a novelty in Prayer Manuals.‡ The production is, in fact, an abridgment from the more comprehensive work of Matthew Henry, the "Prince of Commentators," and consists of a daily portion under the four heads of confession, petition, thanksgiving, and intercession. A blank space is also left after each portion, which may be advantageously filled up according to the circumstances of those using the volume. There is a very marked conciseness and directness about the several portions, and we also observe that they are not too long for ordinary family use.

A memoir of Alexander Duff, D.D., the father of Scottish missions, from the pen of his friend and colleague Thomas Smith, is one of the latest contributions to "Men worth Remembering."§ The learned doctor was alike eminent as an eloquent preacher, as a most devoted missionary in India, and as Professor of Evangelistic Theology in Edinburgh. Like all the other volumes of this series, the present one is well written. There is a business-like style about it quite in harmony with the character of the person written about.

* "Hymn-book for Mission Services for the use of City Missionaries." London : Religious Tract Society. Price 10s. per hundred, cloth.

† "The Office and Work of a Priest." By the Rev. J. Eddowes, M.A., Vicar of St. Jude's, Bradford. London : Rivingtons. 1883. Price 2s. 6d.

‡ "A Method for Prayer." By Captain G. Palmer, R.N. London : S. Bagster and Sons. 1882. Price 2s. 6d.

§ "Men worth Remembering. Alexander Duff, D.D." By Thomas Smith, D.D. London : Hodder and Stoughton. 1883. Price 2s. 6d.

Underlying the many differing forms and diversities of Christian sects, there is oftentimes discoverable a large amount of charity towards others who are widely separated in practical matters, in ritual, and in doctrine. The writer of "*David Easterbrook*"* has the promotion of this laudable purpose in view; but the execution of the purpose is sadly deficient in those features and graces with which an experienced artist would endow his creations. A novel intended to sow seeds of morality broadcast must have a tone far above the vapid "three vols. at all the libraries," and must be superlatively good to be appreciated. The goody-goody style will not do. We could name one of the latest examples in which the tone was uniformly excellent: there was a wrong-doer, but he was not a villain of the deepest dye too suddenly developed out of the university wastrel; there was some love-making, but with no blue-stocking paragraphs sometimes soaring astronomically.

Several of the other books on our table are of a philosophical cast. We could have summarised them, but they are above the general average. The first one is an "*Introduction to the Critical History of Philosophy*,"† and is the forerunner of other volumes which are to handle the subject minutely, though Dr. Mahan tells us that all the philosophical systems may be comprehended under the quadruple titles of Materialism, Idealism, Scepticism, and Realism. It is a remarkable peculiarity of metaphysical research that the various systems should be so often used as hobby-horses, and that collision with others should not only be frequent but intentional. It does not seem to be always necessary to dilapidate a neighbour's house while erecting one's own. But what are all who differ from Sir William Hamilton, for example, to do when they read such strong language as this, which affirms "consciousness to be a liar from the beginning"? If the learned author of this introduction elucidates the great systems of philosophy, including the Oriental (Hindu, Buddhist, Chinese, Persian, and Egyptian), the Grecian, those of the dark ages, the mediæval, and the modern, and fulfils his promise with as much completeness, lucidity, and accuracy as the preliminary

* "*David Easterbrook*." By Tregelles Polkinghorne. London: Hodder and Stoughton. 1883. Price 5s.

† "*Introduction to the Critical History of Philosophy*." By the Rev. Asa Mahan, D.D., LL.D. London: Elliot Stock. 1883. Price 2s. 6d.

instalment before us, he will earn the lasting gratitude of those to whom the word philosophy is an agreeable synonym for perplexity.

If "Revelation and Modern Theology Contrasted" * had been anonymous instead of bearing the name of such a distinguished apologist as that of Prebendary Row, its intrinsic worth would inevitably have commanded very great attention. A distinct and precise issue is raised by the author. We are invited back out of the strife and contention of theologians to look at a fundamental question again—*What is Christianity?* To prosecute such an inquiry is no easy undertaking. It requires the clearest discernment and the most impartial judgment in dealing with what is in accordance with revelation, and what is of purely human invention and addition. It is obvious at the threshold that the multitude of conflicting theologies cannot all be Christianity; that the various philosophical and scientific accretions round the central truth, the metaphysical problems which have too often harassed the thoughtful mind, the divergent Christian creed, the specialities of able divines, and the many peculiarities of dogmatic teachers, are not all of them even distantly related to the essentials of the truths promulgated by the Great Teacher. Such reputed theories and systems have been diagnosed by Mr. Row. He wisely leads the reader to view for himself the Divine truths around which dialecticians have waged their wordy warfare, and by unwise controversy and disputes have almost endangered Christianity itself. Thus, "What is Christianity?" is not a question which can be answered at once, since the distinction between itself as a revelation and as a theology must be first determined, the former having too often received the credit of imposing extraneous difficulties which in reality belong only to the latter. Behind all sectarian theologies there is an unchangeable truth once delivered to the saints, and in twenty-one chapters the effort is made to discover it. The author's plan is most admirably elaborated step by step from the incipient question, and thence is traced the value of tradition and patristic testimony as witnesses of Divine revelation. Then the two great revelations of God—the objective by Christ our Lord, and the subjective in the Word—are clearly demonstrated. How God was in Christ the embodiment of Chris-

* "Revelation and Modern Theology Contrasted." By the Rev. C. A. Row, M.A., Prebendary of St. Paul's, London. F. Norgate. 1883. Price 12s. 6d.

tianity is most appropriately set forth by an examination of the Gospels and Epistles, and the simplicity of Gospel truth as proclaimed in apostolic profession and by the primitive Church. This vital position is most judiciously worked out, as the Christology of the New Testament is rapidly becoming the principal object of attack by the enemies of Christianity, and for a most obvious reason. On the whole we venture to say that this work will gratify the most exacting of critics, as well as set in the true light to the ordinary student the reality of the revelation upon which faith may be implicitly grounded. It is here made manifest that "the ordinary Christian will find ample provision for his spiritual well-being in the simple fundamental truths of revelation without its being necessary that he should be initiated into the secrets of theology, whether viewed as a science or as a philosophy."

Over and over again we have taken in hand the new edition of a book* by the Rev. Prebendary Reynolds, but, with such an embarrassment of riches, the difficulty of presenting as substantial a recommendation as their contents deserve has been unusually great. "The Supernatural in Nature" is a wonderful magazine of facts and deductions formulated under a number of heads, and contained in twenty-two chapters, each of which is a complete thesis in itself, and contains germs of thought sufficient for the most omnivorous thinker. The object of the author will become apparent by our stating that he discusses the following themes: Is intellect divorced from piety? the supernatural; the threshold of creation; the rudiments of the world; origin of life and theory of rule; the creative words; interpretation of the days, and of each of the six days; the pre-Adamite world; man—origin, nature, language, civilization; human life; variety in nature; follies of the wise; the kingdom of God, etc. The theories of some of the modern world-creators get severely handled under the powerful treatment to which this profound scientist deigns to subject them. The aberrations of intellect out of which have been evolved so many schemes to account for the world itself and its principal inhabitant are very

* "The Supernatural in Nature. A Verification by Free Use of Science." Third Edition. By the Rev. Joseph W. Reynolds, M.A., Rector of St. Anne and St. Agnes, Gresham Street, City, and Prebendary of St. Paul's. London: Kegan Paul and Co. 1883. Price 14s.

complex, contrasted with the Divine power exercising the almighty fiat as represented in the first chapter of Genesis, and which Mr. Reynolds defends verse by verse till he says, "We conclude from all the arguments accessible at present to our reason that the Adam of Scripture was the first man; and admitting on scriptural and scientific grounds that the human frame is that structure which crowned the long process of organic life on the earth, we firmly maintain that the first man Adam not only manifested a great and marked difference and improvement in structure, excelling all other creatures, but in the essence of his nature, in personal consciousness, intellect, emotion, excelled them in an immeasurable and practically infinite degree. That which so differenced him from the animal, which the science of physics cannot hope to detect, barely hope to conjecture, was a spirit uniting the fleshy organism and the rational animal life into an immortal personality." Even if the psychical man were proved to be evolved from some lower form of life the pneumatic man would not be accounted for. The theorists who worship according to the evolutionary creed will not find much sympathy in this book after they have set aside the Bible, inasmuch as two principles of government are here enunciated as the only ones possible in the world—viz., "1. Providence. 2. Law. Providence, foreseeing, arranging, applying. Law, ordering, subordinating, invariable. Providence without law would be uncertain and capricious. Law without providence would be an absurdity."

There are three pamphlets before us to which we would call attention. In "*Universalism*"* we have one of the clearest statements possible respecting the theories which touch upon conditional immortality and other cognate questions. The author points out the inconsistencies of Dr. Farrar, Messrs. Cox, White, and others, and tersely analyzes them by the only infallible test—that of revelation. He skilfully exposes the folly of nineteenth-century wisdom in its attempts to sap the meaning of the Divine Word and overtake the Incarnate Wisdom of God. Its jejune sophisms appealing to the mere instincts of humanity, and even to the transient feelings and natural desires, are of a piece with Erskine's shallow apophthegm, "What ought to be,

* "*Universalism*; or, The Witness of Reason and Scripture concerning Future Punishment." By the Rev. Prebendary Macdonald, M.A., Rector of Kersal. Second Edition. London: Hatchards. Price 1s.

must be ; so that when I am satisfied that a thing ought to be, I am justified in regarding it as a reality." You cannot argue with a man who meets you on such terms. Modern casuistry is very satisfying to feeble thinkers with whom toleration and expediency are the alternative panaceas for the soothing of doubt, however unreasonable, and the disarming of fears which do not scruple to impugn the nature of sin, the Atonement, the nature of sanctification, and other vital truths revealed in the Scriptures. In an able Appendix are also contrasted the rival and contradictory statements of the Annihilationists, the Universalists, the Second Probationers, etc. To sum it all up, these antagonists offer to the unwary "another gospel," which many will gladly seize hold of as a cloke for impenitence and an excuse for continuing in sin. Canon R. B. Girdlestone, in his "Conditional Immortality tested by Scripture,"* brings to bear upon this subject his wonted Biblical scholarship and acumen, after saying which it is easy to add, We cordially recommend it. Miss Laura Soames has compiled "A Three Years' Course of Bible Reading for Private Use,"† one great recommendation of which is that it is based upon the Book of Common Prayer. The prefatory remarks on the object and plan of the course are more than excellent, whilst the Instructions for Bible students give the pamphlet a value that deserves a large circulation.

* London : Hamilton, Adams, and Co. 1883. Price 6d.

† London : Hatchards. 1882. Price 4d.

Editorial and Church Homiletical Society's Notices.

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THE CLERGYMAN'S MAGAZINE.

NOVEMBER, 1883.

Discouragements and Encouragements in connection with the Christian Ministry.

BY THE REV. FRANCIS PIGOU, D.D., VICAR OF HALIFAX,
AND CHAPLAIN IN ORDINARY TO THE QUEEN.

II.

THE ENCOURAGEMENTS.

IN my last address I dwelt on some of the discouraging aspects of the Christian ministry, without, indeed, covering the whole ground. The larger experience of some here will supply what has been unsaid. That experience, the fruit of many years' ministry, which we seek to place at the service of younger men, reminds us that our work, at best, must not only be incessant, but one of constant anxiety. We must be with our people "in weakness and fear, and in much trembling." We have always to deal with a world that does not materially change. We have to face its opposition, the inconsistencies of professing Christians, the difficulties in quest of truth, the disappointments which come to the most sanguine. The recollection, also, of what we ourselves are, what we ought to be, what we ought to do, and how far short we fall of our own ideal, acts with subtle power on our ministry. With the Apostle we say, "We are pressed out of measure, above strength." And yet, "if the sufferings of Christ abound in us, our consolation also aboundeth by Christ." The disciple is not above his Master. If we

would do His work truly, we must do it on His conditions. If we would be fishers of men, we must, like fishers at sea, expect sometimes fruitless toil,—nights in our life when we take nothing. But it may be worth while to ask how far it is good to dwell much on the discouragements of the ministry? Is it, after all, the discouragements which are to be thought of? May we not ever allow the thought of the *responsibility* of the ministry to have an undue influence with us, inasmuch as our responsibility is limited? There is such a thing as a work of self-retrospection which makes men spiritual invalids. If the Israelites had done nothing but examine the serpent bite and watch the slow and lethal effects of the poison, they would never have been healed. So soon as they looked away from themselves to the serpent on the pole they lived. We have all of us met men and women who are always brooding over their difficulties, looking at the darker and not the brighter side of things, recalling by painful effort what they have left undone or might have done better, reproaching themselves for neglects and omissions rather than remembering what they have been allowed of God to do, and thankfully acknowledging His enabling grace. I have known more than one instance of the numbing effect of such a condition of mind, leading to a threatened resignation of a post of ministerial usefulness. It is good, therefore, to look at the other side of the question, to attempt the discouraging view of our work by some thoughts on the consolations and encouragements of the Christian ministry; and with but little change of thought we may say:—

“The world’s a room of sickness, where each heart
Knows its own anguish and unrest;
The truest wisdom then, and ablest art,
Is his who skills of comfort best,
Whose softest step and gentlest tone
Enfeeble spirits own,
And loves to raise the languid eye;
Then, like an angel’s wing, they feel
Him floating by.”

For who shall say that the ministry is without much to cheer and to encourage? Who shall say that it has not opportunities and consolations which outweigh its disappointments and discouragements, and these so real, so abiding, that the very feeblest in natural capacities and the least gifted may, if “truly

called," advance hopefully and cheerfully to the solemn work? Shall we begin from the lowest rung of the ladder and mount upwards unto higher services of consolation? One very eminent servant of Christ speaks of the interest with which he sometimes saw in the picture gallery of memory those with whom he had been brought into contact in earlier life, but especially during the years of training and preparation for the ministry. Many of us can probably and happily do the same. A friendship above ordinary friendship was established, such as has survived the changes which come with years. The bond was not one of consanguinity or kinship; we were drawn to each other by the sympathy of our common calling, by free interchange of thought on topics of mutual interest. Heart was knit to heart and spirit to spirit in the glad prospect of our Master's work. We used to meet, a small "church in the house," for prayer, discussion, and spiritual exercises; and when our university career came to an end, and we went to our apportioned place in the Master's vineyard, we have not lost sight or thought one of another. We have named each by name at the throne of grace. We have occupied each other's pulpit. We have strengthened one another's hands. Such recollections are in their way saving and helpful. And they are helpful even when we think of those who having fought the good fight, are now resting in the Lord! When we think how they would, free from all jealousy, have been amongst the first to rejoice in our success, or with true sympathy to sorrow with us over failure, we say—

"Oh, for the touch of a vanished hand,
And the sound of a voice that is still!"

"How such an one would have rejoiced and felt with me!" It is something, is it not, to have known in our life-effort the help that comes from sympathy? It is a flower to be culled out of what is left of Paradise on earth; it is something thankfully to be cherished. I would touch on one other point, and that in connection with a prayerful study of the Word of God. The late Bishop Wilberforce tells us that after prayerful study particular texts became to him *luminous*. I assume that we have all of us known what it is to have the thoughts and mind arrested by what we call a *striking* passage. It often occurs when reading the Lessons in church; it often occurs

when reading in private our daily portion. My own rule and habit is to mark those passages. It was thus Luther was in the habit of reading his Bible. Certain texts stood out from the rest. These he marked and digested. It is to these the Spirit of God seems specially to be directing us, either for our own teaching or for the guidance of others. How important that we, who have to teach others, should ourselves be taught of God ! What is not promised to prayerful study of His Holy Word ? And if from time to time certain passages become "*luminous*," if "flashes of spiritual light" burst out, as it were, upon our thinking and studious minds, making particular texts instinct with meaning and full of teaching, is it no encouragement to feel that increased enlightenment will surely be ours as we more earnestly pray that the same Spirit who inspired that Word would interpret it to our minds, and that as we pray, "That which I see not, teach Thou me," we realize the promise "They shall be all taught of God" ?

Shall we not also from time to time rest ourselves on the thought of our *distinct call* to the work, expressed in our Saviour's own words, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit" ? Surely it would be well and helpful to look back, to live for a few moments in the past, and to trace all God's providential ways and dealings, culminating in our being "*put into the ministry* ;" how this and that circumstance guided us in others ; how a combination of circumstances made it more and more evident that such was not, and such was to be our vocation ? Looking back, how many of us can now read the very plain call of God ! Is there no comfort in this thought, "God has called me to the work, and He who has called me to it will enable me for it" ? Rest yourself on this thought, that to you "a dispensation is committed," not simply and only with its responsibility, but with its blessed privileges, its golden opportunities, its pledged assistance. You have a message, not your own, to deliver as a herald in the King's name. You have received high authority to bear it. You are distinctly commissioned ; you are publicly *sent*. Special grace by the imposition of hands is conveyed to you, the earnest of what you may always look for ; for God bestows special help for special need, and He says to all anxious hearts, "My grace is sufficient

for thee, for My strength is made perfect in weakness." You are specially allowed and privileged to minister in holy things, and amidst much that will not survive the crash and wreck of worlds, work done for God abideth for ever. Human as is the agency, imperfect as the instrument may be, that work must not be measured by the feeble and limited resources of human instrumentality. No word spoken for God ever falls to the ground. It is not as if it had not been spoken. The life-giving Spirit employs our ministry to quicken the spiritually dead. To be enabled by His omnipotent grace to have the Divine seal set to our work, to be the honoured instrument of communicating the life of God to some one soul, is not this an encouraging thought? May we not count it amongst His mercies and say—

" But let me speak to Thee, O God,
Of those old mercies past,
O'er which new mercies day by day
Such lengthening shadows cast "—FABER.

And this naturally brings us to speak of *results*. It must indeed be a rare and exceptional experience which has no results to record, which can say of all our ministry, "We have toiled all the night, and have taken nothing." It is very true, it is severely true, that we are to *do our work*, and to do it with all our might, mindful of our responsibility, of our accountability, of our limited time and opportunity. Still St. Paul says, "We labour that we may be accepted of Him." He looks forward to the crown of rejoicing, *i.e.* souls saved in the day of Christ through his instrumentality. Results rest with God, in whose hands are the issues of life and death. If, on the one hand, we may be overanxious about results, if we may be impatient with that impatience which comes of an undue view of the ministry, or dejected because results are not such as *we* looked for, yet, on the other hand, we must not be altogether indifferent to the effect of our ministry in any given place. It would never do to say to ourselves, "I have done all in my power; that is all I am concerned with." We may be very sure that he whose wiles "we are not ignorant of" would ere long use this as a weapon in his evil hands against ourselves, and we should find ourselves settling down into lifelessness and heartlessness and the apathy of stoicism. We are "to watch for

souls as they that must give account." We are to *expect* a blessing. We are to pray that God would give us souls for our hire and seals to our ministry. And does He not from time to time show us some token for good? What joy is to be compared with being instrumental in bringing about the conversion of even one soul? What joy on earth so pure, has so much of heaven itself in it? What a comfort, what an encouragement it is to be told, by word of mouth or by letter, that some sermon you preached was helpful; to know that God, the Holy Ghost, so spake through you as that you were the privileged means of enabling one "to see the truth as it is in Jesus" as he never saw it before, and that perception of saving truth, bringing with it peace and gladness, has also changed the current of the whole life, which now flows Godward! How your hands are strengthened, your heart cheered, your own faith increased by such testimony, and by the presence in the congregation of one thus brought out from darkness unto "the marvellous light"! Take our candidates for Confirmation. Granted there is much in this happy exercise of the ministry to discourage, yet, on the other hand, how much there is to encourage! How we rejoice over one that bears in mind, "Thy vows are upon me, O God"! How it fills your heart with holy thankfulness to discern that the Confirmation vow was not the spasm of religious feeling, nor the hastily formed resolve made without "counting the cost," but the thoughtful, deliberate, earnest, calm act of decision which shapes itself into definite and unwavering *consecration* to Christ, and with this consecration comes increasing holiness, increasing influence for good, increasing usefulness! Is not this *encouraging*? In the ministry also of the Word shall we take no count of that attention, devoutness of spirit, peculiar stillness which so often accompanies our ministrations? Who cannot *feel* the presence of God the Holy Ghost, and how blessed is the guiding of a human soul into the paths of peace, even though it be with a viewless hand? How know we what unseen by us is really all the while going on, and being noiselessly, unostentatiously brought about while we are preaching? Is not the Spirit of God applying the Word? Is He not taking of the things of Christ and showing them unto men? Is He not as the wind, which bloweth where it listeth; thou hearest the sound thereof,

but canst not tell whence it cometh, nor whither it goeth? Is there nothing in the sympathy of believers as a set-off to the world's scorn; in the affection latent in the hearts of our people, and manifested in some trying or eventful occasion; in the prayers offered up for you at the throne of grace, whose prevailing power tells in ways you perhaps little suspect? Is it not encouraging to see any to whom you minister persuaded of the truth, walking in the truth, taking up some definite work for God? Is it not encouraging to know that you have been of comfort in those hours of sickness and sorrow when the heart is peculiarly open to counsel and sympathy? Is it no encouragement to know that you have been helpful to the weak in faith or the tempted? And recall the room in which one is slowly passing out of this world into the world unseen. You have frequently visited him. He has come to look for your soothing presence. In the midst of much to disturb and harass the mind, the consciousness of much to be forgiven, the remembrance of opportunity lost, the sorrows of farewell, the pains of our poor nature, your shadow falls on his spirit with healing power. The man is calmed by prayer, refreshed by Holy Communion, strengthened for what lies inevitably before him; and you, under God, have had not a little to do with this, as wife and children with brimming eyes gratefully tell you. And as the end draws near, and he feebly presses your hands with a touch in which a world of gratitude finds mute expression, is it not worth much to hear him say, in response to your searching question, "Is all well?" "Yes, thank God, all is well! 'Now, Lord, lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation'"? All these facts, to which more of the same nature may be added, are surely amongst the *encouragements* of the ministry. Have we not also special advantages and peculiar opportunities for the cultivation of personal religion? This is not to dwell upon the thought of how our unction from above and "the anointing which we have received" knits us in blessed communion with His saints, so that we are bidden "stir up the gift," but our holy vocation is one which, if it need be vividly felt, brings us—should I not say *necessarily*?—into nearness with our Lord. How blessed is the work and conduct of a *mission*! Engaged in it throughout the happy day, it is marvellous how indifferent you become to

the world outside, how little thought you for the time bestow on anything mundane! You seem to be living in another state, to be breathing another atmosphere, to be moving in some other land. It gives you some conception, faint and distant though it be, of what their joy must be who serve Him day and night in His temple, without weariness, without distraction. And while this, of course, is rare and special, yet in the ordinary and faithful discharge of our duties, how these duties bring us constantly to our knees for illumination, for guidance, for strength, for grace! How we are constrained to study the Book of books, and to go out of the shallows into some of the deeper depths of Divine truth! How the necessity is laid on us, frequently administering Holy Communion, to examine ourselves whether we repent truly, and believe savingly, and are ourselves living in love and charity with all men! And as all supplies of grace must come from God, whom we serve, is it not a great comfort to "know we have the petition that we desired of Him"? And how much there is to confirm our truest convictions, and to satisfy us more and more that "we have not followed cunningly devised fables"! We see something of the enmity of the natural man to Divine truth; we see the blindness and the deafness, the dumbness and the palsy which our Master has taught us to regard as symbolic of some phases of unbelief. We enter more into the nature and reality of His work. We see the need not only of reformation, but of a radical change, if we would "enter the kingdom of God." We see the means, partly Divine, partly human, by which alone this essential change can and must be brought about. We see the results of a true conversion in the widely different apprehension of the plan of salvation—the difference between working *FOR* life and working *FROM* life, between working that I may be saved and working *because* I am reconciled to God. We see the reality of the acceptance of Christ's finished work in the fruits of the altered life, in lively faith, in active zeal, in patient enduring. And all this *reacts on ourselves*. It is a tonic to the spirit; it braces our own energies. It emboldens, it cheers, it encourages. So much for this life. So much for the days that remain of launching out into the deep and letting down our net for a draught. So much for the hours of toil, until the break of day, and we come to the other

shore. Eternity lies before us ! Eternity with its tremendous issues, with its revelation, with its clear light, with its manifestation, when the day shall declare, and when every man's work shall be tried of what sort it is. Who of us can calmly endure the thought ? and yet how high, how blessed the promise, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" ! Our blessed Saviour did not look for His joy *here* ; He looked for it *hereafter*. He did not see on earth aught but fragmentary views of His redeeming work. Now and then some few confessed Him, some few believed. One in the crowd touched the hem of His garment. One in a day, if so many, was healed. The prophet Isaiah says that He shall see of the travail of His soul. He sees it but in part now. He will see in the day when the last of His elect shall have been gathered in, and when the kingdoms of the world shall have become the kingdoms of God and of His Christ. The disciple is not above his Master, but every one that is perfect shall be as his Master. If we have our working-time, we have our waiting-time also. For our encouragement we are occasionally allowed to know that our imperfect ministry is known of God. But who can say what eternity shall discover and disclose ? If in the realm of nature a glory surrounds us which the unaided vision sees not, and which awaits the glad surprises of intensified powers of vision ; if at best we have but partial revelations here, what glad surprises may not await the unlooked-for joy of some faithful minister in the day of Christ ! How know we but that we too shall see of the travail of the soul ? How know we but that in the host of the redeemed, clothed in the fine linen which is the righteousness of saints, we shall be given to know that we were instrumental in their salvation, and have a share in their joy ? And if it be so that God's love is made perfect by our love one to another, may it not be that that happiness which even on earth is enhanced by others partaking of it will be enhanced beyond all conception by the knowledge that by our teaching and by our example even one soul was, under God, brought to that better land ?

Rest yourselves, therefore, in the midst of your work, of its anxieties, difficulties, hindrances, discouragements, on some of

its encouragements. Go into your pulpits expecting a blessing. Visit your sick, and speak in faith. Look on your day or Sunday-schools, Bible-classes, cottage lectures, mothers' meetings, occasional services, as so many golden and blessed opportunities. Make prayerful and faithful use of these. Though you may sometimes seem to yourself to toil in vain, let down the net again and again at your Master's bidding.

"Thrice blest is he to whom is given
The instinct that can tell
That God is in the field, when He
Is most invisible."

Rest yourself in His gracious, never-failing promise: "Lo! I am with you always, even unto the end of the world." "I am with you" to qualify and enable. "I am with you" to cheer and comfort you. "I am with you" to strengthen the feeble knees. "I am with you" to recompense and reward you. "*Fear not*," He saith; "I am thy shield, and thy exceeding great reward."

St. Paul to the Ephesians.

BY THE REV. HENRY HAYMAN, D.D., RECTOR OF ALDINGHAM,
LANCASHIRE.

[The aim of the present version is to make plain, by a free and popular use of current idiom, the difficulties of the original: not discarding the Authorized Version, where clear, correct, and forcible, nor scrupling to alter it wherever it seems defective in any of these points.]

- i. 1 PAUL, by divine appointment an apostle of Jesus Christ, to the saints who are in Ephesus, His faithful members,
- 2 sends greeting. May grace be yours, and peace from God
- 3 our Father and our Lord Jesus Christ. Praised be the God and Father of Jesus Christ our Lord, in return for His blessing extended to us, carrying every spiritual privilege
- 4 which heaven contains and Christ bestows. This was shown by His choosing us into Christ before the foundation of the
- 5 world, to be holy and blameless before Him in love, and by foreordaining us to be made through Jesus Christ sons to
- 6 Himself after the fiat of His will, to enhance the grandeur

- of His grace made gratuitously ours in that beloved Son.
- 7 In that Son we have the redemption which His blood obtained, the forgiveness of our trespasses—ample as His
- 8 grace was ample. This grace He lavished upon us in every
- 9 gift of wisdom, speculative and practical, and disclosed to us the mystery of His will, holding fast the purpose which
- 10 He set before Himself in Christ—viz., when the fulness of time should bring about the consummation, to gather up all under one head in that Christ, all both in heaven and on
- 11 earth in Him. For in Him we came into our inheritance, being foreordained, agreeably to His design, who accom-
- 12 plishes all as His own will has decreed it. Thus we Jews enhance His glory, who first fixed our hopes on the Messiah : in whom you Gentiles too inherit, on hearing the word of
- 13 truth, the glad news of your salvation : in whom too, on professing your faith, you were sealed by the Holy Spirit
- 14 promised once, and now bestowed in pledge of our title to the redemption which makes us peculiarly His own, thus enhancing His glory.
- 15 On this ground I too, on hearing of the faith in the Lord Jesus and love to all His saints which pervades you, give
- 16 thanks incessantly for you as I mention you in my prayers ;
- 17 entreating the God of our Lord Jesus Christ, the Father of glory, to give you a spirit of wisdom and insight into mysteries through the fuller knowledge of Himself. I pray
- 18 that your intellect may have its eyes enlightened, to know what the hope arising from His calling is, what the wealth of glory arising from the heritage which He imparts to
- 19 His saints, what the overwhelming greatness of His power exerted on us who believe, as measured by that energy of
- 20 omnipotence put forth in Christ by His raising Him from the dead and seating Him at His own right hand in heaven
- 21 above ; high over the hierarchy of angelic potentates in all their ranks—yea, over every name known not in this life
- 22 only but in that yet future. For all that is He placed beneath His feet, and gave Him to the Church a head of
- 23 suzerainty—that Church which is His body, the full recipient of His all-pervading fulness.
- ii. 1 And you, while yet dead in your trespasses and sins,
- 2 received of Him the quickening gift of life in Christ. For

there was a time when you followed secular and worldly influences—those of the Prince who rules the air, the spirit
3 operating even now in the sons of disobedience. Among
whom at one time we all were likewise engaged in serving
the lusts of our flesh, doing the bidding of that flesh and
its inclinations, and were by nature children of impulse, just
4 as much as the rest. But God, who is rich in mercy,
through the vast love which He felt for us, quickened to
5 new life in Christ even us, dead as we were in our tres-
6 passes—for it is by grace that ye are saved—aye, and made
us sharers in His resurrection and ascension, as though
7 enthroned already with Him in heaven above. And in this
His purpose was to display among the generations yet to
come His transcendent wealth of grace by the kindness
8 which in Christ He showed us. For that grace it is by
which you are saved through faith ; and that not of your-
9 selves, but God's is the gift—not of merit—to exclude any
10 conceit of oneself. For His handiwork we are, moulded
in Christ upon good works, which God traced out before-
11 hand as a path for us to walk in. Never, therefore, forget
that you, once heathen and carnal, denounced as uncircum-
cised by the so-called circumcised—*i.e.*, through a fleshy
12 operation—that you at that stage were outside Christ,
excluded from the privileges of God's people, aliens from
the covenants which conveyed the promise, bereft of hope
13 and godless in God's world. Now contrast your present
state in Christ Jesus ; you, once so far remote, are in His
14 blood brought near to God. For He Himself is our peace
who made us, Jews and Gentiles, both into one, by breaking
15 down the barrier which intervened—the antipathy ; and by
His incarnation abolishing the law with its system of rigid
precepts. Of both, united thus in Himself, He would
16 create one new man, so securing peace. Both incorporated
in one He would reconcile to God through His cross, after
17 thereby effacing that antipathy. Thus He came with a
gospel of peace to you Gentiles that were afar, and to us
18 Jews that are near ; because through Him we both have
19 access in one Spirit unto the Father. Now then you are
no more strangers and outsiders, but fellow-citizens with
20 the saints and of the household of God, built upon the

foundation of the apostles and prophets, with Jesus Christ
 21 Himself for the head corner-stone; in whom the whole
 building is knit together, and grows into a holy temple com-
 22 plete in Him. Into whom you also are being built with
 us to form God's own dwelling-place through the Spirit.

iii. 1 This is why I, Paul, the prisoner of Christ Jesus on
 2 behalf of you Gentiles—but first, I presume you to have
 heard how in the general dispensation of Divine grace my
 3 commission to you was included, and how by revelation
 I was let into that plan reserved before. I was briefly
 4 referring to this above [i. 9, ii. 13, foll.]. Look back, as you
 read, and enter into my view of that now open secret, which
 5 has Christ for its object. In earlier ages it was not made
 known to the sons of men, as now it stands revealed to
 6 His holy apostles and prophets in the Spirit; viz., that the
 Gentiles should be co-heirs, should constitute the same
 body, and share the same promise made in Christ by the
 7 Gospel: of which I became a minister, by the free gift of
 God's grace committed to me, to be wrought out by His
 8 power. To me, the least in account of all the saints, was
 this grace given, to preach among the Gentiles that treasure
 9 of Christ past finding out. And to enlighten all in the
 nature of the general * dispensation—the secret counsel
 which during ages past lay hid in God the All-Creator—
 10 so that now to the princedoms and high estates sphered
 above us the Church is the means of unfolding the many-
 11 sided wisdom of God. For such was His eternal purpose
 12 carried out in Christ Jesus our Lord; in whom we have
 freedom alike of speech and of access in the confidence of
 that faith of which He is the object.

13 I beg you therefore not to lose heart through my
 afflictions borne on your behalf; you ought rather to glory
 14 in them. To win this, I intercede on bended knee to the
 15 Father of our Lord Jesus Christ, from whom every family-
 group in heaven and on earth takes its name, that He
 16 would grant you what out of the wealth of His majesty
 He well can—viz., the mighty invigoration of your inner
 17 man through His Spirit, the indwelling of Christ in your
 hearts through faith; so that with love for your root and

* Read *olkonoma* for *koinwnta* of text. rec.

18 foundation, you may develop power to take in with all the
saints what breadth and length, what depth and height it
19 reaches to; and to know that which outstrips knowledge,
the love of Christ, and so fill the full sphere of that completeness which God appoints for you.

20 Wherefore to Him who is able to do for us, not merely
what we ask or think, but far in excess of both, as measured by the power which puts forth energies within us—to
21 Him in Christ be glory in the Church to all the ages of
endless eternity. Amen.

iv. 1 To resume, then, I charge you, I who wear the Lord's
chains, to show a behaviour worthy of the calling with
2 which God has called you, with all humility, meekness, and
long-suffering. Have a loving patience one for another;
3 studying to keep the unity of the Spirit in the bond of
4 peace. For one is the body, and one is the Spirit, to
which you belong, even as you were called in one hope,
5 which all who are called share. One is the Lord, one the
6 faith, one the baptism; one is God, the Father of all, who
7 is above all, pervades all, and dwells in all; yet severally to
each of us was His grace given in due measure, as Christ
8 endowed us. Thus Scripture describes Him as "ascending
on high, reclaiming those whom the enemy had captured,
9 and giving gifts to men." What else, then, can this ascension
of His imply, than that He first came down to earth
10 beneath? He, then, who thus came down is the same
who ascended up above the heavenly sphere, that He might
11 fill and pervade all that is; the same, again, who gave
some to be apostles, some declarers of His truth, some
12 evangelists, some pastors and teachers; but all to perfect
the equipment of His saints, all for the object of the
13 ministry, all to build up the body of Christ; until we all
arrive at the oneness in the faith and knowledge of the
Divine Son, and reach our perfect standard, our full-grown
14 measure of Christ's completeness. So shall we be no more
babes, tossing and swaying with every wind of doctrine, the
dupes of human shiftiness and unscrupulousness, easily out-
15 manoeuvred and misled; but, holding truth in love, shall
grow at every point into Him—Christ, I mean, who is our
16 Head. From Him the whole body, knit and compacted

through every joint which supplies its life, in proportion to the energy developed by each part, carries forward the growth of the whole to its structural completeness in love.

17 This, then, is what I have to say: I adjure you in
Christ's name, be yours no more the course of life pursued
18 by the rest of the heathen world; who, in their deluded
minds and darkened moral sense, are estranged from the
life in God through the ignorance which besets them,
19 through utter callousness of heart; whose case is that of
all feeling lost, and of self-abandonment to sensuality, to
busy themselves in all uncleanness with greedy indulgence.
20 But such was not your lesson learned in Christ—if, that is,
21 you were His listeners and pupils in the school of Christian
22 truth. For this bids you to put off—previous behaviour
and all—the unconverted self, which ever goes from bad to
23 worse, following the lusts of delusion; and to take a new
24 start in the guiding principle of your mind, and put on the
new self, moulded after God's image in the uprightness and
holiness of His truth.

25 So, then, drop falsehood and speak truth between man and
26 man, as members one of another. If justly angered, carry
it not to unjust excess; let not the sun set on your fit of
27 passion; for that gives the devil his opportunity. Let the
28 thief thieve no longer, but rather bestir himself to honest
industry, that he may have to impart to any in need.
29 Let no foul word pass your lips, but only such as tends to
edify at the moment and bring a blessing to the hearers;
30 and so abstain from vexing the Holy Spirit of God, who
31 has set His seal on you against the day of your redemption.
32 Away with all asperity, anger and wrath, brawling and
calumny, with every form of malice; and cultivate mutual
kindness and tender feeling, forgiving one another even as
v. 1 God in Christ forgave you. So become imitators of His per-
2 fections as His beloved children; and let all your converse
be in love, even as Christ loved us and gave Himself up
as an oblation and victim on our behalf to bespeak the
Father's acceptance for us.

3 But as for fornication and all impurity or lustful
4 excess, let them not be so much as named among you, as
unbecoming saints; so with offensiveness, flippant talk,

indecent jests, all of them out of keeping ; but let your
5 spirits rise rather in thankfulness. For make up your mind
to this, that every fornicator or impure or licentious man,
who is a sort of idolater, has no inheritance in the kingdom
6 of Christ and of God. Let no one delude you with specious
phrases ; for these are the very things which bring down
7 God's wrath on the sons of disobedience. Beware, then,
8 of partaking their doings. Once, no doubt, ye were all dark
9 within ; now ye are all light in the Lord : behave as chil-
10 dren of light, for that light has its fruit in all goodness, and
uprightness, and truth, showing your approval of what the
11 Lord prefers. And have nothing in common with the baneful
works of darkness—nay, rather lay bare their real character ;
12 for their secret proceedings are too foul for them to own.
13 But all things thus laid bare by the light falling on them
have their moral character clearly manifested ; and in fact
14 every such moral manifestation is itself light : all which may
be illustrated by the saying, " Rouse thee, thou sleeper, and
stand up from among the dead in sin, and Christ shall
throw light upon thee."

15 Take heed, then, to your behaviour, that it be strict, not
16 as heedless but heedful of duty ; seizing every opportu-
17 nity as it arises, for the times abound with evil. Do
not, then, become thoughtless, but lay to heart what the
18 Lord requires ; and don't drench yourselves with wine,
which involves moral ruin, but fill yourselves with the
19 Spirit ; while you hold mutual converse in psalms and
hymns and devout strains, singing and making music in
20 your heart to the Lord ; always on behalf of all giving
thanks to God the Father in the name of our Lord Jesus
21 Christ, deferring one to another in the fear of God :
22 wives, for instance, to your husbands, as to the Lord.
23 Because the husband is the head of the wife, as Christ also
is the Head of the Church, and is Himself the Saviour of
24 that Body saved by Him. But just as the Church submits
herself to Christ, so also should wives to their own husbands
25 in everything. Husbands, love your own wives, even as
Christ also loved the Church and gave Himself up for her,
26 that He might sanctify her, after purifying her by the
27 water-bath of baptism, attended by its form of words ; and

so might Himself present to Himself His Church arrayed in her glory, having no spot or wrinkle or any such thing,
28 but that her holiness should be without a flaw. So ought the husbands to love their own wives as their own bodies.
29 He that loveth his own wife loveth himself. For no one ever yet hated his own flesh, but nourishes and cherishes
30 it, even as Christ does the Church. Because we are members of His body, of His flesh, and of His bones. "For
31 this cause shall a man leave his father and his mother, and shall be joined to his wife, and they twain shall be one
32 flesh." This mystery of the marriage tie is great; and though I refer what I now say to Christ and the Church, still
33 let each of you individually so love his own wife, even as himself, and let the wife see that she reverences her husband.

vi. 1 Children, obey your parents in the Lord, for this is
2 nature's law; and the first commandment with a promise
3 annexed is, "Honour thy father and thy mother, that it may be well with thee, and thou shalt live long on the
4 earth." And, fathers, do not exasperate your children, but bring them up in the schooling and instruction of Christ.

5 Slaves, obey your earthly masters with anxiety and solicitude to do your best, in sincerity of heart, as you would
6 obey Christ Himself; not with eye-service as men-pleasers, but as slaves of Christ, doing with heart and soul what God
7 requires; performing loyal service, as though to the Lord
8 and not to men, and as feeling sure that whatever good any one does, that shall he have repaid him from the Lord,
9 whether he be a slave or free. And you, masters, behave to them in the same spirit, giving up that way of threatening, as knowing that over yourselves too is the Lord in heaven, and social inequalities go for nothing in His sight.

10 I would only add, let the Lord invigorate your efforts
11 through the strength which His might imparts. Put on the whole armour of God, with a view to standing firm
12 against the manœuvres of the devil. Because our struggle is not with flesh and blood, but with principedoms, with high estates, with the powers that wield and marshal this dark world, with the spiritual elements of wickedness sphered
13 above us. This is why you must assume the whole armour of God, that you may be able to make a stand in the day

of evil; and when you have overthrown them all, to be
14 found at your post: keep it, therefore, belted round the
waist with truth, cased in the breastplate of uprightness,
15 shod with that sure foot-hold, the Gospel of peace; mount-
16 ing over all the shield of faith, to enable you to extinguish
17 all the fiery darts of the Evil One. Assume, too, the helmet
of salvation, and that spirit-sword, God's own Word. With
18 sustained prayer and entreaty be always praying in spirit;
and for this same purpose be on the alert with sustained
19 perseverance and entreaty for all the saints; and on my
behalf too, that I may have the gift of ready utterance,
with open mouth and absence of reserve to make known
20 the Gospel-mystery, on behalf of which, although its
ambassador, I wear a chain; that I may plead boldly for
it, as my duty is to do.

21 But that you too may know all about me, and how I
fare, Tychicus, our beloved brother and faithful minister in
22 the Lord, will inform you of the details. I now send him
for this same purpose, that you may be acquainted with
all that concerns us, and that he may cheer your hearts
thereby.

23 Peace to the brethren, and love joined with their faith, from
24 God the Father and the Lord Jesus Christ! May grace
be the portion of all who love our Lord Jesus Christ in
unalloyed sincerity. Amen.

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The hymns will be found in the following books, *Ancient and Modern*, *Bickersteth's Hymnal Companion*, *Church Hymns*, *Irish Church Hymnal*, *Mercer's Hymns*.

After the *Voluntaries* (suggested by the services of the day) the first name is by whom arranged, the second by whom published, with price.

November 25th.

The Twenty-Seventh Sunday after Trinity.

ORGAN VOLUNTARIES.

1. "O taste and see" (Goss). Hiles' "Short Voluntaries," Book XXV. Novello, 1s.
2. "For unto us a child is born" (Handel) Ep. Arranged by Nixon; Novello, 6d.
3. "The people that walked in darkness." Arranged by G. Cooper; Novello, 2s.
4. "And He shall purify" (Handel) 1st E. Less. Arranged by Nixon; Novello, 6d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Come, Holy Spirit, heavenly Dove</i> . . . (Coll.)		247		218	224
<i>Rejoice, the Lord is King</i> . . . (Ep.)	202	517	488	198	329
<i>How bright appears the morning star</i> . . . (Ep.)		527		89	121
<i>Bread of heaven, on Thee we feed</i> (Gos., Holy Com.)	318	388	203		
<i>Days and moments quickly flying</i> . . . (1st M. Less.)	289	85	88		
<i>A few more years shall roll</i> . . . (M. Lessons)	288	82	328	92	537
<i>Jerusalem the golden</i> . . . (1st E. Less. [Hag.])	228	239	395	343	407
<i>The Church has waited long</i> . . . (1st E. Less. [Mal.])		61	508	72	393
<i>The roseate hues of early dawn</i>	229	313	514	333	402
<i>God, Who madest earth and heaven</i>	26	26	22	13	19

Ep. Jer. xxiii. 5. Gos. John vi. 5. Pss. cxix. 33—105.

Less. Eccles. xi. and xii.; James iv.; Hag. ii. 1—10, or Mal. iii. and iv.;
John ix. 1—39.

FEEDING THE MULTITUDE.

BY THE RIGHT REV. THE BISHOP OF OSSORY.

JOHN vi. 12.—"When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost."

THIS miracle of Christ is the only one recorded by the four Evangelists. It evidently had made a deep impression, and no marvel that it did.

I. This miracle was an exhibition of power.

It would have been impossible to persuade five thousand people that

their hunger had been really satisfied unless this had been the case. Thus the miracle carried its own attestation along with it. It was a testimony to the power of Christ. He has the same power still (Matt. xxviii. 18).

II. It was a manifestation of compassion.

"He lifted up His eyes and saw a great company" (ver. 5). "He had compassion on the multitude" (compare Matt. xv. 32). Something very touching in the sight of a great multitude. What hopes, fears, anxieties, are represented by a great crowd! And if they be encompassed by some common sorrow, danger, or want, how all this is intensified [112].

If Christ in His Godhead has all power, Christ in His human nature has a heart to feel for each, and for all [113]; for human sorrow, and human want [114], and most of all for spiritual need (Matt. ix. 36) [115].

III. It set forth a deeper truth.

See the discourse founded upon the miracle (vers. 27—35). 'This is another reason why all the Evangelists record it. It reminds us of our great need, and of God's great supply. His full and free salvation. Christ the bread of life. Christ in His life of obedience, in His atoning death, in His glorious resurrection, the hope of sinful men (vers. 53, 54; 1 Cor. i. 30; Rom. iv. 25).

Do we feel our need of Him? Does a sense of spiritual hunger cause us to cry, "Lord, evermore give us this bread"? (ver. 34; see Matt. v. 6). Full satisfaction is to be found in Christ alone (ver. 35) [116].

IV. Observe the marvellous increase.

Christ "distributed to the disciples, and the disciples to them that were set down;" the miracle took place in the very act of distribution; the fragments exceeded the original supply—twelve baskets.

V. Lessons to be learned.

1. *The privilege and duty of ministers of the Gospel.* To take the bread of life from Christ and to dispense it. A blessed and a happy work, and the mercy goes on increasing and extending from age to age, etc. (missions, Sunday-schools, etc.).

2. *A lesson against waste.* "Gather up the fragments"—of time, of means, of opportunities. Frugality is an aid to generosity. "Let nothing be lost." Practise self-denial for the good of others. Christ and His disciples, perchance, lived on these gathered fragments for several days. Thus small gifts and trifling services may be most important. God claims them, and better still, God accepts them. The widow's mite, no less than Solomon's riches, went to maintain the temple and its services (2 Cor. viii. 12).

3. *The duty and privilege of giving.* "There is that scattereth," etc. (Prov. xi. 24). "More blessed to give than to receive" (Acts xx. 35) [117]. "Freely ye have received, freely give" (Matt. x. 8) [118].

Not that our gifts can repay God. But they can express our gratitude; and they may promote His glory (Ps. xvi. 2, 3). God's blessing is the true enrichment and increase.

November 30th.

Saint Andrew's Day.

ORGAN VOLUNTARIES.

1. "How beautiful are the feet" (Handel). Ep. Arranged by Nixon; Novello, 6d.
2. "Who would not fear Thee." Book XXXIII., Hiles' "Short Vols.," Novello, 1s.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Jesus calls us o'er the tumult</i> . . . (Coll., Gos.)	403	318	404	327	538
<i>How beauteous are their feet</i> . . . (Ep.)		97		116	126
<i>Lord, her watch Thy Church is keeping</i> (1st M. Less.)	362	110	292	74	
<i>From all Thy saints</i> [with proper stanza] (2nd M. Less.)		353	157	348	
<i>To the Name of our salvation</i> . . . (1st E. Less.)	179	523	536	99	
<i>All people that on earth do dwell</i> (1st Lessons, Psalms)	166	490	331	39	28

Ep. Rom. x. 9. *Gos.* Matt. iv. 18. *Pss.* cxliv.—cl.
Less. Isa. liv.; John i. 35—43; Isa. lxv. 1—17; John xii. 20—42.

SATAN'S JUDGMENT.

BY THE REV. JOHN RATE, M.A.

JOHN xii. 31, 32.—"Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me."

CERTAIN Greeks, who had come up to the feast, desired to see Jesus, and conveyed their wishes through Philip and Andrew.

This suggested to our Lord's mind the calling of the Gentiles, and His approaching death, which was to be the life of the world, victory over Satan, and the foundation of the kingdom which from the beginning had been promised to the Messiah.

I. The government of this world, which had been given to the first Adam, had been surrendered by him to Satan, through distrust in and disobedience to God, and by yielding to the deceits of the devil [119]. Hence our Lord repeatedly calls Satan "the prince of this world" [120] (ver. 31, and xvi. 11). He is called "the god of this world," who blinds men's minds, and works in the children of disobedience (2 Cor. iv. 4; Eph. ii. 2; Rev. xii. 3, 9) [121].

II. The overthrow of Satan's kingdom of darkness and the establishment of a kingdom of truth and righteousness was promised, from the beginning, to the second Adam (Gen. iii. 15; Ps. ii.; Isa. xi.; Dan. ii., vii).

The judgment and casting out of "the prince of this world" was now on the eve of accomplishment.

III. The means by which this end was to be attained were not conquest or worldly policy. The devil attempted, by suggesting such methods, to gain "the last Adam" as his vassal, as he did the first (Matt. iv. 8—10) [122]. But our Lord rejected the temptation with abhorrence. The kingdom had been lost through unbelief, disobedience, and self-gratification: it must be regained only by faith, obedience, and self-denial. The way to the kingdom was by "obedience unto death, even the death of the cross" [123]. It was "through death" that Christ "overcame him that had the power of death," *i.e.*, the devil, and delivered the world from his sway (ver. 32; Heb. ii. 14, 15) [124].

1. By manifesting the love of God for a lost world (John iii. 16; Rom. v. 8—10; 1 John iii. 16, and iv. 9).

2. By vindicating the justice of God in the remission of sin (Rom. iii. 24—26).

3. By setting a perfect example of self-sacrifice, humility, condescension, and love.

He thus casts out "the prince of this world," and establishes His own kingdom in the hearts of men (2 Cor. v. 14, 15).

If we would have part in His kingdom, we must follow Him in the path of self-denial. If we would be with Him where He is, to behold His glory and to share in it, we must walk in His footsteps (John xii. 25, 26; 2 Tim. ii. 11, 12; Rev. iii. 21).

Suggested Topics for Courses of Advent Sermons.

BY THE VENERABLE THE ARCHDEACON OF SARUM.

I.

WATCHFULNESS FOR THE LORD'S COMING NECESSARY AT ALL TIMES.

(Mark xiii. 35.)

- | | |
|-----------------|--------------------|
| 1. At even. | 3. At cockcrowing. |
| 2. At midnight. | 4. In the morning. |

II.

ADVENT DUTIES.

- | | |
|-------------------|------------------|
| 1. Watch for God. | 3. Work for God. |
| 2. Pray to God. | 4. Live for God. |

ST. PAUL'S ADVENT TEACHING.

(2 Cor. v. 10.)

1. Persons to be judged. "We must *all* appear."
2. The Judge. "Before the judgment seat of Christ."
3. The Sentence. "According to that he hath done."
4. " " "Whether it be good or bad."

BY THE VENERABLE THE ARCHDEACON OF AUCKLAND.

III.

OUR PREPARATION.

(Phil. iii. and iv.)

1. "We look for the Saviour" (iii. 20).
2. "Our conversation is in heaven" (iii. 20).
3. "Enemies of the cross of Christ" (iii. 18).
4. "Who shall change our vile body" (iii. 21).
5. Christmas Day. "Rejoice in the Lord alway" (iv. 4).
6. Last Sunday in the year. "The Lord is at hand" (iv. 5).
7. First Sunday in the new year. "Be careful for nothing" (iv. 6).

IV.

THE LORD'S COMING.

(2 Cor. v. 1—10.)

1. "At home in the body, absent from the Lord" (ver. 6*).
2. "Absent from the body, present with the Lord" (ver. 8).
3. "Clothed upon with our house which is from heaven" (ver. 2).
4. "We must all appear before the judgment seat of Christ" (ver. 10),
or Death, Hades, Resurrection, Judgment.

* This is treated in connection with vers. 16—18 of the previous chapter.

V.

CHRISTMAS TEXTS.

1. "The Prince of peace" (Isa. ix.).
2. "No room for Him in the inn" (Luke ii. 7).
3. "Christ's coming a light to the world" (Isa. ix. 2).
4. "The Angels' song" (Luke ii. 13, 14).

VI.

NEW YEAR'S TEXTS.

1. The past and the future (Phil. iii. 13).
2. The fleeting and the permanent (Eccles. i. 4).
3. A living sacrifice (Rom. xii. 1).
4. My presence (Exod. xxxiii. 14).

BY THE REV. EDWARD GIRDLESTONE, M.A., CANON RESIDENTIARY OF
BRISTOL, AND VICAR OF OLVESTONE.

VII.

OUR ADVENT TO THE FUTURE.

1st Sunday.—Matt. ix. 12. The Physician “is at hand;” do not defer till too late to send for Him. When He has prescribed, do not reject His medicine because it is nauseous, or the diet because it is not rich enough; do not trust to nostrums of your own, but do what He bids you.

2nd Sunday.—1 Cor. iv. 1, 2. The presbyter of the Church of England, a minister, a steward, not a priest; resist priestcraft.

3rd Sunday.—1 Cor. iv. 3—5. Judgment of man fallible, of God infallible; the infallible written word of God the only safe test for self-examination in preparation for the day of judgment.

4th Sunday.—Rev. iii. 3. The certainty, possible nearness, and suddenness of judgment; suddenness of death, if we are of the number who will not be alive at Christ's coming.

Christmas Day.—Luke ii. 10. Sir Christopher Wren's epitaph in St. Paul's is “circumspice,” look around; in like manner the best proof of the reality of the event commemorated on Christmas Day, viz., the birth of Christ, may be found in “looking round” and seeing the peculiar way in which Christmas Day is kept; let us look at this way in detail, and apply it.

December 31st.—Job vii. 6. “My days are swifter than a weaver's shuttle.” The shuttle of life given by God, not to produce a gaudy and deceitful fabric, but a substantial fabric, such as will bear the scrutiny of the all-seeing Judge.

BY THE REV. SAMUEL GARRATT, M.A., HONORARY CANON OF NORWICH,
VICAR OF ST. MARGARET'S, IPSWICH.

VIII.

THE GLORIOUS APPEARING.

1. In its bearing on the Church of God in Christ (Mark xiii. 26, 27).
2. In its bearing on Christendom (Luke xvii. 35).

3. In its bearing on Judah (Zech. xii. 10).
 4. In its bearing on heathendom (Isa. lx. 3).
- Christmas Day. The appearing in humility (Luke ii. 11, 12).
New year. Yesterday and to-day and for ever (Heb. xiii. 8).

IX.

A FOURFOLD MESSAGE.

1. Hold the crown (Rev. iii. 11).
2. Keep the book (Rev. xxii. 7).
3. Seek the prize (Rev. xxii. 12).
4. Say "Amen" (Rev. xxii. 20).

BY THE REV. LEWIN TUGWELL, HONORARY CANON OF ROCHESTER,
RECTOR OF ST. MARY-LE-STRAND, LONDON.

X.

THE CIRCUMSTANCES OF THE ADVENT.

The speedy second advent of our Lord (Rev. xxii. 12).

The exact time of His second coming unknown to any but to the Father (Matt. xxiv. 36, 37).

A caution to believers not to sleep as do others (1 Thess. v. 6).

A twofold serious question (Mal. iii. 2).

Those who will accompany our Lord at His second appearing (Zech. xiv. 5).

Waiting and rejoicing believers (Isa. xxv. 9).

XI.

THE TIME OF THE ADVENT.

Christmas Day.

The Word made flesh the plenitude of grace and truth (John i. 14).

Bethlehem Ephratah exalted (Micah v. 2).

The key of the house of David (Isa. xxii. 22).

The insufficiency of the law, the all-sufficiency of Christ (Rom. viii. 3).

The almighty Saviour (Isa. lxiii. 1).

The endless duration and blessedness of Christ's kingdom (Ps. lxxii. 17).

XII.

THE WAITING FOR THE ADVENT.

The New Year.

The duty of entering into covenant with God (Deut. xxix. 12, 13).

The Church in the wilderness, her necessity and her provision (Isa. xliii. 20).

The urgent need of seeking the Lord without delay (Hosea x. 12).

The unknown future, the shortness and uncertainty of life (Jas. iv. 14).
 Protection and strength equal to the day (Deut. xxxiii. 25).
 A sure and gracious promise of aid (Exod. iii. 12).

BY THE REV. JAMES VAUGHAN, M.A., PREBENDARY OF CHICHESTER,
 INCUMBENT OF CHRIST CHURCH, BRIGHTON.

XIII.

ADVENT—CALLS.

1. To God (Isa. i. 18).
2. To repentance (Matt. iii. 2).
3. To duty (Luke iii. 10).
4. To expectation (Luke iii. 16).

XIV.

ADVENT—ATTRIBUTES.

1. Necessity of Advent (Isa. lxiii. 5).
2. Sufficiency of Advent (John xvii. 4).
3. Responsibility of Advent (Heb. vi. 3).
4. Joy of Advent (Luke ii. 10).

BY THE REV. SAMUEL J. EALES, M.A., PRINCIPAL OF ST. BONIFACE
 COLLEGE, WARMINSTER.

XV.

THE TARES IN THE FIELD.

1. The good seed sown (Matt. xiii. 24).
2. The sowing of the tares (ver. 25).
3. The growing together (ver. 30).
4. The end of the tares (ver. 30).

XVI.

THE CHRISTIAN'S TRAINING FOR GLORY BY THE
 TRIALS OF THIS LIFE.

1. The benefit of adversity (Ps. cxix. 71).
2. Adversity rightly used unites man's will with God's (Rom. v. 3).
3. Adversity strengthens and enriches the Christian character (Rom. v. 4).
4. Adversity, therefore, brings the Christian into the likeness of Christ, which is to save him (Col. i. 27).

XVII.

THE SECOND COMING OF CHRIST.

1. Its signs (Isa. xi. 12; Matt. xxiv. 24; Isa. xl. 4).
2. The preparation for it, by repentance and amendment (Matt. iii. 2).
3. The suddenness of it at the last (1 Thess. v. 2, 4).
4. Judgment the purpose of the second coming (Rev. xx. 12).

BY THE REV. EDMUND HEALD, OF ST. CATHERINE'S, WIGAN.

XVIII.

FROM THE ADVENT COLLECTS.

1. The great humility of Christ in His advent to our world (Gal. iv. 4; 2 Cor. viii. 9; Phil. ii. 7—11).
2. The object of Christ's second advent. To judge the quick and the dead (2 Tim. iv. 1; Matt. xxv. 31, 32; Acts x. 42; 2 Cor. v. 10).
3. The Scriptures, given by inspiration, bear testimony to the office of Christ (2 Tim. iii. 16; John v. 39; Rev. xix. 10).
4. Looking for that blessed hope (Titus ii. 13; Col. i. 5; Heb. vi. 18; 1 John iii. 3).
5. The preparation for Christ's advent (John i. 23; 2 Cor. xi. 2; Col. i. 28).
6. The stewards of God's mysteries (Luke xii. 42; 1 Cor. iv. 1; Luke viii. 10; 1 Cor. ix. 16).
7. A people prepared for the Second Advent (Col. i. 28; 1 Cor. i. 7; 2 Thess. i. 7, iii. 5).
8. The race (Heb. xii. 1; 1 Cor. ix. 24; Phil. iii. 13, 14).

XIX.

FROM THE ADVENT EPISTLES AND GOSPELS.

1. The night of this dispensation—the day of the future (Rom. xiii. 12; 1 Thess. v. 2; 2 Pet. iii. 12).
2. The King revealed to Israel (Matt. xxi. 5; John i. 31, 49; Matt. xxiii. 39).
3. The root of Jesse, the King of the Gentiles (Rom. xv. 12; Luke ii. 32; Eph. iii. 6).
4. The second advent of Christ, the Church's day of redemption (Luke xxi. 28; Rom. viii. 32, 33; Eph. iv. 30).
5. The coming of the Lord, the revealing of secrets (1 Cor. iv. 5; Luke xii. 2; 1 Cor. iii. 13).
6. The evidence that Messiah had come (Matt. xi. 4; John iii. 2, v. 36).
7. The near approach of the Second Advent. Its personal effects (Phil. iv. 5; Matt. xxiv. 33; 2 Pet. iii. 11, 12; 1 John iii. 3).
8. To prepare the way of the Second Advent by revealing the office of Him who is coming (John i. 23, 31; 2 Cor. v. 11; 2 Thess. i. 7—10; Rev. xix. 11—16).

ANONYMOUS.

XX.

THE ADVENTS.

1. The First Advent foretold in Prophecy.
2. The First Advent foreshadowed in Type.
3. The First Advent accomplished in Fact.
4. The Second Advent.

December 2nd.

The First Sunday in Advent.

ORGAN VOLUNTARIES.

1. "Sleepers, wake!" (Mendelssohn) Epistle. Arranged by Best; Novello, 2s.
2. "The night is departing" (Mendelssohn) Ep. Arranged by Elliott; Novello, 1s. 6d.
3. "Comfort ye" (Handel). Arranged by E. Stirling; Augener and Co., 1s. 6d.
4. "And the glory of the Lord" (Handel). Arranged by Hiles; Novello, 1s. 6d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Soldiers of Christ, arise</i> (Coll., Ep.)	270	319	501	377	367
<i>Ye servants of the Lord</i> (Ep.)	268	57	562		299
<i>All glory, laud, and honour</i> (Gos.)	98	160	113	159	
<i>Rock of ages, cleft for me</i> (1st M. Less.)	184	133	490	165	177
<i>Great God, what do I see</i> (2nd M., 1st E. Less.)	52	66	375	77	92
<i>Day of wrath! O day of mourning!</i> (1st E. Less.)	398	68	355		
<i>Hark, the glad sound</i> (1st E. Less. [alt.])	53	54	68	65	59
<i>O Jesu, Thou art standing</i> (2nd E. Less.)	198	156	451		
<i>On Jordan's bank the Baptist's cry</i>	50		71	68	74
<i>Hosanna to the living Lord</i>	241	190	383	195	58

Ep. Rom. xiii. 8. *Gos.* Matt. xxi. 1. *Pss.* ix.—xiv.
Less. Isa. i.; 1 Pet. iv. 7; Isa. ii., or iv. 2; John xii. 20.

THE DRAWING NIGH OF SALVATION AND JUDGMENT.

BY THE REV. EDWARD HICKS, B.A., VICAR OF ST. STEPHEN'S,
 SHEFFIELD.

ROM. xiii. 11.—"Now is our salvation nearer than we believed." [Ep.]
 MATT. xxi. 5.—"Behold, thy King cometh unto thee." [Gos.]

A THREEFOLD solemn truth often overlooked, viz. :—

- (1) Salvation is progressive in character.
- (2) Judgment also is progressive.
- (3) Salvation and judgment go hand in hand.

I. Salvation progressive.

The atonement of Christ, His resurrection and ascension, "finished"

indeed our salvation in the objective sense. But there is the subjective side. Our acceptance of the message of peace, the Spirit's work within, our perfect redemption in body, soul, and spirit [125] at the actual coming again of Christ to earth (Heb. vi. 1; 2 Pet. iii. 18) [126].

All this wrapped up in "salvation;" and the last thought being the greatest, and all-embracing, claims the name *par excellence*. And this St. Paul speaks of as being "nearer now than when we believed" (the *aorist*, and so, "when we once for all accepted Christ by faith"). Saved by faith, *then*; but the fulness of joy only known at the "glorious appearing" (Titus ii. 11—13, etc.).

II. Judgment progressive. Not confined to final sentence upon an unprofitable church or unbelieving world. Judgment, like salvation, comes step by step, season upon season, till the formed vessel is "fitted" to honour or destruction. In Matt. xxiv., xxv., destruction of Jerusalem and final judgment seem inextricably mingled. It is but because the vast mountain of the coming, the judging, is seen in the distance *as one*; on nearer view, range is found to succeed range, till the crowning peak, often temporarily hidden, is revealed in its grandeur.

"Thy King cometh." He came then, seen. He has come since, unseen. He is yet to come, seen of all, both to salvation and to judgment. (See lessons for this day, especially Isa. ii.) [127.]

III. Salvation and judgment go hand in hand.

"Thy King cometh." Announcement of long-looked-for salvation. But Malachi had said, "Who may abide the day of His coming?" In literal fulfilment He came "meek, and sitting upon an ass's colt," but He came weeping. Jehovah came to His temple, yes, and claimed it, but in the terrible words, "My house . . . ye have made it a den of thieves." Salvation came, but was found to be for judgment, terrible, swift, sweeping, and "the day that burned as an oven" followed apace on the actual presence of the "Desire of all nations."

So, when He comes again, it will be "unto salvation" for some, "in flaming fire" for others (Heb. ix. 27, 28; 2 Thess. i. 7—10) [128].

Application. The crises in lives of nations, churches, individuals, are seasons both of grace and judgment (Dan. v. 25—28). The laws of progress and moral crystallization are ever at work. History of Israel is that of grace and judgment ever following, ever enfolding each other. So the marked eras of triumph or fall in the Church, the Reformation, the shaking even now of long-formulated ideas. "The Judge standeth before the door." The "word spoken" shall judge (see whole of John xii.). The final judgment will not impose an arbitrary sentence

upon the judged *from without*; it will reveal them as they are *within*. It will be the manifestation of the truth, confirmed by the voice of conscience, and so irrevocably just.

December 9th.

The Second Sunday in Advent.

ORGAN VOLUNTARIES.

1. "O Thou that tellest" (Handel) Epistle. Arranged by E. J. Westrop; Novello, 6d.
2. Overture (Spohr's "Last Judgment") Gospel. Arranged by Best; Novello, 2s.
3. "Rejoice greatly." No. 12, Westbrook's "Organ Voluntaries," Novello, 1s. 6d.
4. Fugue in D Minor (Bach). Ditto.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Father of mercies, in Thy word</i> . . . (Coll.)		261		239	250
<i>O Word of God incarnate</i> . . . (Coll., Ep.)		263	462	236	549
<i>The Church has waited long</i> . . . (Gos.)		61	508	72	393
<i>Lord, in this Thy mercy's day.</i> . . (1st M. Less.)	94	488	419	161	
<i>Hail to the Lord's Anointed</i> . . . (1st E. Less.)	219	113	379	107	480
<i>O quickly come, dread Judge of all</i> (1st E. Less. [alt.])	204	60	474		
<i>The Church's one foundation</i> . . . (2nd E. Less.)	215	285	509	335	578
<i>Lo! He comes with clouds descending</i> . . .	51	64	69	76	93
<i>O where shall rest be found?</i> . . .		344		139	394
<i>All hail the power of Jesu's Name</i> . . .	300	499	330	252	309

Ep. Rom. xv. 4. *Gos.* Luke xxi. 25. *Pss.* xliv.—xlix.
Less. Isa. v. ; 1 John ii. 15 ; Isa. xi. 1—11, or xxiv. ; John xvii.

THE GIFT OF THE SCRIPTURES.

BY THE REV. HILTON BOTHAMLEY, M.A., VICAR OF ST. STEPHEN'S,
 LANSDOWN, BATH.

ROM. xv. 4.—"Written for our learning."

YES, for us, *even us, who are all of us here alive this day* (Deut. v. 3).

Whatsoever things, primarily the Old Testament Scriptures; but on these the completed Scriptures of the New Testament confer fresh power and shed fresh light.

Both, all, are written for *us*, and given to *us*, as to no other generation of men.

For what has been the history of the Scriptures in the past?

Locked up in languages little understood of the people [129].

Or translated, indeed; but their use discouraged or limited, by authority (sixteenth century), by general neglect (eighteenth century).

Or sealed through ignorance and lack of education. "*I am not learned*" (Isa. xxix. 12).

Or through want of needful helps to explanation.

Which of these hindrances can we now allege? Not one.

The Scriptures urged on our attention; the holy book widespread everywhere through our land. Explanations, helps, abounding; all this a clear proof that the message is from God unto us. The herald not only makes the general proclamation to whom his voice may reach, but the printed document, *To proclaim the acceptable year of the Lord*, is delivered at every man's door, or may be had for the stretching out of any man's hand [130].

Adapt Eph. iii. 5, "*Which in other ages was not made known unto the sons of men, as it is now revealed.*"

The two words, WRITTEN and LEARNING, herein claim our attention.

I. The message is WRITTEN, written down, not left to lose itself by being perpetuated through tradition—"that thou mightest know the certainty of those things" (Luke i. 4). Written, that all the children of God may be formed on the same pattern by *all eating the same spiritual meat* (cf. Jer. xv. 16, etc.); that there may be likeness and therefore communion between all saints—"like-minded" (ver. 5).

And what is written?

The various and progressive dealings of the Lord with His people.

The lives of one saint and another; their victories, weaknesses, testimony, experiences (Psalms), expectation (Prophets); in short, the developments and scintillations (2 Pet. i. 19) of faith [131].

Then the birth of the Christ, *when the fulness of the time was come*, the central point of the history of the Church and of the world (Luke ii. 32).

The welcome He received from those who *looked for redemption*. "*We have found HIM*" (John i. 45).

The crucible of discipline through which these believers passed, which spiritualised their whole being, and made them "*able ministers of the new covenant . . . of the Spirit*" (2 Cor. iii. 6; v. 16).

The falling of man repaired in the rising of Christ (1 Cor. xv. 22; Rom. v. 21).

Written lastly, the beginning and the end, the old creation and the new (Gen. i. 1; Rev. xxi. 1), after which unenlightened man has so curiously inquired and anxiously sought, but in vain [132].

II. And all this for our LEARNING. Surely this message, the *word of this salvation sent*, in its interest, grace, hope, has a claim on every man.

Let each then apply himself not only to *hear*, but *read*, *mark*, etc. [133] (Collect). Whoso stops at *hearing* only, let him remember Mark iv. 15.

But the learner needs a teacher, and the Teacher is at hand, to *expound*

in all the Scriptures the things concerning Himself. He has a personal interest in every scholar. Have I learnt of Him? Am I learning still? Is my knowledge leading me to Him for life? (John v. 39, 40) [134].

"The Scriptures present us with a lively picture of the mind of the Holy One, and in them Christ is brought before us, speaking, healing, dying, rising, in a word complete; so that we should see Him less perfectly were we to behold Him with our eyes" (Erasmus)* [135].

With a prayer we close: "That it may please Thee to give to all Thy people increase of grace, to hear meekly Thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit."

December 16th.

The Third Sunday in Advent.

ORGAN VOLUNTARIES.

1. "He that shall endure" (Mendelssohn) Gospel. Arranged by Steggall; Novello, 1s.
2. "Thanks be to God" (Handel). Arranged by Stone; Brewer, 1s. 6d.
3. "I waited for the Lord" (Mendelssohn). Arranged by Lott; Novello, 1s. 6d.
4. Benedictus (Schubert) Gospel. Arranged by Prout; Augener, 1s.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Lord, her watch Thy Church is keeping</i> . . . (Coll.)	362	110	292	74	
<i>Ye servants of the Lord</i> . . . (Ep.)	268	57	562		299
<i>Hark, a thrilling voice is sounding</i> . . . (Gos.)	47		67	67	
<i>Jesu, Thou joy of loving hearts</i> (1st M. Less., Holy C.)	190	376	403	362	316
<i>Day of wrath! O day of mourning!</i> . . . (2nd M. Less.)	398	68	355		
<i>Glorious things of thee are spoken</i> . . . (1st E. Less.)		284	368	336	400
<i>For ever with the Lord</i> . . . (1st E. Less. [alt.])	231	237	363	400	
<i>Hark, my soul, it is the Lord</i> . . . (2nd E. Less.)	260	297		314	
<i>The Lord of might, from Sinai's brow</i> . . . (Psalms)		67		181	91
<i>Pleasant are Thy courts above</i> . . . (E. Psalms)	240	202	483	41	

Ep. 1 Cor. iv. 1. *Gos.* Matt. xi. 2. *Pss.* lxxix.—lxxxv.

Less. Isa. xxv.; Jude; Isa. xxvi., or xxviii. 5—19; John xxi.

FAITHFUL IN LEAST.

BY THE REV. HENRY F. MARTIN, M.A., RECTOR OF KILLESHANDRA,
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1 COR. iv. 1, 2.—"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful."

THE ministers of the Gospel are—I. The rowers (ὑπηρέτης) in Christ's ship. II. The stewards (οἰκονόμος) in Christ's house.

* The original is quoted by Westcott and Hort at the opening of their edition of the Greek Testament.

- I. Their duties, as such, are to see that (so far as in them lies)
1. The ship speeds on its course.
 2. No sleeping soul falls overboard.
- II. To feed each individual one with his portion of meat in his season.

When the minister speaks and acts with the authority that belongs to his office, it is the duty of the people

1. To take heed that they do not impede the progress of the ship.
2. To rouse from their slumbers.
3. To take for their nourishment the heavenly food which is dispensed to them.

Consider the great dignity, importance, and blessedness of the ministerial office. When the Apostles rowed, and Christ was at the helm, how honoured they must have felt, how often they must have glanced up at His face to see if, as they strained every nerve and muscle, they were pleasing Him.

When they fed the multitudes in His presence, how forcible must have been the conviction that to omit to feed even one would be treason against Him who had given into their hands what they should give to the people.

Let this thought be continually present in the minds of ministers: We hold our office *from God, for the good of man.*

Further, seeing that God has now made known those truths which were once hidden (*μυστηριον*), they are to be used for the daily food and nourishment of the awakened sinner (as well as for arousing him from the sleep of death). These mysteries are the facts about Christ and His work.

Let us prepare His way

1. By removing all obstacles to the right reception of these truths.
2. By making Him known in all the manifold power and glory of His offices.
3. By praying for the Spirit, to prepare and turn men's hearts.
4. By living Christ. [The prayer in the Litany for the clergy is that they may set forth God's truth "*both by their preaching AND living.*" The prayer offered up by clergy and laity alike is that "we may show forth Thy glory, *not only with our lips, but IN our lives.*"]
5. By looking for and hastening His coming (2 Pet. iii. 12, New Version, margin).

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

112. Crowd, its nature and tendencies.—There is something inexpressibly animated and yet awful about a crowd. Some unusual attraction has brought the vast assembly together from all points of the compass, and so long as discretion and order prevail, the sight is exceedingly pleasant and inspiring. But let passion and disorder gain the ascendancy, and nothing appears so awful and distressing. Yet the Maker of human hearts can still them at a moment, as the God-man did the turbulent waves of Galilee. “He stilleth the noise of the sea, the noise of their waves, and the tumult of the people.” *E. Davies.*

113. Christ, benevolent character of.—In the beautiful character of the blessed Jesus there was not a more striking feature than a certain sensibility which disposed Him to take part in every one's affliction to which He was a witness, and to be ready to afford it a miraculous relief. He was apt to be particularly touched by instances of domestic distress, in which the suffering arises from those feelings of friendship, growing out of natural affection and habitual endearment, which constitute the perfection of man as a social creature, and distinguish the society of humankind from the instinctive herdings of the lower animals. *Bishop Horsley.*

114. Christ, His open heart.—The heart of Christ is as open as the heavens in summer, and there outshines from that heart a sunlight of love that brings forth from the hearts of men on earth all sweet and pleasant growths—flowers and fruits of righteousness; and it is what the Gospel has done, what it is doing, and what it can do, that justifies our confidence in it.

115. Christ in the cornfield.—There is nothing more suggestive to me than a cornfield, whether it be in the deep green of July or when the husbandman puts in his sickle to gather in the golden ear. In St. Matthew we read of our Lord walking in the cornfield. It was on the Sabbath day. The disciples who went with Him were hungered, and at His will they took the ears of corn and ate. The Lord Jesus Christ not only then but always walks in the cornfield, in the wheatfield, and wherever men are trying to make a living; and He is interested in everything they gain and interested in everything they lose.

116. Food for souls.—Effort has been made to feed those spiritually dying with the poesies of rhetoric, and the sugar-plums of spiritualism, and the confectionery of sentimentalism. Our theology has been sweetened, and sweetened, and sweetened, until it is as sweet as ipecacuanha, and as nauseating to the regenerated soul. What is wanted is bread—just as God mixes it—unsweetened, plain, homely, unpretending, yet life-sustaining bread. Better the smallest crumb of this that ever fell from the Master's table than anything the world can give you.

117. Christian charity.—He that believeth truly in Christ succoureth the poor members of Christ. He leaveth no man comfortless. He goeth about to hurt no man, but studieth to profit all men. He wisheth and procureth no less goodness to others than he doth to himself. For out of sincere faith cometh charity, insomuch that he who believeth truly in God can never be without it. *Bacon.*

118. Spiritual hunger.—All the nations are famine-struck by sin. They are dying for bread. Here comes through the gates a glorious supply—not one loaf, but an abundance for all, pardon for all, strength for all, sympathy for all. Will you have this bread that came down from heaven, and which if a man eat he shall never hunger?

119. Satan, his snares.—

Satan is busy in planting
Snares in thy substance, snares attend thy want ;
Snares in thy discredit, snares in thy disgrace ;
Snares in thy high estate, snares in thy base ;
Snares in thy quiet, snares in thy commotion ;
Snares in thy diet, snares in thy devotion ;
Snares above thy head, and snares beneath ;
Snares in thy sickness, snares in thy death.

Francis Quarles.

120. Satan, the pride of.—There is something to me almost awful in meeting suddenly in the works of Lord Byron so great and solemn a truth as is expressed in that speech of Lucifer, "He who bows not to God hath bowed to me!" *Dr. Arnold.*

121. Religion and crime, the growth of.—The Rev. Legh Richmond was asked how we were to reconcile the increase of religion with the acknowledged growth of crime, as evinced in our courts of justice. He answered: "Both are true. Bad men are becoming worse, and good men better. The first are ripening for judgment, the latter for glory. The increase of wickedness is, in this respect, a proof of the increase of religion. The devil is wroth, knowing that his time is short."

122. Satan and his disguises.—It is observed by some that God never suffered the devil to assume any human shape but with some character whereby his body might be distinguished from the true body of a man ; and surely the devil cannot so exactly counterfeit an angel of light but that by a discerning mind he may be distinguished from him ; as they say a beggar can never act a prince so cunningly but that his behaviour, sometimes sliding into the coarse way and principles of his education, will betray the meanness of his pedigree to one of a truly noble extraction.

123. Cross, significance of the.—Such is the mysterious cross which you see borne towards Calvary. It is the sepulchre of a world ; for the innumerable host of those that are saved died, in the eye of God, with Christ upon it. It is the conductor which carries off the destroying flash from our race, by His attracting it upon Himself ; the tree of life, the leaves of which are for the healing of the nations. *Krummacher.*

124. Soldiers of the cross.—There was once a grand soldier who, being late in the field of battle, pressed forward with great eagerness for the fray, praying the gods that the fight might not be over before he arrived upon the scene of action, that so he might share the dangers and toils of the strife. Too many act upon the contrary principle of laying down their arms while others fight, and then, as the spoils are divided, entering in to take their share. But “we must fight if we would reign.” The true soldier of the cross courts the battle-field, longs for the strife, and waits at once in expectation of the struggle and the crown.

125. Salvation, its source.—I am saved by the Father in a way of providence, I am saved by the Son in a way of redemption, and I am saved by the Spirit in a way of regeneration.

126. Grace is all in all.—Every good thing that is in a Christian not merely begins, but progresses and is consummated by the fostering grace of God, through Jesus Christ. If my finger were on the golden latch of paradise, and my foot were on its jasper threshold, I should not take the last step, so as to enter heaven, unless the grace which brought me so far should enable me fully and fairly to complete my pilgrimage.

127. Christ's three comings.—The coming of Christ is not one but manifold. . . . The reality and the meaning of these comings are clear to faith, but like the presence of Christ Himself, they are hidden from the world. None but believers saw the risen Christ during the forty days ; none but believers see Christ in the great changes of human affairs. But beyond all these preparatory comings there is a day when “every eye shall see Him, and they also which pierced Him.” *Canon Westcott.*

128. Judgment, final, its purpose.—The judgment of Christ, the Son of man, is the revelation of things as they are. His judgment does not change the judged ; it simply shows them.

129. Scriptures in the common tongue.—An old divine says : It is no small mercy to have our Father's will in our mother tongue.

130. Bible, Cromwell's.—By the especial command of Cromwell, every man in his army carried a "Soldiers' Pocket-Bible" with him, wearing it generally near his heart. It was a single sheet, of sixteen pages, containing selections from Scripture, in eighteen chapters, each with an appropriate heading, as, *e.g.*, A soldier must not doe wickedly. A soldier must pray before he goe to fight. A soldier must love his enemies, as they are his enemies, and hate them as they are God's enemies (Matt. v. 44 ; 2 Chron. xix. 2 ; Ps. cxxxix. 21, 22).

131. Imperfections of the saints.—I thank Thee for the spots upon the moon, for the prevarications of Abraham and the falsehood of Jacob, for the crime of David and the impiety of Peter. We must have despaired had not these hoped.

132. Scriptures, their Divine Author.—The Inditer of the Scriptures did know four things which no man attains to know, which are, the mysteries of the kingdom of glory ; the perfection of the laws of nature ; the secrets of the heart of man ; and the future succession of all ages.

Lord Bacon.

133. Scriptures, their capacity.—When we read the Bible, we must always remember that, like the holy waters seen by Ezekiel (chap. xlvii.), it is, in some places, up to the ankles ; in others, up to the knees ; in others, up to the loins ; and in some, a river too deep to be fathomed, and that cannot be passed over. There is light enough to guide the humble and teachable to heaven, and obscurity enough to confound the unbeliever.

Cecil.

134. Scripture, the key of.—"The secret of the Lord is with them that fear Him" is a text which to ungodly man must appear absurd, as he has no experience or comprehension of its truth. The good man comprehends, and feels it too. Thus the Scriptures, like the cloudy pillar which it records, are light to the true Israelite, but dulness to the Egyptians.

Young.

135. Scriptures, the source of life.—The Holy Scriptures are the fountains of the water of life.

Lord Bacon.

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

BY THE REV. GEORGE RAWLINSON, M.A., CAMDEN PROFESSOR OF ANCIENT HISTORY, OXFORD; CANON OF CANTERBURY CATHEDRAL.

XI.

NOTICES IN DANIEL, ISAIAH, JEREMIAH, AND EZEKIEL.

It is proposed in the present paper to bring together the scattered notices in Scripture bearing upon the general condition of Babylon, the character of its government, and the manners and customs of its people; and to inquire how far profane history confirms or illustrates what Scripture tells us on these matters. A certain number of the points have necessarily been touched in some of the earlier articles of the present series, and thus it will be impossible to avoid a certain amount of repetition; but the endeavour will be made to pass lightly over such topics as have been already put before the reader, and thus to reduce the repetition to a minimum.

We have noticed indirectly, in connection with its commerce, the great wealth of Babylon. Isaiah calls it emphatically "the *golden city*" (Isa. xiv. 4), or "the exactress of gold," as the passage may be rendered literally. Jeremiah compares Babylon to "a *golden cup* in the hand of the Lord" (Jer. li. 7), and calls her "abundant in treasures" (ib. ver. 13), declaring moreover that, at her fall, all those who partook of her spoil should be "satisfied" (ib. l. 10). In Daniel the Babylonian kingdom is typified by the "head of gold" (Dan. ii. 38), and the opulence of the monarch is shown by the enormous size of the image, or rather pillar, of gold which he set up, a pillar ninety feet high by nine feet wide (ib. iii. 1). The inscriptions are in accordance. Nebuchadnezzar tells us that he brought into the treasury of Merodach at Babylon "wares, and ornaments for the women, silver, molten gold, precious stones, metal, *umrit-gana* and cedar wood, a splendid abundance, riches and sources

of joy.”* The temple of Merodach he “made conspicuous with fine linen, and covered its seats with splendid gold, with lapis lazuli, and blocks of alabaster.”† Its portico “with brilliant gold he caused men to cover; the lower threshold, the cedar awnings with gold and precious stones he embellished.”‡ And the rest of his sacred buildings were adorned similarly.§

The primary source of the wealth of Babylon was its agriculture. Herodotus tells us that the yield of grain was commonly two hundred-fold, and in some instances three hundred-fold.|| Pliny asserts that the wheat-crop was reaped twice, and afterwards afforded good keep for beasts.¶ When Babylonia became a province of the Persian Empire, it paid a tribute of a thousand talents of silver,** and at the same time furnished the entire provision of the court during one-third of the year.†† Notwithstanding these calls upon them, its satraps became enormously wealthy.‡‡ To the wealth obtained by agriculture is to be added that derived from commerce, and from conquest. Both of these points have already engaged our attention, and we have seen reason to believe that the gains made were in each case very great. Scripture makes allusion to the agricultural wealth of the country, when it enumerates among the chief calamities of the final invasion the “cutting off of the sower, and of him that handled the sickle in the time of harvest” (Jer. l. 16); and again when it makes special mention of the “opening of the granaries” as a feature in the sack of the city (ib. ver. 26). The commercial wealth is implied in the description of Babylon as “a city of merchants” (Ezek. xvii. 4), and of Babylonia as “a land of traffick” (ib.). The wealth derived from conquest receives notice in the statement of Habakkuk, “Because thou hast spoiled many nations, all the remnant of the people shall spoil thee” (Hab. ii. 8), and is illustrated by the narrative of Kings (2 Kings xxv. 13—17). Nebuchadnezzar alludes to it when he says, “A palace for my royalty in the midst of the city of Babylon I built . . . tall cedars for its porticoes I fitted . . . with silver, gold, and precious stones I

* “Records of the Past,” vol. v., pp. 116-7.

† Ibid., p. 117.

‡ Ibid., pp. 119-20.

§ Ibid., vol. vii., pp. 72, 75-6.

|| Herod., i. 193.

¶ Plin. *H.N.*, xviii. 17.

** Herod., iii. 92.

†† Ibid., i. 192.

‡‡ Ibid.

overlaid its gates . . . *I valiantly collected spoils*; as an adornment of the house were they arranged and collected within it; trophies, abundance, royal treasures, I accumulated and gathered together;”* and again, “*Gatherings from great lands I made*; and, like the hills, I upraised its head.”†

Among the spoil which was regarded as of especial value were scented woods, more particularly cedars, and perhaps pines, from Lebanon and Amanus. Isaiah, in describing the general rejoicing at the fall of the Babylonian Empire, remarks, “The whole earth is at rest and is quiet; they break forth into singing: yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us” (Isa. xiv. 7, 8). The cuneiform inscriptions show that the practice of cutting timber in the Syrian mountains and conveying it to Mesopotamia, which had been begun by the Assyrian monarchs (2 Kings xix. 23), was continued by the Babylonians. Nebuchadnezzar expressly states that “the best of his pine-trees *from Lebanon*, with tall *babel-wood*, he brought;”‡ and Nabonidus tells us that, in his third year, he went to “*Amananu*, a mountainous country, where tall pines grew, and brought a part of them to the midst of Babylon.”§

The great size of Babylon, and the immense height and thickness of its walls, have been dwelt upon at some length in a former paper.|| Jeremiah is particularly clear upon these points, though, naturally, he enters into no details. “Though Babylon should *mount up to heaven*,” he says, “and though she should *fortify the height of her strength*, yet from me shall spoilers come unto her, saith the Lord” (Jer. li. 53); and again, “The *broad* walls of Babylon shall be utterly broken, and her *high* gates shall be burned with fire” (ib. ver. 58); and, with respect to the size of the city, “One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end” (ib. ver. 31).

The government of Babylon by a despotic monarch, the sole source of all power and authority, and the absolute master of

* “Records of the Past,” vol. v., p. 131.

† Ibid., p. 133.

‡ Ibid., vol. v., p. 119.

§ “Transactions of the Bibl. Archæolog. Society,” vol. vii., p. 154.

|| See the article by the author in the *Clergyman's Magazine* for June, 1883, p. 347.

the lives and liberties of his subjects, which the Babylonian notices in Scripture set before us consistently, and which appears most markedly in Daniel (ch. ii. 12, 48, 49 ; iii. 6, 15, 29), is in complete accordance with all that profane history teaches on the subject. Nebuchadnezzar claims in his inscriptions to rule by Divine right. The sceptre of righteousness is delivered into his hand that therewith he may sustain men.* From him alone commands issue ; by him alone all works are accomplished. No subject obtains any mention as even helping him. The inscriptions of Neriglissar and Nabonidus are of nearly the same character. And the classical accounts agree. It is clear that in Semitic Babylon, prior to the Medo-Persic conquest, there was no noble class possessing independent power, or any right of controlling the king.

There was, however, a learned class, which possessed a certain distinction, which furnished priests to the chief temples, and claimed to interpret dreams and omens, and to foretell the future by means of astrology. Herodotus† and Diodorus‡ give this class the name of “ Chaldæans,” a nomenclature with which the Book of Daniel may be said to agree, if we accept the identification of “ Chaldæans ” with *Casdim*. At any rate, the book testifies to the existence of the class, and to the functions which belonged to it, as also does Isaiah, when he says of Babylon, “ Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things which shall come upon thee ” (Isa. xlvii. 13). The title Rab-Mag, which may be suspected to have belonged to the chief of the Chaldæan order, is found both in Scripture (Jer. xxxix. 3, 13) and in the inscriptions. It has been translated “ chief of the Magi ; ” § but there seems to be no reason to believe that Magianism was in any way recognised by the Babylonians of the independent empire.

There was also in Babylonia a numerous class of officials—a “ bureaucracy,” as it has been called—whereby the government of the country was actually carried on. In some places, the native sovereigns were indeed allowed to retain their

* “ Records of the Past,” vol. v., p. 114.

† Herod., i. 181, 183.

‡ Diod. Sic., ii. 29.

§ Speaker’s Commentary on Jeremiah, xxxix. 3.

authority for a time (2 Kings xxiv. 1, 17), and the Babylonian monarch could thus be called with propriety a "king of kings" (Dan. ii. 37; Ezek. xxvi. 7); but the general system was to replace kings by "governors" (2 Kings xxv. 22, 23; Berosus, Fr. 14) or "princes" (Dan. ii. 2), and to employ under these last a great variety of subordinates. The Babylonian contract tablets show at least eight or ten names of officers under government, of different ranks and gradations,* correspondent (in a general way) to the "princes, governors, captains, judges, treasurers, counsellors, sheriffs, and rulers of provinces" of the Book of Daniel, and thus indicate sufficiently the bureaucratic character of the government.

The general character of the Babylonian court as depicted in Daniel, and its agreement with what we know from other sources, has been already noticed. But the following illustrations may be added to those already given. The high position of the queen-mother at the court of Belshazzar receives illustration from the mention of "the mother of the king" in the tablet of Nabonidus, and from the fact that at her death there was a court mourning of three days' duration.† The polygamy of the monarchs (Dan. v. 2, 3) accords with what we hear of the "concubines" of Saul-Mugina.‡ The employment of eunuchs (2 Kings xx. 10; Dan. i. 3) agrees with Herod. iii. 92; that of music (Isa. xiv. 11; Dan. iii. 5, 7) with passages in the Assyrian inscriptions, which speak of musicians and musical instruments as in vogue at the courts of other neighbouring kings;§ that of "sweet odours" in the way of religious service (Dan. ii. 46) with what Herodotus relates of the burning of frankincense on sacrificial occasions.|| The long detention in prison of offenders against the dignity of the crown, of which Isaiah speaks, when he says of the Babylonian monarch that he "opened not the door of his prisoners" (Isa. xiv. 17), and which is exemplified by the confinement of Jehoiachin by Nebuchadnezzar for the extraordinary term of thirty-seven years (2 Kings xxv. 27), receives illustration from the story

* "Records of the Past," vol. ix., pp. 91—108; vol. xi., pp. 91-8.

† "Transactions of the Bibl. Archæolog. Society," vol. vii., pp. 158-9.

‡ "Records of the Past," vol. i., p. 77.

§ Ibid., vol. ix., pp. 54, 55.

|| Herod., i. 183.

of Parsondas, as told by Nicolas of Damascus. Parsondas was a Mede, who desired to become king of Babylon under Artæus, and obtained from him the promise of the kingdom. Nannarus, the actual monarch, hearing of it, got Parsondas into his power, and kept him a prisoner at his court for seven years, even then releasing him, not of his own free-will, but on the application of Artæus, and under the apprehension that, if he refused, Artæus would make war upon him, and deprive him of his sovereignty.*

One of the most surprising points in the representation of Babylonian customs which the Scriptural account of the people brings before us is the severity and abnormal character of the punishments which were in use among them. To burn men to death in a furnace of fire, as Nebuchadnezzar proposed to do with Shadrach, Meshach, and Abednego (Dan. iii. 15—23), is so extraordinary a proceeding as to seem, at first sight, well-nigh incredible. To have men "cut to pieces," which was the threat held out by the same monarch on two occasions (Dan. ii. 5 ; iii. 29), is almost as remarkable a mode of executing them. It might mitigate, perhaps, the feeling of incredulity with which the ordinary European hears of such terrible punishments to call attention to the punitive systems of other Oriental kingdoms. Take, for instance, the practice of the Persians :—

"We may notice as a blot upon the Persian system and character" (I have elsewhere observed) "the cruelty and barbarity which was exhibited in the regular and legal punishments which were assigned to crimes and offences. The criminal code was exceedingly severe. The modes of execution were also, for the most part, unnecessarily cruel. Prisoners were punished by having their heads placed upon a broad stone, and then having their faces crushed, and their brains beaten out by repeated blows with another stone. Ravishers and rebels were put to death by crucifixion. The horrible punishment of 'the boat' seems to have been no individual tyrant's conception, but a recognised and legal form of execution. The same may be said also of burying alive. And the Persian secondary punishments were also, for the most part, exceedingly barbarous." †

But, besides this, there is direct evidence that the actual punishments mentioned as in use among the Babylonians of Nebuchadnezzar's time were known to the Mesopotamians of the period, and were upon occasions applied to criminals. Asshur-bani-pal, the son of Esar-haddon, declares, with respect to Saul-Mugina, his own brother, whom he had made king of

* Nic. Dam., Fr. 11.

† "Ancient Monarchies," vol. iii., pp. 246-7.

Babylon, but who had revolted against him—"Saul-Mugina, my rebellious brother, who made war with me, *in the fierce, burning fire they threw him*, and destroyed his life."* Of another rebel, Dunanu, chief of the Gambulu, he also states—"Dunanu in Nineveh, *over a furnace they placed him, and consumed him entirely*."† Nay, so natural does he consider it that rebels should, when taken, suffer death in this way, that, when he has to notice the escape of a certain number of Saul-Mugina's adherents, who had betaken themselves to flight, he expresses himself thus—"The people, whom Saul-Mugina, my rebellious brother, had caused to join him, and who, for their evil deeds, deserved death . . . *they did not burn in the fire with Saul-Mugina their lord*"‡—implying that, if they had been caught, this would have been the mode of their execution. Again, of other rebels, kept apparently in some stone-quarries from the time of Sennacherib, his grandfather, Asshur-bani-pal tells us, "I threw those men again into that pit; *I cut off their limbs*, and caused them to be eaten by dogs, bears, eagles, vultures, birds of heaven, and fishes of the deep."§

The liberty and publicity allowed to women in Babylonia, so contrary to usual Oriental custom, which appears in the Book of Daniel (ch. v. 2, 3, 10), is illustrated by the traditions concerning Semiramis and Nitocris, and also by the account, which Herodotus gives, of certain Babylonian customs of a very unusual character. "Once a year," Herodotus tells us, "the marriageable maidens of every village in the country were required to assemble together into one place, while all the men stood round them in a circle. Then a herald (cf. Dan. iii. 4) called up the damsels one by one and offered them for sale . . . All who liked might come even from distant villages and bid for the women."|| Again he says, "The Babylonians have one most shameful custom. Every woman born in the country must, once in her life, go and sit down in the precinct of Venus and there consort with a stranger. Many of the wealthier sort, who are too proud to mix with the others, drive in covered carriages to the precinct, followed by a goodly train of attendants, and there take their station. Where they sit there is

* "Records of the Past," vol. i., p. 77.

† Ibid., vol. ix., p. 56.

‡ Ibid., vol. i., l.s.c.

§ Ibid., p. 78.

|| Herod., i. 196.

always a great crowd, some coming and others going. Lines of cord mark out paths in all directions; and the strangers pass along them to make their choice . . . Some women have remained three or four years in the precinct.* The statements of Herodotus on these points are confirmed by other writers, and there is ample reason to believe that the seclusion of the sex, so general in other parts of the East, was abhorrent to Babylonian ideas.†

The free use of wine in Babylonia, not only at royal banquets (Dan. v. 1—4), but in the ordinary diet of the upper classes (ib. i. 5—16), is what we should scarcely have expected in so hot a region, and one wholly unsuited for the cultivation of the vine. Yet it is quite certain from profane sources that the fact was as represented in Scripture. Herodotus tells us of a regular trade between Armenia and Babylon down the course of the Euphrates, in which the boats used were sometimes of as much as five thousand talents burden.‡ He declares that the staple of the trade was wine, which, not being produced in the country, was regularly imported from abroad year after year. In the story of Parsondas we find Nannarus abundantly supplied with wine, and liberal in its use.§ The Chaldæan account of the Deluge represents Hasis-adra as collecting it “in receptacles, like the waters of a river,” for the benefit of those who were about to enter the ark,|| and as pouring “seven jugs” of it in libation, when, on the subsidence of the waters, he quitted his shelter.¶ Quintus Curtius relates that the Babylonians of Alexander’s time were fond of drinking wine to excess; their banquets were magnificent, and generally ended in drunkenness.**

The employment of war-chariots by the Babylonians, which is asserted by Jeremiah (Jer. iv. 13; l. 37), in marked contrast with his descriptions of the Medo-Persians, who are represented as “riders upon horses” (ib. ver. 42; compare ch. li. 27), receives confirmation from the Assyrian inscriptions, which repeatedly

* Herod., i. 199.

† See the author’s “Ancient Monarchies,” vol. iii., p. 22.

‡ Herod., i. 194.

§ See Nic. Dam., Fr. 11.

|| “Records of the Past,” vol. vii., p. 137.

¶ Ibid., p. 140.

** Q. Curt., v. 1.

mention the chariot force as an important part of the Babylonian army,* and is also noticed by Polyhistor.† Their skill with the bow, also noted by the same prophet (ch. iv. 29 ; v. 16 ; vi. 23 ; li. 3), has the support of Æschylus,‡ and is in accordance with the monuments, which show us the bow as the favourite weapon of the monarchs.§

The pronounced idolatry prevalent in Babylon under the later kings, which Scripture sets forth in such strong terms (Jer. l. 2, 38 ; li. 17, 47, 52 ; Dan. v. 4), scarcely requires the confirmation which is lent to it by the inscriptions and by profane writers. Idolatrous systems had possession of all Western Asia at the time, and the Babylonian idolatry was not of a much grosser type than the Assyrian, the Syrian, or the Phœnician. But it is perhaps worthy of remark that the particular phase of the religion, which the great Hebrew prophets set forth, is exactly that found by the remains to have characterized the later empire. In the works of these writers three Babylonian gods only are particularised by name—Bel, Nebo, Merodach—and in the monuments of the period these three deities are exactly those which obtain the most frequent mention and hold the most prominent place. The kings of the later empire, with a single exception, had names which placed them under the protection of one or other of these three ; and their inscriptions show that to these three they paid, at any rate, especial honour. Merodach holds the first place in the memorials of their reigns left by Nebuchadnezzar and Neriglissar ; Bel and Nebo bear off the palm in the inscriptions of Nabonidus. While “the great gods” obtain occasional but scanty notice, as “the holy gods” do in the Book of Daniel (Dan. iv. 8, 9), Bel, Nebo, and Merodach alone occur frequently, alone seem to be viewed, not as local, but as great national deities, alone engage the thoughts and receive the adoration of the nation.

* “Records of the Past,” vol. i., p. 22 ; vol. vii., p. 59 ; vol. xi., p. 55.

† See the “Fragm. Hist. Græc.” of C. Müller, vol. ii.

‡ Æschyl., “Pers.,” l. 55.

§ See “Ancient Monarchies,” vol. ii., p. 560 ; vol. iii., p. 7.

Letters to a Divinity Student.

BY THE REV. FREDERICK R. WYNNE, M.A., INCUMBENT
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IX.—THE LABOURER.

IN a previous letter we considered the Christian ministry in its martial aspect. But the minister of Christ has to be a labourer as well as a soldier. A great deal of his work is not directly aggressive, and yet it is hard work. Happily the clergyman has not to be always controverting error, nor always rebuking and warning, nor always taking a side among opposing cliques and parties. True as it is that he is a warrior, and needs the warrior spirit, it is equally true that he is essentially a man of peace, coming from the Prince of Peace on a message of holiest peace. But he has a vast and difficult task before him, and if he is to do any good in it, he must go to work "with a will."

There is on this point a difference between a clergyman's work and that of other professions. Your pay in them is proportioned to your labour; and so you must either work or starve. The lazy doctor or the lazy lawyer gets few fees. But the lazy clergyman gets his salary regularly. The amount of his work is not a matter of profit or loss, but a matter of conscience; for in the clerical profession it is quite easy to keep up the appearance of working while you are idling. Mock work can be given with fatal facility. Shallow, external work makes great show. You can be fussy and outwardly active, and have innumerable church services, and pay innumerable visits, while you are, as to will and thought and purpose and spiritual effort, as idle as if you were standing with your hands in your pockets. Bad doctoring is found out by patients dying; bad engineering by bridges breaking; but bad ministry is not found out till the day of judgment. If you are affable in your manners, and ready with a pleasant word for every one; if you have a few grand-sounding sentences in your sermons, and often go in and out among your parishioners, saying polite nothings to the young ladies and pious nothings to the old ladies, you are sure to be popular; you are recognised at tea-parties as a "nice young

man ;" you are honestly liked by the simple and good-natured people who form a majority in every parish.

Very earnestly and honestly should the clergyman try himself as to the reality of his work. "Am I indeed labouring for my Master? Have I given any toil for Him to-day?" Such should be the evening's question. "Have I exerted my energies? have I shaken off sloth? have I taken any real trouble? have I resisted any lazy impulses? have I been busy or have I been idle at my work?" And when the answer is dragged from the reluctant conscience, "I have been idle; I have only gone through a nice-looking form; I have satisfied myself with the appearance of doing my duty, while I have in truth done nothing; I have shrunk from everything difficult or painful, and taken my ease in respectable clerical routine;" then bring the confession with lowly penitence to your Master. Humble yourself at His feet with deep self-abasement. Tell Him how you, the teacher of duty, have neglected your own duty. Tell Him how you, the leader in service, have been an idler and a lounge. At His cross and through His blood seek that pardon for yourself you proclaim to others. Ask for supernatural strength from Him to overcome your natural self-sparing instincts, and then, strong in the power of His might, make a fresh start in your work.

It is to be hard work, but it is to be reasonable work. If there is to be in it the motive power of Christian earnestness, there is to be also the guiding and restraining power of good sense and thoughtful consideration. Some young men wear themselves out in spasmodic and exciting efforts; they seem to be always panting and blowing in the eagerness of their motion. In their ill-regulated zeal they make themselves so busy that they have no time to do anything. Such a man comes in to pay a visit, but he cannot listen to what his people wish to say; he cannot give sympathy, attention, kindly consideration; he must be off to the next house on his list; he must go on with his work. He meets a parishioner on the roadside; here is a golden opportunity. The man is by himself; he is glad to see his clergyman; he stops to give him a kindly greeting. Not for years, perhaps, will there be such a chance of cultivating personal intimacy with this member of his flock, and speaking to him eye to eye, as "a man and a brother." A little genial sympathy now, a judicious question,

a firm though gentle home-thrust, a patient listening to a heart's difficulties and puzzles, and an effect may be produced which years of preaching could not accomplish. But our fussy friend is so busy that he cannot stop. He must rush on to his work. Alas! in his headlong rushing he leaves his work behind.

So at the school, so at the sick bed, so in his classes and lectures; hurry and fuss prevent him from giving his whole attention to the matter in hand. He has been too busy to prepare what he has to teach; he has not thought over it nor digested it. His teaching is vague, confused, without definite point or sharp home-thrust. It produces little impression and is quickly forgotten. Even as he sits among his pupils he only gives them half his attention; he is absent and pre-occupied. Where is the close watchfulness for each individual soul in his class? where is the keen scrutiny of each young face, so that an idea may be formed of what is going on underneath? where is the intense interest for each hesitating answer, the smile that encourages, the sympathy that takes away shyness, the earnest reverence that abashes every approach to levity? Ah! you look for all this in vain from that fidgetty teacher who is going through the lesson with the manifest desire to get it over as quickly as possible. He has really so much to do that he cannot let himself be delayed too long by these school children. His time is so precious that he must hurry over this piece of work and go on to the next. Even by the solemn sick bed, even in the house where sorrow and death have come with their hush of mournful calm, he cannot leave behind him his eager fussiness. It makes him almost heartless. That poor worn-out sufferer, why cannot he take his hand and sit with him for awhile, and let him have the sad relief of talking about his pains to a sympathizing friend? Why does the pastor silence his complaining so curtly, take out his Bible and administer "the portion" and the prayer so imperatively? He wants to get on with his business. He must do his "duty" with the sick man, and not waste his time in unnecessary talk. He is very sorry for these mourners, but he has other people to visit; he must not stay too long here. This or that consoling phrase, this or that nice text of the Bible, ought to be enough for them, and away he goes "on his work."

So he gets through his day, very busy but very useless. He

has a long list of entries for his diary, but what record of his visits will there be when the great Books are opened?

How is this fussiness and hurry in parochial work to be guarded against?

Let the stress be laid on the quality of the work rather than on its quantity. What we really want is not to pay a great many visits, teach a great many classes, or preach a great many sermons, but to bring a great blessing to human souls. It is well to strive to reach as large numbers of people as possible, so that we may have many opportunities for getting at their hearts; but it is the heart-work we have always to aim at, feeling that nothing is done unless this is achieved. The quantity of efforts made must be looked on only as the means; the end in view is the spiritual help to living souls.

The good fisherman tries to "cover as much ground" as he walks along the river bank; the greater his chance of filling his can in the course of the day. But how warily he watches every ripple; how deftly he throws his fly where the water eddies behind the rock, or sleeps under the shadowy bank, or breaks in merry laughter down the swift incline! He walks far so that he may have more and more of those favourable spots for exercising his skill and wiling his silvery prey from their hiding places. But what he thinks of with eager interest is not for how many miles he can whip the stream, but how many fish he can catch. His day's success depends on the dexterity with which each cast is made.

Have we not a picture here of the work of those whom God has appointed to be fishers of men?

"Cast after cast, by force or guile,
All waters must be tried."

Much time must be spent in the work, many efforts made, many people approached in various ways. The recognised instrumentalities must be used, and from time to time fresh ones invented and tried; but our success depends, humanly speaking, not on the number of efforts we make, but on the deep gaze of mental and spiritual attention with which we watch the opportunities afforded by each of them, and the intensity of thoughtful endeavour with which we strive to seize the opportunities as they present themselves. Let us have it, then,

well impressed on our minds that bustle is not work—that our work must be done quietly and carefully, or not at all. Let us have a holy horror of religious “red-tapeism.” Regular returns and entries and statistics of parochial work, and orderly and neatly-kept journals—all these things look very nice, they delight the hearts of clerical old maids ; but if laid much stress on, they become a “mockery, a delusion, and a snare.” Soul-work cannot be measured or tabulated. The reckoning of its results is entered on no earthly page. The Books on which it is inscribed will be opened in due time, but not here below.

But orderly method, although if wrongly used it leads to bustle, if rightly used prevents bustle and economises labour. Method, like many other useful things, is a hard master but a good servant. If you do your parish work for the sake of your parish books, the wretched, superficial fussiness which we have just spoken of, results ; but if you use your books judiciously, they will help your memory, regulate your time, and enable you to do your duty more easily and more effectually.

There is a danger of working by fits and starts. We are apt to make a great rush at our work sometimes, when we are in the mood for it, and to shrink back from it at other times when we feel disinclined for the exertion, or inclined for some other occupation. And there is so little external restraint upon most of us clergymen, we are left so much to our own discretion as to the management of our time, that we might very easily drift into a desultory and irregular kind of working, guided only by our varying impulses. And we naturally enjoy some parts of our work much more than others. Some of us like to be always at our books ; some of us, with the schoolboy spirit, are anxious to shut up the books and be off into the open air ; some have a delight in teaching and school-work, and dread the solemnity of the sick room or the hospital ward. Most of us have our favourite parishioners, people whom we like seeing and talking to ; while others of our flock are distasteful to us, and spoken to only from a sense of duty. And our memories are very treacherous, and we forget often how long it is since we have performed this or that duty of brotherly kindness or pastoral vigilance ; and we are vexed and surprised when that tiresome old bedridden Mrs. Grumble informs us, with reproachful accuracy, that it will be three

months next Wednesday since we visited her last, and we had promised to come again in a fortnight.

To do our work well, therefore, it is necessary to do it systematically. Time should be carefully and thoughtfully laid out beforehand—the time for the study, and the time for school, and the time for the parish. If the parish is large, and the engagements numerous, each day of the week should have its programme. The programme, whether for the day or the week, must be elastic. It must be a help to loving work, and not a fetter of iron bondage. At a call for help or sympathy from brother or sister the season of study must be allowed to be interrupted without ill-humour. Christ's servant must be at the disposal of the poor and the suffering and the anxious at all times. The plan of work laid out for Monday must be modified if something more immediately pressing has to be done. But let there be, as far as possible, the careful and economic prearrangement of employment, so that the pastor may not have to waste his time, like a little child, in puzzling what on earth he is to do next.

The statistics of the parish should be carefully drawn up wherever it is possible—the number and ages of children, who are confirmed and who unconfirmed; notes of any important or interesting circumstance connected with the family; records of when each has been visited by the clergyman. Carefully and regularly should this book be kept, and carefully should it be studied. Are we tempted to be idle, to be partial in our attentions to our people? Those blanks in our visiting lists look at us with reproachful gaze. Memory is awakened, conscience is stirred, we are reminded of work we ought to do, we are supplied with information that directs us in our doing of it. In addition to the general statistics, special lists should be kept of those who need special attention—the sick, the aged, the delicate, the troubled “in mind, body, or estate.” Thus, by a little careful system, both as to the time and as to the objects of our labour, we secure greater steadiness, accuracy, and efficiency in our work, with less of bustle, or hurrying to and fro to overtake what has been forgotten or neglected.

Hard work, then, we have before us, and, like all real work, steady and regular, and almost plodding sometimes. Hard work, but always happy work; work for God, for immortal

souls, for heavenly results. Happy is our labour in its very hardness. Our energies are employed, all our faculties are busy, our deepest sympathies are called out. The regularly returning order, the portion of toil for each day, the pleasant consciousness when evening comes of "something accomplished, something done," gives a sense of calm and repose in the midst of effort. We look forward as our privilege and joy by-and-by to serving God day and night in His holy temple. The joy has begun already. The teaching and wrestling with consciences by day, the study and prayer by night—what are they but angels' work? The faces of friends that we look into, the eyes that brighten with gladness or soften in tears as we bring our message—what stars can sparkle in the temple on high with sweeter interest for us than these? We are even now God's ministering servants, doing His pleasure, carrying on His work, helping the souls He has redeemed. The room where we think, read, and pray (even though it be but a curate's humble lodging), the city street, the village church, the darkened sick room—each spot where we carry on our labour of love—is it not God's temple, glorious with His unseen presence, thrilling with the interest of His service?

Shall we grudge, then, labour for our Lord? Shall we look on the incessant toil of the ministry as a hardship? Even if we dared to be idle, could we bear to be so? Will there not be a heart-thrill of triumph, as well as a sense of necessity laid upon the conscience, as we apply to ourselves the poet's words:

"Think not of rest; though dreams be sweet,
Start up, and ply your heavenward feet.
Is not God's oath upon your head
Ne'er to sink back on slothful bed?
Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call?"

Current Theological Literature.

IF the promised series of the "Theological Library" * sustains throughout the high standard of excellence which Vol. I. possesses, we shall soon have a very strong addition to the philosophical works useful to the practical theologian. "Does Science aid Faith?" is written for "those who believe"—*i.e.*, who accept the Bible as the revealed will of God. It must be added that there are two other requisites, *viz.*, a considerable amount of learning, and a power to grasp difficult questions. Fore-armed with these, Bishop Cotterill is just the guide needed within the maze of present-day difficulties. The Bishop is an evolutionist, but not of the modern Sadducean school. He most ably differentiates the plausible scheme of theoretic evolution just now so popular, in contrast with the actual work of the Almighty Creator. To borrow one of Mr. Huxley's phrases, the case between the Bible and its scientific adversaries is a question simply of "construction or creation," and the prelate is wholly and unreservedly conservative of the Biblical narrative. The evolutionist can account for everything material in a way which renders a creative power superfluous. The believer says that God made both the book of Nature and the book of Revelation; that these books cannot contradict each other nor admit of explanation dis severed from their common Author. The Bishop, while answering some of the subtle perplexities of life, shows that science ought to and can be the steadfast ally of faith, that the culpable suspicions on both sides of the two powers are much to be deplored, and that the wide gulf now deepening ought rather to be filled up, since revelation and the objects of science are both the gifts of one God, who reigns supreme over His word and work alike.

To the "Pulpit Commentary" † is added Vol. I. of the prophecy of Jeremiah. A very able introduction deals with the prophet himself, and his circumstances, the times in which he

* "The Theological Library," Vol. I., "Does Science aid Faith?" By the Right Rev. H. Cotterill, D.D., Bishop of Edinburgh. London: Hodder and Stoughton, 1883. Price 3s. 6d.

† "The Pulpit Commentary," "Jeremiah," Vol. I. Edited by the Revs. Canon Spence and S. Exell. London: Kegan Paul, Trench, and Co. 1883. Price 15s.

lived—so pregnant with national disaster—the style of the book, its phraseology and likeness to the book of Deuteronomy and the imprecatory psalms, the prophet's partiality for symbolic acts and expressions, and, amongst many other topics, the peculiar course which he adopts in preaching the coming of the Messiah. We have carefully studied several representative portions by the various clergymen who have contributed the Exposition, the Homiletics, and the Homilies, and consider them remarkably well written. Indeed, they are of such a high standard of merit that we can say without the slightest compunction that as far as the volume takes us it is possible to get to know pretty well all that is necessary to be known in exposition and criticism. The Sermon Outlines are also concise, suggestive, and appropriate. In short, those who possess the "Pulpit Commentary" have an invaluable storehouse of information, historical, critical, homiletical, and available for the study and the pulpit.

The volume on the "Mystery of Miracles" * is, beyond doubt, one of the ablest works we possess on the important subject. Theologians, poets, historians, philosophers, and others, to the number of one hundred and thirty and upwards; English, German, and other modern as well as ancient aids have been called into requisition; thus there are twenty-five references to St. Augustine, six each to Kant and Mozley, nineteen to Virgil, five to Lord Bacon, fifteen to Shakespeare, three to Sir E. Beckett, etc. The book is evidently the result of most extensive reading, aided by a keen insight into the worlds of revelation, nature, and metaphysics, and skilfully moulded by a mind capable of grasping and arranging the whole into their various places under such titles as these: Are miracles improbable? Is belief in miracles unreasonable? Are miracles unnatural? Scientific men are bound to accept miracles; Miracles of the present day; Realities of the future life, etc. There is nothing ephemeral in these topics, and each is intimately connected with our holy religion, which itself is founded on a miracle of love. The language employed is most forcible and

* "The Mystery of Miracles. A Scientific and Philosophical Investigation." By the Rev. Joseph W. Reynolds, M.A., Rector of St. Anne and St. Agnes, Gresham Street, City, and Prebendary of St. Paul's. Third Edition. London: Kegan Paul and Co. 1883. Price 6s.

plain. No one could misunderstand such phrases as these: "It would be a greater miracle were there no miracle." "There are difficulties with the Bible, but there are tenfold more without it." There are many magnificent passages. We should like to have quoted *in extenso* p. 416, on the miracles by the Father in creation, by the Son in redemption, and by the Spirit in sanctification.

Thomas Manton (A.D. 1620—1677), who refused the Deanery of Rochester, and was ejected by the Act of Uniformity, left 190 discourses on Psalm cxix., and, though not much given to metaphor, has provided several hundreds of figures which are used as texts for short meditations in Mr. Spurgeon's quaint and racy style. These "Illustrations and Meditations" * may be opened anywhere, for every page is replete with its own specialities, and the whole cannot fail to yield hints to those who are glad to know of a garden where such flowers of rhetoric are very temptingly displayed, and to be had for the gathering.

The book entitled "Eudokia" † will suffer from its tendency to prolixity. The mind of the author has been rightly disturbed by the many thousand changes in the Revised Version. In the first part several texts are criticised, but in the second the whole of his efforts are directed against the mischievous alteration of St. Luke ii. 14. Instead of quoting parts of pp. 70, 71 as an example of the convoluted style of composition, and of the exact aim of the writer, we would rather say that the author would find Mr. Washington Moon a very warm admirer of his opinions; but such intricacies as the above pages furnish, and several others as well, would perhaps modify even his enthusiasm, for nothing would induce Mr. Moon to write such a paragraph. After toiling through the whole book, we regret to say that it has not even the merit of singularity.

There is a great deal of general and historical information contained in the four lectures delivered in the Weigh House Chapel. ‡ So long as the preacher keeps to his defence of the early chapters of Genesis we agree with him, but as soon as he

* "Illustrations and Meditations." By C. H. Spurgeon. London: Passmore and Alabaster. 1883. Price 3s. 6d.

† "Eudokia, the Angels' Song." By Theophilus. A.M., of Glasgow University. London: Elliot Stock. 1883. Price 3s. 6d.

‡ "Genesis the Third; History, not Fable. The Merchants' Lecture, 1883." By Edward White, Minister of St. Paul's Chapel, Kentish Town. London: T. F. Unwin. Price 1s.

touches upon the doctrine of original sin, etc., we fall back upon the declarations in the Bible, and in Art. IX.

An "attempted explanation" of "Daniel's Last Vision" * (chapters xi. and xii.) is not of the combative order, for in the first part of the book Mr. Gibbs acknowledges its co-ordination with the ideas of others. In the two succeeding parts the author digresses from well-known opinions and views to give his own explanation of the Kings of the North and of the South. We should recommend a perusal of the *Present-Day Tract* (No. 14) in company with this work. The chronological statements we have noted as being especially worthy of attentive study.

The prophecies of "Obadiah and Jonah," † in one volume, have been ably expounded by Archdeacon Perowne. The author's opinions are so feelingly expressed that any intelligent youth can discover the quiet, earnest affection which he everywhere reveals for the inspired volume, especially when discussing the various antagonistic opinions so prevalent in our day relative to historical facts. The prophecy of Jonah being unlike any other, we are pleased to record how admirably the learned author has dealt with its peculiarities.

The enchantments of an unspeakably fascinating volume by Professor Drummond‡ have had an exhilarating effect each time we have opened its pages, or thought over its delightful contents. It is not too much to say that of its kind it is one of the most important books of the year. It is more practical than didactic, and although its author declines the title, he exhibits his powers to a considerable extent as an apologist. The introduction he advises non-enthusiasts to miss, and so doing, they will also miss much of sterling wisdom. The next chapter will, however, compel them to pause very often, however disinterested they may be. Here the writer tears away the veil from much erroneous teaching when he declares that "spontaneous generation (of spiritual life) is the leading theology of the modern religious or irreligious soul, and much

* "Daniel's Last Vision." By the Rev. G. L. Gibbs, M.A., Rector of St. James's, Garlickhithe; Lecturer of St. Laurence Jewry, etc. London: Hatchards, 1883. Price 1s.

† "The Cambridge Bible for Schools and Colleges. Obadiah and Jonah." By Ven. T. T. Perowne, B.D. Cambridge, etc.: Clay and Son, 1883. Price 2s. 6d.

‡ "Natural Law in the Spiritual World." By Henry Drummond, F.G.S., F.R.S.E. London: Hodder and Stoughton. 1883. Price 7s. 6d.

of the most serious and cultured writing of the day devotes itself to earnest preaching of this impossible gospel." The evolutionist strives very hard to demonstrate that the barriers between organic life and unorganized matter have been obliterated, but the much-wished-for fact is an impossibility. "Nature stands broken in two. The physical laws may explain the inorganic world; the biological laws may account for the development of the organic. But of the point where they meet, of that strange borderland between the dead and the living, science is silent. It is as if God had placed everything in earth and in heaven in the hands of nature, but reserved a point at the genesis of life for His direct appearing." Having demonstrated how absolute and imperative the reign of law is in nature, we are conducted to a view of the spiritual kingdom, at whose entrance the same appalling faithfulness of law is manifested, "that there is no spontaneous generation in religion any more than in nature." "Ye must be born again," said our Lord, and here "we are in the presence of the one incommunicable gulf, the gulf of all gulfs, that gulf which Mr. Huxley's protoplasm is as powerless to efface as any other material expedient—the mighty gulf between death and life." In much more of this style of writing, certainly very striking and eloquent, Biogenesis, Degeneration, Growth, Death, Mortification, Eternal Life, Parasitism, and other subjects are treated in a manner in which vigour and freshness are consorted with beauty of diction.

Six Sermons,* full of a robust manliness combined with a strain of tender sympathy for the young, deal with Liberty, Training, Faith, Decision, Power, and "Farewell." Four were preached as University sermons at Oxford, one in Rochester Cathedral, and the other in York Minster. The whole of them are most attractive in their written form. All who can appreciate excellent advice will enjoy them; and we may add that the volume, though small, is eminently suitable as a gift for young men. Bishop Thorold has also shown in another volume how to utilize leisure. Put together during the distractions of an Atlantic voyage, this work is inscribed "In tender memory

* "The Claim of Christ on the Young." Price 2s. 6d. "The Gospel of Christ." Price 4s. 6d. Both by the Right Rev. A. W. Thorold, D.D., Bishop of Rochester. London: W. Isbister. 1883.

of one who loved the Gospel, lived it, died in its hope, and waits for its glory." These words indicate the tone of the six distinct articles on Life, Grace, Forgiveness, Discipline, Sacrifice, and Work. There is no slurring over or evasion of those difficult questions which may be naturally looked for under some of the titles. The arrangement of the book, and its division into small portions, each of which begins a fresh topic, and is marked by a special initial letter, make it of service as adapted for reading at family worship.

Those who need a concisely brief statement on the subject of "Conditional Immortality" should procure a small volume* by Bishop Ryle; it will nicely serve their purpose. Most persons are acquainted with the straightforward language of the former Vicar of Stradbroke. The body of the work is an admirable sermon preached in Peterborough Cathedral in 1877, and is supplemented by two chapters on Conditional Immortality and Dr. Farrar's book. Speaking of the texts (John v. 29 and Acts xxiv. 15), the Bishop says, "Until those words can be proved to form no part of inspired Scripture, it seems to me mere waste of time to argue about the annihilation of the wicked."

"Sermons for Boys and Girls,"† of American origin, are divided into three classes, viz., for Young Persons, for Boys and Girls, and for Young Men. The style is very different from our staid, methodical fashion of sermonising. Thus, one to young men on Honesty is headed, "Ye should do that which is honest" (2 Cor. xiii. 7), and the first sentence is, "Young gentlemen, you have entered upon a field of labour that is not only wide, but filled with great possibilities and with grand duties." To the still younger ones, a single idea is contained in each address, which oftentimes consists of one long anecdote, and nothing more. If such singular brevity and method of preaching are to prevail, the next generation will be perfectly satisfied with a text and no comment at all.

Dr. Robson's work on "The Bible: its Revelation, etc.,"‡ is

* "Thoughts on Immortality." By the Right Rev. the Lord Bishop of Liverpool. London: Hunt and Co. 1883. Price 1s.

† "Sermons for Boys and Girls." Second Series. London: R. D. Dickinson. 1883. Price 3s. 6d.

‡ "The Bible: Its Revelation, Inspiration, and Evidences." By the Rev. John Robson, D.D., Author of "Hinduism and its Relation to Christianity." London: Hodder and Stoughton. 1883. Price 7s. 6d.

one of unusual power and ability, and is as difficult to epitomize in a few lines as it would be in a larger amount of space to praise it too highly. Its subject is of commanding interest; and the mode in which the task of the author is accomplished makes it a real treat to review such a conspicuously valuable treatise. The learned divine has divided the subject of Revelation generally under three heads,—Primeval, Patriarchal, and Abrahamic, and then specifically dwells upon the history of Revelation as developed in the Old and New Testaments. Then follow two remarkable chapters on Inspiration, What it is, and what it cognizes. The last part is of particular value just now, dealing as it does with the three classes of evidence, viz., prophecy, miracles, and the self-evidencing truth of the Bible. There are many books offering an apologetic and conservative spirit towards the sacred records, and this one may certainly stand amongst the foremost of that commendably deserving class.

The Bishop of Bedford's "New Testament Commentary" * is republished at a very cheap rate. It contains the text, an exposition, and the further advantage of numerous illustrations. The clergy would do well to obtain a copy for inspection and recommendation. It ought to be welcome where there are young people who learn as much by the eye as the ear.

Dr. Newton is well known as a pleasant and instructive writer. He has chosen the Divine Name "Jehovah," with six adjunctory titles, as the basis of six out of twenty sermons.† It does not say so in the book, but many an invalid will be glad to know of this volume of sermons as appropriate in such cases. The preface says that the MSS. were submitted to a practical Christian layman before publication. His opinion as to the contents of the book we cordially endorse. He says, "I have read them with great interest. I think they will have a peculiar value to be read in vacant churches, in hospitals, penal institutions, asylums, etc. They are *plain*, so that any one can understand them; they are *short*, so that no one can

* "The Churchman's Family Bible." Part I., "The Gospel according to St. Matthew." By the Right Rev. W. Walsham How, D.D. London: Society for Promoting Christian Knowledge. Price 6d.

† "Covenant Names and Privileges." By the Rev. R. Newton, D.D., Author of "King's Highway." London: R. Dickinson. 1883. Price 4s. 6d.

weary of them ; they are lively, readable, and, above all, they are true to the Word of God."

The subject of Miracles ought to be esteemed of high importance, as it is one of the chief points on which much pronounced doubt is allowed to exist, and upon which the most plausible theories have been permitted to hold exclusive sway. In the book "*Are Miracles Credible?*"* Mr. Lias has given a very clear insight into the whole bearing of the question in language so simple and yet forcible, that an unbiassed reader will be able to follow his guidance with the greatest ease. Nothing is assumed, no assumption is taken for granted, nor any question begged. The heading of each chapter is a striking, impartial, and pregnant interrogative, such as, What is a miracle? Can miracles happen? What is the evidence for Scripture miracles? Is it useless to pray to God for temporal blessings? Why have miracles ceased? The pleasure of reading the book must be seconded by the pleasure of recommending it.

A selection from Mr. Whitfield's published works is given us in "*From Cana to Bethany.*"† It is beautifully got up, and the contents embrace six leading incidents in the life of the Divine Master. The spiritual comfort and practical lessons are felicitously blended with deep sympathy, and expressed in beautiful language.

A critical examination of ten texts affected by the Revised Version, and relating to the "*Deity of our Lord Jesus Christ,*"‡ encounters the difficulties in the baptismal formula (Matt. xxviii. 19), five others in which Jesus Christ is called God, three others which identify Him with Jehovah, and lastly Matt. xx. 23, bearing upon His personal authority. These individual texts are important examples of classes of texts, and have been scrutinized with the aid of MSS., Versions, and other evidences. The book is such a one as scholars and critics delight in. It

* *Theological Library.* "*Are Miracles Credible?*" By the Rev. J. J. Lias, M.A., Hulsean Lecturer for 1884. Hodder and Stoughton. 1883. Price 3s. 6d.

† "*From Cana to Bethany.*" By the Rev. F. Whitfield, M.A., Vicar of St. Mary's, Hastings; Author of "*Holy Foot Prints,*" etc. London: J. Nisbet and Co. 1883. Price 1s. 6d.

‡ "*The Deity of our Lord Jesus Christ.*" An Examination of Texts in Revised Version. By the Rev. F. Tilney Bassett, M.A., Vicar of Dulverton. London: Elliot Stock. 1883. Price 3s. 6d.

is very fair indeed, giving unqualified approbation wherever possible, yet not withholding the regret and disappointment painfully created by certain alterations.

"Short Chapters on the Sacraments"* has the imprint of the author's eighty-first birthday, since which date he has been called away to his rest. These short chapters were originally distributed amongst a foreign congregation at Mentone, and are explanatory of the Scripture doctrine. The principal divisions contain a harmonized account of the Lord's Supper from Scripture; "A caution—Early (fasting) Communion, how far is it preparing the Church of England for the Romish Mass? Evening Communion and its value; Consecration and Transubstantiation; the Host," etc. The author expresses a hope that those who read will "find something to agree with and think of, something to commune with and to console—to adopt and to maintain."

The Bohlen Lectures at Philadelphia are almost as much thought of as the Oxford Bampton Lectures. The Bishop of Michigan delivered the lecture in 1882 on "The Relation of Christianity to Civil Society,"† and added others on Education, Charity, and the Ultimate Issue as suggested by John xviii. 37. Many readers enjoying the privileges of an Established Church, ultimately connected with the State, will not agree with all that is advanced, but at the same time will allow that a profound insight into the depths of history must have preceded such a work of learning and ability.

The handbook on "Presbyterianism",‡ is an excellent example of how to write a book on a specific subject for popular use. A few words differentiate and explain the three Christian systems of ecclesiastical organization—Prelatical, Congregational, and Presbyterian—and how particular doctrines and external worship have become incorporated into those varieties. Then the *jus divinum*, "the Divine right of presbytery," is descanted upon, as are also its distinctive principles, literature, offices, office-bearers,

* "Short Chapters on the Sacraments." By the late Rev. Mourant Brock, late of Christ Church, Clifton. London: Hamilton, Adams and Co. 1883. Price 1s. 6d.

† "The Relation of Christianity to Civil Society." By the Right Rev. S. S. Harris, D.D., Bishop of Michigan. London: J. Nisbet. 1883. Price 4s. 6d.

‡ "Handbooks for Bible Classes. Presbyterianism." By the Rev. J. Macpherson, M.A., of Findhorn. Edinburgh: T. and T. Clark. 1883. Price 1s. 6d.

and the composition, gradation, and functions of the Church courts. This is not all : other topics are discussed such as the Apostolic office without succession, parity in the ministerial office, ordination, etc., which, even by those who differ from the expressed views, will be accepted as a clear and intelligent representation of the church government of a large body of Christian worshippers.

We also notice the first part of a work on "English Canon Law."* This, when completed, the author hopes will become a text-book for ordination candidates, but we much doubt whether the prevailing perplexities of modern litigants will be much alleviated by a book of this kind. It takes us back to those days when Romish supremacy was acknowledged, when seven sacraments were recognised, priests were not allowed to marry, the tonsure was prescribed, priests were buried with their heads to the east, but the laity in the usual manner, symbolizing their meeting face to face at the Resurrection. Without disputing what is here stated, we miss due reference to authorities which we should like to know about very distinctly, and although the preface speaks of "the present attempt to introduce this study amongst us by adapting a standard foreign treatise," that does not help us very much.

If the Rev. Joseph Cook had not been previously known, the striking biography from the pen of Dr. Beard, which forms an Introduction to the Boston Lectures† for 1882, is enough to excite inquiry about a remarkable orator and rhetorician who has a profound knowledge of the world and times in which he lives, and a very original method of imparting his knowledge to others. In "Advanced Thought" he grapples with some of the most debatable subjects of the day. He discourses most readily on such varied questions as the ubiquitous British Interests, Japan, the self-reformed nation, Revivals, Civil Service Reform, Temperance Creeds, Probation at Death, Woman Suffrage, Journalism, and many others, and we must add that he exclusively keeps to his text. If he did not, it would be impos-

* "The English Canon Law—General Introduction." By J. Brownbill, M.A. Naden Scholar, St. John's College, Cambridge. London : Kegan Paul and Co. 1883. Price 6s.

† "Boston Monday Lectures. Advanced Thought." By the Rev. Joseph Cook. London : R. Dickinson. 1883. Price 4s. 6d.

sible to say where the learned and astute speaker would find himself. With such a profound knowledge of so many things, a directly exclusive treatment of all but one seems to be the safest. The volume before us contains most decided opinions on the most difficult of subjects.

Editorial Notices.

We should be thankful if any of our readers would send us, for possible suggestions in the future, bills announcing their courses of Advent, Christmas, and New Year's Sermons, for this or previous seasons.

All Literary communications respecting the Magazine to be addressed to the Editor, "Clergyman's Magazine," 27, Paternoster Row, London, E.C.

Church Homiletical Society's Notices.

The attention of members is particularly requested to the fact that their ordinary annual subscription of ten shillings is not sufficient for the working expenses of the Society, together with the monthly supply of twelve copies of a shilling magazine. They are requested, therefore, to bear in mind that *donations* added to their subscriptions are earnestly asked for, *especially just now, as the funds are lower than they have ever been before.* Subscriptions for 1884 are not due until the end of December, but it will be a great convenience to the Honorary Secretary personally if his receipt of so many may be spread over a longer space of time rather than crowded into the last few days of the year. It will be esteemed a favour, therefore, if those members who can do so will kindly send their remittances as soon as possible, giving in each case their name in full, their permanent address, and *not forgetting their Member's Number.* Post-office Orders being made payable to HENRY LANSDELL, at Dartmouth Row, Blackheath, S.E.

The number of communications received by the Secretary at the end of the year is so great that he cannot undertake to acknowledge them by return of post; but they will be answered in alphabetical order and as quickly as possible. Should, however, any of the members wish for an answer by return, will they please enclose an addressed post-card.

Any Clergyman of the Church of England, or other Episcopal Church in communion therewith, or any candidate for Holy Orders, wishing to become a member of the Society, is requested to apply to the Hon. Secretary, the Rev. HENRY LANSDELL, D.D., Eyre Cottage, the Grove, Blackheath, S.E., enclosing his subscription of 10s., and sending his name, address, ecclesiastical designation or cure, or in the case of a candidate for Holy Orders, his College.

The subscription to the Society and the Magazine (sent monthly, post free) is ten shillings (or \$2 : 50) a year to any one in the United Kingdom, America, Canada, and the countries comprised in the postal union; or fifteen shillings in any other part of the world. Five shillings entitles to membership in the Society only.

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THE CLERGYMAN'S MAGAZINE.

DECEMBER, 1883.

Is not "Son of God" sometimes a title of our Lord's Manhood?

BY THE REV. C. LLOYD ENGSTROM, M.A., SECRETARY OF
THE CHRISTIAN EVIDENCE SOCIETY, LECTURER AT THE
CITY OF LONDON COLLEGE, ETC.

OUR subject is one demanding in its treatment the devoutest reverence, and the deepest humility. Life, even in its most elementary forms, is an inconceivable mystery; personality is the greatest factor in this lower world: what must personal existence be in its highest modes and manifestations! And it is the meaning of the life of the Incarnate Second Person of the Godhead, as manifested on earth, and declared in the various titles applied to Him in His own Word, which is now to be considered. Surely there is need here for silence rather than for speech, for the four wings of reverence and humility rather than for the two of intellectual activity (Isa. vi. 2).

Yet, if this subject be indeed holy ground, it is for that very reason the worthier of devout contemplation and humble investigation. At the close of the nineteenth century, which *has* witnessed some of the gravest conflicts of faith and scepticism, and *may* witness an outburst of antichristian persecution as frightful as the excesses of the French Revolution, but wider in its area, it seems time to turn from a trifling about vestments and postures, and from too great a solicitude even about the weightier matters of doctrinal dispute, to those foundation

dogmas of Christianity, for which, for the first four centuries, the Church, with a wise instinct, earnestly contended. Nor should it be forgotten that, as it was the intense and realizing faith in the Object of their worship that enabled the early Christians to face persecution with cheerfulness, and to meet the most torturing death with a smile, so even in our own day the noblest and the holiest have acknowledged that in their maturer years the source of their strength and the anchor of their hope have been more and more the central truths of revelation, the Holy Trinity in Unity and the Incarnation. I use the word in its widest signification, as including the Atonement and Resurrection. Charles Kingsley was not singular in his growing love for the Athanasian Creed, nor should we overlook the testimony of the Pastoral Epistles that "Paul the aged" recommended with his dying breath a religion of dogma and righteousness.

The grand object of redemption, of which even pardon and justification are but parts, is the union of man with God. Though often overlooked, and often overlaid, this truth needs only to be stated to meet with general acceptance. I shall therefore just bring forward three texts not as proofs, but as illustrations. "That ye might be filled with all the fulness of God" (Eph. iii. 19). "That by these ye might be partakers of the Divine nature" (2 Pet. i. 4). "I in them and Thou in Me, that they may be made perfect in one" (John xvii. 23). This union depends on three intermediate unions, viz., (*a*) of the Eternal Father with the Eternal Son in the *One Godhead*, (*b*) of perfect Godhead and perfect Manhood in *one Christ*, (*c*) of Christ and His people in *one spiritual body*, the Church, of which He is the Head and we the members.

It will be observed that these three intermediate unions do really and necessarily produce union between God and man, inasmuch as the second link of *a* is the first in *b*, and the second in *b* is the first in *c*, and thus, through a heavenly chain of four links, the two extremes are indissolubly connected. And in each of these three intermediate unions the cementing bond would seem to be the Third Person of the Holy Trinity, a point which will throw much light on what I shall hereafter have to say on the successive stages of unction with the Holy Ghost. For the Manhood of Christ, united (through conception by the same blessed Agent at the moment of

its separate existence in the womb of His mother) with His eternal Godhead, passed through a series of regenerations in baptism, transfiguration, resurrection, and ascension to an *almost infinite* spiritual fulness. Thus did that holy Manhood more and more justify its title, "Son of God," which yet, in its highest and strictest sense, can only be understood of that *infinite* spiritual fulness of essential Godhead, to which the Manhood, by these definite stages of new birth, and also by a constant and intermediate growth, was ever approximating.

That the bond of union betwixt Christ and His Church, and also between the Godhead and the Manhood of Christ, is the Holy Ghost is, I imagine, a generally accepted article of the faith; and that the Holy Spirit is, in some deeply mysterious sense, the bond of union between the Father and the Son is no novel suggestion, for Dean Alford, in a note to page 7 of his "Sermons on Divine Love," quotes St. Augustine ("De Trinitate," bk. 8): "You see the Trinity if you see charity, for there are Three, the *Loving*, the *Loved*, and the mutual *Love*." (The translation and italics are mine.)

But to return to our more immediate subject. Without fear of denial it may be asserted that the Bible has at least given the title at the head of this paper, "Son of God," to two very different objects, viz., (*a*) to the Son of the Father, the only Begotten by an eternal generation, and (*b*) to the people of Jesus, sons of God by adoption and grace. It cannot therefore be supposed for one moment that there is any derogation to this title in an inquiry whether it is sometimes at any rate applied to (*c*) the Manhood of the Redeemer in virtue of its unction by the Holy Ghost. Nay, more, that it should be so applied in this intermediate sense seems almost to flow as a necessary deduction from its being applied in the lowest sense. Whatever gift we have received in virtue of our union with Christ must surely be His first, and the only sufficient explanation that we can offer for our being honoured with a title, properly due only to the Eternal Son, is that He thought fit to bestow it first on His own human nature in virtue of its hypostatic union with His Divine nature, and then, by a still greater condescension, to extend it to us, who are "members of His body" (Eph. v. 30), His Manhood thus standing as the central pier between God and man.

Notwithstanding what has been said, those who have never given this subject consideration, and who have been accustomed to identify their belief in the Godhead of Christ with its sole right to be called "the Son of God," may fairly demand some assurance that this belief is in no way jeopardized by their accepting a double application of the title to Jesus Christ.

Let me then say in explanation, *first*, that the only adequate explanation that can be suggested for our Lord's Manhood being so honoured is, that by the bond of the one personality it was hypostatically united with His Godhead. In this view the application of the title to His Manhood demands our belief in His proper and perfect Godhead, just as, as has been already suggested, the application of the title to us demands our belief in a real spiritual union with our Lord's Manhood. *Secondly*, the chief argument for our Lord's proper and perfect Godhead would seem to rest on a perilously contracted foundation of proof were it to consist in the adducing of a few texts; *e.g.*, "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1); "No man hath seen God at any time: the only begotten God" (for *that*, not "Son," is in some of the best MSS.), "Which is in the bosom of the Father, He hath declared Him" (John i. 18).

These texts are indeed convincing; and "the Son of the Father," and like expressions, have indirectly an amazing force of proofs. Still no one has ever given much consideration to the meaning of words without perceiving that (as Max Müller has taught us) they, being almost living things, *must* vary indefinitely in their meaning. Taking the very phrase before us, "Son of God;" suppose the meaning of *Son* in this connection to be as crystallised and rigid as you like, let it betoken, what I imagine it does in its highest sense signify, One of the same essence with His Father, yet what of the meaning of the other and even more important term *God*? Why, as we all know, it is used in the Bible in the widest range of meaning, from the senseless stock of Isaiah xlv. 15—17 to the "Jehovah," "King of Israel," "the first" and "the last" of ver. 6 of the same chapter; and though there is not the same apparent opening for scathing satire, yet there is the same infinite contrast in the classic instance, 1 Kings xviii. 21, "If Jehovah be God, follow Him; but if Baal, then follow him."

On isolated texts alone we cannot depend, because texts are made up of words, and we can hardly ever take for granted the constant meaning of words. The true proof of our Lord’s Godhead can rest on no such uncertain foundation as this, nor, thank God, does it. *The true proof is as wide as the Bible itself*, as a moment’s consideration will show. For what is the one dogma which runs through the whole of the Old Testament? This—“The LORD our God is one LORD,” and that He giveth not His honour to another. We turn to the New Testament, and find a Person Christ Jesus everywhere claiming, or what is more, taking for granted, that all love, faith, hope, obedience, adoration, should be centred in Him; and all light, life, strength, wisdom, found in Him.

I adduce not as proofs, but as illustrations, “Ye believe in God, believe also in Me” (John xiv. 1), or from the Synoptic Gospels, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Matt. xi. 28). St. Paul and St. John, very egoistical (not egotistical) writers, are certainly bold. “Be ye followers of me,” says St. Paul; and it is a saying which requires, I think, some explanation. Yet take all St. Paul’s egoism, and all St. John’s, and you will see that it is as separate from the egoism of Jesus Christ as the east is from the west, or the earth from the heaven.

“As to the Bible” (I quote from a little publication of my own, “The Claim and the Claimant”), “the proof of its witness to the dogma does not, as is too often supposed, lie in a few strongly worded passages, but in the whole tenor of the New Testament (read in connection with the Old) which reveals it, perhaps when least expected; *just as the sand of the sea shore betrays the otherwise hidden presence of sea water wherever the foot presses upon it*” (p. 10, note). And again, “It is not too much to assert as a fact” (here I was referring more especially to the Church’s consciousness, which includes, remember, an almost infinite verification of the Bible) “that the telescope of inquiry, turned towards the majesty of Christ’s character, cannot discover a hint of its bounds, the microscope of criticism cannot detect a flaw. The apparently infinitely great and infinitely minute *material* universe has met with at least its *moral* equal. The greatest intellects, and, what is far more remarkable in a matter of moral investigation, the holiest

of men, have concerning this mystery, in effect, adopted the sublime metaphor of Sir Isaac Newton, applied by him to his scientific discoveries, 'To myself, I seem to have been only like a boy playing on the sea shore, and diverting myself in now and then finding a smother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me' " (pp. 21, 22). And once more, "The figure of Jesus Christ compels the soul to fall before it, uttering the only name that can describe the fact presented to it, 'My Lord and my God,' (p. 24).

To sum up this—which, though *relatively* to the special object of my paper is only incidental and by way of precaution, is *absolutely* by far its most important statement—we believe Jesus Christ to be the Eternal Son of the Eternal Father, not so much because He calls Himself the *Son of God*, but because we see Him to be in the highest sense *God*, yet a different person from That Other Who is also seen to be in the highest sense God.

And now, without fear of the imputation of unorthodoxy, and without the much graver fear of unintentionally undermining the orthodoxy of any of my readers, I return to our special subject, "Is not 'Son of God' *sometimes* a title of our Lord's *Manhood*?" In the *first* place we have a very remarkable parallel in the Bible use of the word Lord.* In the Old Testament, where (as generally) printed in capital letters, it stands for Jehovah, being a translation of the Hebrew Adonai, which the Jews from reverence substituted for the Covenant Name of God, "I AM." When we turn to the New Testament we find the distinctive title of Jesus Christ this same word, Lord in English, *Κύριος* in Greek. This is a very remarkable and startling phenomenon, a phenomenon I find specially noted by Bishop Pearson in his great work on the Creed, in which he distinctly interprets the word, Lord, of our Saviour as God and as Man, *i.e.*, in two distinct meanings, the one higher, and the other lower. How then can we explain this double use of the word "Lord"? In exactly the same way which I have already suggested for the like double use of the title "Son of God," viz., that what could only in the noblest sense be affirmed of

* I can hardly conceive a more important subject for the study of the younger, possibly also of the older, clergy than the meaning and history of this term—as, for instance, in Young's invaluable "Analytical Concordance," and in Pearson's "Exposition of the Creed," the last section ("Our Lord") of Article II.

Jesus Christ’s Godhead became applicable by their hypostatic union to His Manhood.

Secondly, and very briefly, let me draw attention to the equally startling phenomenon of Rev. v., where we find an adoration paid to “the Lamb” like to that paid in Rev. iv. to the “Holy, Holy, Holy.” Now, as we assume as orthodox believers that the Godhead in the Lamb as one of the Holy Three received in chapter iv. its due adoration, it seems almost necessary to believe that the adoration of chapter v. was paid to the Manhood, either alone, or as one with the Godhead. However, on this point I feel on anything but firm ground, and would only add that Rev. iv. seems to me to correspond to the first half of both the Athanasian Creed and the Te Deum, and Rev. v. to correspond to the latter half of both those glorious hymns of adoring faith.

And *thirdly*, is it not at any rate an allowable imagination that God, having decreed the union of Godhead and Manhood in Christ, should have condescended to permit the use of the title “Son of God” in a variety of human applications? It has been the opinion of theologians that God made man in His own image to fit our nature for after-union with His Son; and it is certainly a very striking coincidence that in our Lord’s genealogy in St. Luke, Adam is called the son of God. Those who have the least acquaintance with Comparative Anatomy are aware that science has established the existence of homologies, as they are called, in the structures of animals very widely separated in the scale of creation. On this anatomical principle Prebendary Row has based a most original suggestion, which I take to be the most perfect idea of typology that has yet been made. He compares the *fulfilment* in our Lord of that which was shadowed forth in some person or rite in the Old Testament to such a perfect organ as the hand in man compared with the corresponding organ (homologue) in some lower animal.* Now may we not use the same comparison in a kindred sphere, and suggest that the perfect human realisation of “Son of God” could only be in the Incarnation of the Eternal Word Himself, but that there might be, and probably would be an ascending scale of approximation to it, each, in virtue of its typical relation, receiving the title? As an

* *Good Words*, 1879, page 694.

illustration of both Prebendary Row's suggestion as to prophecy and my view of the application of the word Son, we have a most felicitous instance in Hos. xi., "When Israel was a child, then I loved him, and called My son out of Egypt," which is applied to our Lord in Matt. ii. 15, "Out of Egypt have I called My Son." A *somewhat* parallel instance to this is found in Hos. i. 10, "Ye are the sons of the living God," reminding us of the great confession of St. Peter (Matt. xvi. 16), "Thou art the Christ, the Son of the living God." Great stress has been laid in this latter passage by orthodox commentators on the word "living," as if that settled the meaning of the title "Son of the living God"; but Hosca's phrase shows how little stress ought to be laid after all on the mere wording. And I may observe in passing, that I imagine St. Peter was not commended so much (or at all) for what was hardly his explicit faith at that time, as for the intensity of his realisation of his Master being the Jewish Messiah and God's chosen representative. John i. brings two confirmations of this latter view, for in it we find that our Lord had long before given Simon the descriptive surname of Peter, which yet in Matt. xvi. is seemingly interwoven with his confession there; and again we read that Nathanael said unto Jesus, "Rabbi, Thou art the Son of God, Thou art the King of Israel." Surely we may gather that "Peter" and "Son of God" have each a different force in John i. and Matt. xvi.

I now come to the *instances* of the use of the title, "Son of God," to which I wish more particularly to draw attention.

The first, which possesses a very special interest to myself, as having ten years ago made the main idea of this paper plain to my own mind, is Rom. i. 4: "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

It is commonly taken for granted that this refers to our Lord's Eternal Sonship, and the only commentator who has, to my knowledge, interpreted it otherwise is Dean Bagot, in his valuable tract, "The Threefold Sonship of Christ" (Poole: 3d.). This, which is well worth reading, confirms my view. The common interpretation lays great stress upon the contrast implied in the preceding verse—"Concerning His Son Jesus Christ our Lord, which was made of the *seed of David accord-*

ing to the flesh." But the real contrast is quite as much between "according to the flesh" and "according to the Spirit of holiness," as between "the seed of David" and "the Son of God"; and I venture to think that the contrast found in the latter pair must in some measure be explained by the contrast in the former pair; and if so, the contrast would at once appear to be *not* between the human and the Divine, but between the natural and the spiritual. We should also notice that the Agent in the resurrection named here is not Jesus Himself, as would naturally be the case were His Godhead intended,—as in John x. 17, where He Himself says, "I lay down My life that I might take it again,"—but apparently the Spirit of holiness, which may mean either the Holy Ghost personally, or the spiritual nature which He implants. Further, "by the resurrection from the dead" is in the original "by the resurrection of the dead," by which phrase we are almost prevented from regarding the resurrection spoken of as one peculiar to our Lord. But now comes in this almost positive proof that the interpretation I give of this passage is correct, viz., that everything that is said of Jesus Christ in the fourth verse of Romans i. is said of Christians in the eighth chapter of the same Epistle: in ver. 11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up *Christ* from the dead shall also quicken *your* mortal bodies by His Spirit that dwelleth in you;" and in ver. 14, "For as many as are led by the Spirit of God, they are *the Sons of God.*" Observe the exact parallel. In both, contrast of flesh and spirit; in both, being raised by the Spirit; in both, Son (Sons) of God in special connection with the indwelling Spirit.

Our second instance is from John x., and a very striking and a very difficult passage it is allowed to be. We find the Jews enraged once and again at the assertion by Jesus of His unity with the Father: ver. 30, "I and My Father are One;" ver. 38, "The Father is in Me, and I in Him." I have already suggested that the word "Father" does probably point to our Lord's Eternal Sonship, and certainly His enemies seem to have so understood His meaning. But they listened, as far as we can judge, with calmness to His intermediate appeal in verses 34-36, "Jesus answered them, Is it not written in your law, I said, Ye are gods? If He called them gods unto whom the word of

God came, and the Scripture cannot be broken, say ye of Him Whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?" I think any one who reads the passage without prejudice must admit that if our Lord used the title Son of God in its highest sense, His appeal to the eighty-second Psalm would have been absolutely out of place. What similarity is there between the offending judges of Israel and the Eternal Son of the Eternal Father? I humbly conjecture that our Lord, hoping to convince them, in these intermediate verses turned the attention of His would-be murderers from His Godhead to His mission, and that He used, and His hearers understood Him to use, "Son of God" much as we use the title "the Christ."

The instances I have already adduced have been placed first on account of their being connected in my own experience with a clearer conception of the wide import of the title "Son of God." But I now proceed to give some others, in which, as standing in a real chronological sequence, the idea of successive unctions by the Holy Ghost, accompanied by a higher fulfilment of this title as applicable to our Lord's sanctified manhood, may be examined in a more orderly arrangement.

And the first of these is a passage of the very highest importance and deepest interest. (Luke i. 35) "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also That Holy Thing, Which shall be born of thee, shall be called the Son of God." Now, if I am not greatly mistaken, this text is commonly understood to state that because of the coming upon the Blessed Virgin of the Holy Ghost, and her overshadowing by the Highest, her child would be known to be the eternal Son of God. And in connection with this interpretation, and partly arising from a most commendable feeling of mingled reverence and modesty, there is, I imagine, a sort of confused notion that the Holy Ghost, or the Power of the Highest, is *here* spoken of as the Father of that eternal Son.

Yet, if we ground any argument on the last words in our text (Luke i. 35), as interpreted of the Eternal Generation, founded on those at the beginning, we are undoubtedly landed on the conclusion that the Third Person of the Holy Trinity is

the Father of the Second! But view Luke i. 35 in the way suggested. Let us regard the Holy Ghost here, as elsewhere, “the Power of the Highest,” as being the instrumental energy in the preparation of a body and soul as a fit shrine for the indwelling of the Eternal Word. Then we shall see that the article of the Apostles’ Creed, “Conceived by the Holy Ghost,” has a clear meaning, viz., that, by His power (in no sense equivalent to human fatherhood),* a Virgin was enabled to conceive, and the Thing conceived was not conceived in sin, but a Holy Thing. Therefore, as in other places, that Holy Thing, viz., the Manhood full of the Holy Ghost, was called “the Son of God.” Incidentally I would remark that this theory of the immaculate conception of Jesus Christ makes the Romish doctrine of the immaculate conception of the Blessed Virgin Mary not only unnecessary, but almost impossible. Had she been immaculate, His Manhood would have been, as a matter of course, immaculate without the special coming upon her of the Holy Ghost at His conception. Also how natural does it seem that the Second Adam should be called the Son of God in the same sense that the first Adam was, as undeniably stated in Luke iii. 38.†

Our second instance in chronological order is Matt. iii. 16, 17, though the addition of the word “beloved” would seem to certainly indicate that Jesus was in the highest sense the Son of God. What we have to observe in reference to the subject of this paper is, that the Voice from heaven declared that Jesus was the *Son of God at the moment* when, as the Evangelist records, *the Holy Ghost descended and lighted on Him*.‡ The force of the temptation (immediately following His baptism),

* On this horrible heresy Pearson speaks very strongly in a note (Article “Conceived by the Holy Ghost”) commencing, “*Deus ipsemet.*” The Socinian view condemned by Pearson in that note, and the corresponding passage, is, of course, *wholly different* from mine, though a careless reader might possibly confuse the two.

† Should the descent (or rather, as Professor Goldwin Smith admirably puts it, the “ascent”) of man from lower forms be ever recognised as scientifically proved, I think that that recognition will be accompanied by the belief that there was as great an interval between the first Adam and his non-human parents, as between Jesus Christ and His mother. I need hardly say I should ascribe such a new departure in the case of Adam to the special intervention of the Holy Ghost.

‡ The parallel passage in John i. connects very closely the title “Son of God” (ver. 34) with the mission of the Saviour to baptize with the Holy Ghost (ver. 33). Did He not then become *the Christ*?

lying in the words thrice employed by Satan, "If Thou be the Son of God," would seem to be more clearly understood if we suppose that there was a true unction by the Holy Ghost at Christ's baptism, giving a fresh title to His being called, in His sanctified Manhood, the Son of God, accompanied by a manifestation to His Manhood of the truth (perhaps only obscurely perceived by that Manhood before) that He was in the highest sense the Son of God.

The early Church did undoubtedly attach deep importances to our Lord's baptism (see Trench, "Studies in the Gospels," p. 3. "The Church of old did not shrink from calling her Lord's baptism His second nativity"), and our Prayer Book in the first prayer, in the Ministration of Public Baptism of Infants, directs us to say, "and by the baptism of Thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin." I personally regard our Lord's baptism as being a true regeneration, not in His case implying a cleansing from sin, but implying a new birth, a fresh stage, in His sanctified Manhood. And I think the very light in which I have set His baptism might be a means of reconciliation between those who regard baptism as the sole means of regeneration and those who would almost deny that it is a means of regeneration at all. For the suggestion of this paper is that our Lord's baptism was only one of a series of stages of spiritual new births; and thus those who honour baptism most must admit the equal necessity of conversion, and those who the most insist upon conversion need not, for that reason, deny regeneration in baptism. And in this connection, as showing the certainty of there being at least two regenerations in a true Christian life, let us remember that whether St. Paul, in Titus iii. 5, means "by the washing of regeneration" baptism or conversion, or both, his Master, on the only occasion when He used the word, applied it to what is even now in the future, (Matt. xix. 28) "In the regeneration, when the Son of man shall sit in the throne of His glory." I have the less hesitation in making these *latter remarks*, as to regeneration having many meanings, inasmuch as this view, which I have long held, I have found enunciated in almost identical terms by Dr. Vaughan—"Liturgy and Worship of the Church of England," in discourse on regeneration (pp. 31—38).

The third chronological instance is Matt. xvii. 5, of which I will only say (1) that while the writer of the article in the *Church Quarterly* on Farrar’s “Life of Christ” laid down, doubtless on weighty considerations, that the Transfiguration was a real turning-point in our Lord’s ministry, I would preferably call it a new birth; and (2) that there is a striking resemblance between the Transfiguration and the Baptism, for not only did the voice declare on both occasions, “This is My beloved Son,” but the bright cloud, the shechinah of God’s presence, may well have been, like the dove, a true unction of the Holy Ghost.

We now come to an instance of the gravest importance (Acts xiii. 33), for there we find St. Paul distinctly stating that the resurrection of our Lord was a fulfilment of the words of the second Psalm, “Thou art My Son; this day have I begotten Thee.” That this clearly indicates that the Resurrection was our Lord’s birthday as man is shown by the words “to-day.” Had they been omitted, the common interpretation might hold good that the Resurrection declared that Jesus Christ was the Eternally Begotten; but “to-day” asserts that He was begotten *when* He rose from the dead. This instance I regard as very valuable, as showing that my interpretation of Rom. i. 4 is wholly confirmed, including the passivity of that which was raised, except that in this case the Father is named as the original cause, as the *Begetter*; in the other the *agency* named is the Spirit of holiness. Before passing from this instance, I would like to draw attention to the manifold fulfilment of prophecy, and the varying force of words, implied in Heb. i. 5, where the same quotation from the second Psalm may be variously interpreted of the Eternal Generation, the Incarnation, and possibly otherwise.*

One more possible instance I cannot dwell upon at length,—the Ascension, which yet was so closely connected with the Holy Ghost, that the Saviour Himself said (John xvi. 7), “If I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you.” May it not have been an unction of the Holy Ghost which enabled the Manhood to

* See Alford’s note. I owe to my friend, Rev. C. H. Waller, the suggestion of a valuable and interesting confirmation of more than one idea in this paper, viz., the reference to Luke xx. 36, “And are the *children of God*, being the children of the *resurrection*.”

ascend unto heaven? If so, the very same anointing which exalted the Saviour from His disciples corporeally descended to them spiritually on the Day of Pentecost. "The precious ointment" poured "upon the Head" "went down to the skirts of His garments" (Ps. cxxxiii. 2). Certainly Acts ii. 33, ver. 9, markedly associates the exaltation of Jesus with the shedding forth of the Holy Ghost.

And now, casting a glance backward on what I have ventured to consider various stages, or regenerations, or, if the term be less objectionable, unctions of the Holy Ghost, in the development of our Lord's sanctified Manhood, I may draw attention to the remarkable coincidence that one regal type of our Redeemer, David, was anointed no less than three times; and the other, Solomon, twice. It is impossible for me here to connect these in detail with their fulfilments in Jesus Christ. Suffice it to say that I take rather a different view from Bishop Pearson as to the exact antitypical correspondences.

In conclusion, there is much that I would like to add to show that the views I have set forth have not been adopted without long consideration and due verification. I might have referred to the Hulsean Lectures of Bishop Ellicott, especially in illustration of a point I am now only able to hint at, the various Sonships of Christ connected with the Four Gospels—"Son of David" in St. Matthew; "Son of God" (as in this paper) in St. Mark; "Son of Man" in St. Luke; "Son of the Father" in St. John. I might have shown how much light the foregoing remarks may possibly throw on the great theory of Evolution. But I shall be deeply thankful if what I have written should help any of my readers to approach the life of our adorable Redeemer with a stronger belief that there are treasures in it yet hidden, mines not yet worked. And, once more, I cannot help hoping that this suggestion of the manifold unctions of the Holy Ghost may lead us all humbly and earnestly to pray that we, like our Saviour, may be anointed with this oil of gladness, and may go from strength to strength, until we appear before the God of gods in the heavenly Zion!

Outlines of Sermons for the Christian Year.

The figures in square brackets, thus [6], refer to the illustrations following the outlines.

The hymns will be found in the following books, *Ancient and Modern*, *Bickersteth's Hymnal Companion*, *Church Hymns*, *Irish Church Hymnal*, *Mercer's Hymns*.

After the *Voluntaries* (suggested by the services of the day) the first name is by whom arranged, the second by whom published, with price.

December 21st.

Saint Thomas the Apostle.

ORGAN VOLUNTARIES.

1. "Then shall the righteous" (Mendelssohn) 1st E. Less. Calkin ; Novello, 2s.
2. "Gloria" (Haydn), Book II, "The Org. Stu. Comp." Brewer, 1s. 6d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>From all Thy saints</i> [with proper stanza] (Coll., Gos.)		353	157	348	
<i>Christ is our corner-stone</i> (Ep.)	239	541	344	419	491
<i>O Lord, turn not Thy face from me</i> (1st M. Less.)	93	120	111	132	167
<i>We saw Thee not when Thou didst come</i> (2nd M. Less.)	174	268	541	211	311
<i>Jesus shall reign where'er the sun</i> (1st E. Less.)	220	106	407	113	477
<i>Thou art the Way ; to Thee alone</i> (2nd E. Less.)	199	306	526	200	189

Ep. Eph. ii. 19. *Gos.* John xx. 24. *Pss.* cv.—cvi.

Less. Job xlii. 1—7 ; John xx. 19—24 ; Isa. xxxv. ; John xiv. 1—8.

THE CHARACTER OF ST. THOMAS.

BY THE REV. T. M. MACDONALD, M.A., PREBENDARY OF LINCOLN,
RECTOR OF KERSAL MOOR, MANCHESTER.

JOHN xi. 16.—"Let us also go, that we may die with Him."

JOHN xx. 28.—"Thomas answered and said unto Him, My Lord and my God."

THOMAS is commonly thought of as "*the doubting disciple*,"—a typical, meditative, gloomy sceptic, because he doubted the fact of the Resurrection, after the rest had believed.

Injustice is done to his character—

1. *By isolating him from his brethren*, as if his unbelief exceeded theirs. His absence from their company on the evening of the Resur-

rection day was perhaps the result of his naturally gloomy constitution of mind ; but had any of the others been absent, would they have believed on the testimony of the rest ? Surely not (Mark xvi. 10, 11, 14). No one of them could claim the benediction to those who had "not seen and yet had believed" (John xx. 19).

2. *By failing to remember how much besides there is in the character of this disciple ;* for there is ample material for another picture of him as *Thomas the devoted disciple*, which, if it may not efface the memory of "the Incredulity," may at least claim to be its companion picture.

His noble confession of his Master, when his doubts had been removed, "My Lord and my God," evidencing conviction clearer, deeper, and stronger than that of his brethren, must not be forgotten ; nor the earlier proof of his brave and devoted loyalty which is presented in the words of the text.

I. The occasion.

Jesus having remained two days after receiving tidings of the illness of Lazarus, and knowing that he was now dead, proposes to His disciples to "go into Judæa again" (ver. 7). The reluctant disciples express surprise that He would return to the place where so lately the Jews had sought His life. Jesus answers, "Are there not twelve hours in the day ? If any man walk," etc. (vers. 9, 10). These words imply that His work now required His presence in Judæa, and they declare that as daylight is given for duty, no real danger comes to those who walk in duty's path. "I go" (ver. 11).

On His repeated invitation to the twelve, "Lazarus is dead ; let us go unto him" (ver. 15), it is Thomas who appeals to his fellow-disciples, "Let us also go, that we may die with Him" [136].

II. These words present him as the pattern of a devoted disciple.

1. *They nobly declare his purpose of fidelity to his engagement to follow Jesus—*

(1) *In unquestioning obedience.* The purpose of Jesus in calling them to attend Him was to train them for their future work,—that in witnessing His life, and teaching, and suffering unto death, and all that followed, they might be qualified to proclaim them to the world (see Acts i. 21, 22). This purpose, as we now see, would have been frustrated if the twelve had not now gone with Him to Judæa. But Jesus gave no promise to explain to them His reasons for the different steps He should require them to take. On the contrary, "What I do," said He, "thou knowest not now" (John xiii. 7). Thomas hears his Master's decision,

and at once accepts it, not because he understands it, but because it is his Master's will. A true son of Abraham, "he went forth not knowing whither he went" (Heb. xi. 8) [137].

(2) *In readiness to meet danger and death.* Danger was inseparable from the discipleship of Him who came to suffer and die for man. Thomas, naturally gloomy, expects the worst to happen. "To go to Judæa with Jesus will be certain death for Him and for us." This but enhances the noble courage and devotion of his purpose, "Let us also go, that we may die with Him."

How many of us would have pleaded "prudence" and "conferred with flesh and blood" (Gal. i. 16) [138]. To Thomas the path was plain. His Master's principle is his. Daylight is given for duty. There is no stumbling for those who walk in the light. His duty is to follow Jesus [139]. There may be death with Him, but with Him only there is safety. Thomas feels what David said to Abiathar true for him as spoken by Jesus, "With me thou shalt be in safeguard" (1 Sam. xxii. 23) [140].

2. *Himself resolved, he seeks to influence his brethren.* "Let us go," etc.

Not only as Ruth, "I will go" (Ruth i. 16), but as Moses to Hobab, "Come with us" (Num. x. 29). The argument is as strong for them as for him, and his love to them constrains him to urge it.

3. *His personal fidelity and his care for others the result of his devotion to his Master.*

"*With Him.*" This is the master principle of every true disciple. "He that is not with Me is against Me" (Luke xi. 23. Comp. John xxi. 15; 1 Cor. xvi. 23; Eph. vi. 24).

"To die with Him," Thomas felt, was better than to live without Him.

To be "without Christ" is to be "without God" and "without hope" (see Eph. ii. 12).

December 23rd.

The Fourth Sunday in Advent.

ORGAN VOLUNTARIES.

1. "O thou that tellest" (Handel) 1st M. Less. No. 24, Hiles' "Handbook"; Novello.
2. "Tell it out among the heathen" (Handel) Ep. No. 95, Best's "Arrangements;" Novello, 2s.
3. "Comfort ye" (Handel) Gos. E. Stirling; Augener, 1s. 6d.
4. "All kings shall fall down before Him" (Boyce). Hopkins' "Movements," No. 8; Novello, 1s. 3d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>The Church has waited long</i> (Coll.)		61	508	72	393
<i>Rejoice, the Lord is King</i> (Ep.)	202	517	488	198	329
<i>On Jordan's bank the Baptist's cry</i> (Gos.)	50		71	68	74
<i>The roseate hues of early dawn</i> (1st M. Less.)	229	313	514	333	402
<i>Lo! He comes with clouds descending</i> (2nd M. Less.)	51	64	69	76	93
<i>Rock of ages, cleft for me</i> (1st E. Less.)	184	133	490	165	177
<i>Thou fudge of quick and dead</i> (2nd E. Less.)	205	59			84
<i>Great God, what do I see and hear?</i> (2nd E. Less.)	52	66	375	77	92
<i>O Paradise, O Paradise</i>	234	475	473	398	
<i>Thou art gone up on high</i>	149	224	525	210	

Ep. Phil. iv. 4. Gos. John i. 19. Pss. cx.—cxv.

Less. Isa. xxx. 1—27; Rev. xi.; Isa. xxxii. or xxxiii. 2—23; Rev. xii.

COME AMONG US.

BY THE REV. HILTON BOTHAMLEY, M.A., VICAR OF ST. STEPHEN'S,
LANSDOWN, BATH.

Ps. lxxx. 2.—"Stir up Thy strength, and come and save us."

A PRAYER. To be renewed each Advent, on the Sunday nearest to Christmas. Our Church directs it; see the Collect.

And most happily are we thus guided. We repeat the petition, not because it has as yet evoked no response, but in order that it may be answered and answered again every fresh season, with ever-fresh grace.

May the Lord grant it.

We consider the prayer as having been, and yet to be answered:

- i. Thou didst come.
- ii. Thou dost come.
- iii. Thou wilt come.

I. **Thou didst come.** The petition of the Psalmist soon passed into the assurance of the Prophet: "*Your God will come with vengeance . . . He will come and save you*" (Isa. xxxv. 4; see lxiii. 1).

And He *came*; no *coming* can be more complete: in the flesh. "*A Child is born, a Son is given . . . the mighty God*" (Isa. ix. 6). He *came*,

not for a moment, but a lifetime. *Came* so as to make His coming eternally effective, so that the withdrawal of His person is not the removal of His presence [141].

He came to *SAVE*. Not individuals or a generation only, but *the world* (John xii. 47), past, present, future, so far as it is willing to be saved [142].

To *save*, we say, not by rescuing a few from sin and its effects, but by *condemning sin*; not by raising a few to life, but by *destroying him that had the power of death*; and that *in the flesh* (Rom. viii. 3), and *through death* (Heb. ii. 14) [143].

Yes, His whole life is salvation; He bare it in His name *JESUS*. When He came, it was assured (Luke ii. 30); when He departed, it was perfected (John xvii. 4).

But He departed, only to return, to come in the Spirit. "*I will come to you*" (John xiv. 18). Therefore we assert with joy—

II. Thou dost come. And we need Thee. *Stir up Thy strength and come*, to bring Thy salvation home to us, and convince us of it [144].

Especially do Thou *stand at the door and knock*, and incline us (for Thou must) to *hear Thy voice, and open the door*, and invite Thy presence (Rev. iii. 20).

Yes, Thy presence is what we need. In Thy presence we cannot be blind to Thy *claims*, or deaf to Thy *call*, or cold to Thy *love*.

Come and help us to plead Thy promise, "*Lo, I am with you alway*" (Matt. xxviii. 20).

Come now (it is Christmas) in Thy tenderness and grace, and let us behold Thy glory as the incarnate Son of man (John i. 14); let it be our strength and life, that we may learn to *love Thy appearing* in the *glory of the Father* (2 Tim. iv. 8; Matt. xvi. 27) [145].

III. Thou wilt come. And come then to *save* finally and for ever (Heb. ix. 28), to the *joy* of those that have looked for Thee, to the *shame* of those that have not (Isa. lxvi. 5).

O Saviour, Thou who wast made in our likeness, renew us in Thine; in Thy love and grace (2 Cor. viii. 9), on the lines that Thou hast traced (Acts x. 38) and biddest us to follow (Matt. xxv. 35). Make us now cry to Thee, "*Come*," that Thou mayest say to us, "*Come, ye blessed*," then (Matt. xxv. 34); and that we may not *be ashamed before Thee at Thy coming* (1 John ii. 28).

December 25th.

Christmas Day.

ORGAN VOLUNTARIES.

1. "Glory to God" (Handel) 2nd M. Less. E. J. Westrop; Novello, 6d.
2. Postlude [Christmas]. Dr. Garrett; Novello, 1s. 6d.
3. "Sede a Dextris" (Leo) P. Ps. cx. Hopkins' "Movements," No. 8; Novello, 1s. 3d.
4. "Alles was Odem hat, lobe den Herrn" (Bach). "Choral Fugues," Oakeley; Novello, 2s.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Christians, awake, salute the happy morn</i> . (Coll.)	61	76	77	80	95
<i>O come, all ye faithful</i> . . . (Ep., Creeds)	39	77	85	87	96
<i>O Word of God incarnate</i> . . . (Gos.)		263	462	236	549
<i>Hark, the herald angels sing</i> . . . (M. Lessons)	60	78	80	83	97
<i>While shepherds watch'd their flocks</i> (2nd M. Less.)	62	73	86	79	61
<i>Angels, from the realms of glory</i> (2nd M. Less., E. Less.)		80	76		94
<i>The Church's one foundation</i> . . . (M. Psalms)	215	285	509	335	578
<i>Hail to the Lord's Anointed</i> . . . (E. Psalms)	219	113	379	107	480
<i>Of the Father's love begotten</i>	56	74	84	88	
<i>To the Name of our salvation</i>	179	523	536	99	

Ep. Heb. i. 1. *Gos.* John i. 1. *Pss.* xix., xlv., lxxxv.; lxxxix., cx., cxxxii.
Less. Isa. ix. 1-8; Luke ii. 1-15; Isa. vii. 10-17; Tit. iii. 4-9.

THE LORD'S LOVE AND WILL BEFORE INCARNATION.

BY THE REV. H. C. G. MOULE, M.A., PRINCIPAL OF RIDLEY HALL,
 CAMBRIDGE.

TIT. iii. 5.—"According to His mercy He saved us."

1. "LET us now go unto Bethlehem," and study one great truth beside the new-born Lord. That truth is His personal will to be incarnate, antecedent to the fact of incarnation.

2. He WAS before He was born. Full Scripture proof (John i. 1-3, 10; viii. 58; xvii. 5). Observe this last text specially, as showing that He was *personally* distinct from the Father; translate, "by Thine *own side*," "*beside Thee* before the world was" (see also Col. i., Heb. i., and the text).

3. He *loved and willed* before He was born (John xvii. 5, with 24; also, in light of New Testament, Ps. xl. 7, 8; and the text. And *compare* such passages as Eph. i. 4; 2 Tim. i. 9). Let us dwell on this unique and sacred fact, the voluntary acceptance of human life and death by the Lord in His pre-existent majesty.

4. See this now, in the cradle at Bethlehem, carried out literally and to the full. The *Person* here is the Eternal SON; but He has now actually taken manhood, with *all* its (sinless) conditions, as a nature

through which and in which personally to suffer and to work. He has "made HIMSELF of no reputation."

5. Never forget the FATHER'S love and will in giving. But think also definitely of the SON'S love and will in coming. Muse on the Incarnation from this previous love of the Incarnate. The late Professor Scholefield could rarely repeat the Nicene Creed without a voice trembling with emotion. "Consider Christ Jesus" thus, in the light of the Word and the Spirit, and *our feeling* will be the same.

December 26th.

Saint Stephen's Day.

ORGAN VOLUNTARIES.

1. "But the Lord is mindful" (Mendelssohn). G. Calkin; Novello, 1s. 6d.
2. "Benedictus" (Schubert) Gos. No. 26, Prout's "Arrangements," Augener, 1s.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>From all Thy saints</i> [with proper stanza] (Coll., Ep.)		353	157	348	
<i>The Son of God goes forth to war</i> . . . (Ep.)	439	352	201	345	99
<i>Lord, in this Thy mercy's day</i> . . . (Gos.)	94	488	419	161	
<i>Soldiers of Christ, arise</i> . . . (2nd M. Less.)	270	319	501	377	367
<i>Christian, seek not yet repose</i> . . . (E. Lessons)	269	321	345		
<i>Who are these like stars appearing</i> . . . (2nd Lessons)	427	360	554	352	

Ep. Acts vii. 55. *Gos.* Matt. xxiii. 24. *Ps.* cxix. 105—176.

Less. Gen. iv. 1—11; Acts vi.; 2 Chron. xxiv. 15—23; Acts viii. 1—9.

THE EXAMPLE OF ST. STEPHEN.

BY THE REV. H. F. MARTIN, M.A., RECTOR OF KILLESHANDRA, IRELAND.

ACTS vii. 55.—"*He, being full of the Holy Ghost.*"

ST. STEPHEN, the proto-martyr, was given grace to live for Christ, to die for Christ. In both he is our example.

1. He may have been (as Chrysostom leads us to suppose) a very young man at the time that he was stoned, and yet before he glorified God by his death, he glorified Him by his life.

The Holy Innocents were martyrs in deed, but not in will; St. John in will, but not in deed; St. Stephen both in will and deed. His was not the easy conventional life of too many of those who, in these days, are called by the same honoured name of "deacon." St. Stephen had (a) natural gifts, (b) the gifts conferred by the laying on of hands; he had also (c) grace to use them to God's honour and glory. He was (Acts vi. 8) "full of grace and power" [explained by ver. 5, "full of faith and of the Holy Ghost"]. Those who employ aright God's gifts

receive a fuller measure (Matt. xxv. 29), and so at last "men could not resist the wisdom and spirit by which he spake," and "they saw his face, as it had been the face of an angel."

Note two other facts of Stephen's life before turning to its last page.

1. God's Word was indeed a light upon his path (see Psalms for morning service), and in that clear light from the face of Jesus Christ, he saw how the flower of the Gospel was to be developed from the bud of the law.

2. In the same clear light he saw the crowning sin of man's heart to be rejection of the message sent by God, and he bore his faithful testimony to this, whether they would bear or whether they would forbear.

But grand and beautiful as was Stephen's short life, its end was sublimity itself [146].

Of all the saints whose names are retained in our Reformed Calendar, St. Stephen alone is commemorated simply as a *martyr*.

There are very few death-bed scenes in Scripture. In the New Testament we have only the records of the last moments of two, the Lord Himself and His first martyr, and in how many respects they resemble each other.

1. Both died by the hands of cruel men; none near to lift a hand on their behalf, none to soothe their dying agony, none to wipe off the death-dews; only curses ringing in their ears, and raining on their heads [147].

2. Yet both—

"In midst of mortal pain
Could pray for them that did the wrong.
Who follows in their train?"

3. How like too the last words. Stephen's the echo of his Master's, and like Him, feeling the Everlasting Arms around and beneath, Stephen feared not when he passed through the dark waters [148].

4. Christ was the corn of wheat cast into the ground, and from His death and life after death has sprung the full ear of the Church; so, deriving its efficacy from His work, the blood of the martyr, Stephen (as of all the noble army), has been the seed of the Church [149]. If Saul had the first germs laid in his mind through the patience unto death of him whom he ignorantly persecuted, may we not be helped to comprehend such a great mystery as why a useful life like Stephen's was permitted to be taken from the earth? "Right dear in the sight of the Lord is the death of His saints."

"O God, to us may grace be given
To follow in their train."

December 27th.

Saint John the Evangelist's Day.

ORGAN VOLUNTARIES.

1. "The Lord will not turn His face" (Benedict) Epistle. Bk. 31, Hiles; Novello, 1s.
2. "Sanctus" (Beethoven) 1st E. Less. Van Eyken; Augener, 1s. 6d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Jesu, with Thy Church abide</i> (Coll.)	471	550	591		
<i>Of the Father's love begotten</i> (Ep.)	56	74	84	88	
<i>Jesus calls us o'er the tumult</i> (Gos.)	403	318	404	327	538
<i>Guide me, O Thou great Jehovah</i> . . (1st M. Less.)	196	329	376	273	258
<i>O Love Divine, how sweet Thou art</i> . . (2nd M. Less.)	195	296	455	321	528
<i>Bright the vision that delighted</i> } <i>Round the Lord in glory seated</i> } . (1st E. Less.)	161	34	491	224	

Ep. 1 John i. 1. *Gos.* John xxi. 19. *Pss.* cxx.—cxxxii.
Less. Exod. xxxiii. 9; John xiii. 23—36; Isa. vi.; Rev. i.

FOLLOWING AND WAITING.

BY THE RIGHT REV. THE BISHOP OF OSSORY.

JOHN xxi. 22.—"If I will that he tarry till I come, what is that to thee? Follow thou Me."

ST. PETER and St. John had been early associates (Luke v. 10); they are frequently mentioned together in the New Testament (Luke xxii. 8; John xx. 2; Acts iii. 1); they were evidently much attached to each other. Perhaps this was owing in some measure to their being such contrasts in respect to character—Peter's forwardness and impetuosity, John's gentleness and love. Each found in the other something that was wanting in himself.

The Lord had just predicted Peter's martyrdom (vers. 18, 19); and this leads Peter to inquire concerning the destiny of John, "What shall this man do?" Doubtless the question was suggested in great measure by affectionate interest; but probably, too, there was something of curiosity.

So Christ's reply is at once a reproof, a precept, and an instruction.

I. A reproof.

Many subjects on which we are too inquisitive—our own future here on earth, the destinies of others, the issues of perplexing events. We often distress ourselves unnecessarily concerning these.

Christ will have us wait His time and His will. We must leave results to Him, and to His Divine disposal. We must trust His wisdom and His love [150] [151].

Christ will have us to look forward—"Till I come." His return will explain all things, will set all things right (1 Cor. xiii. 12).

Therefore we are to wait in faith and patience [152]. It is only till He comes. The conflict will be brief; the succour is nigh at hand; the victory is sure [153]. Let these considerations inspire faith, patience, hope [154].

II. A precept.

"Follow thou Me." Waiting is to be accompanied by following; we are to be patient, but not inactive; the life of service will be a help against distressing fears and apprehensions [155].

Our main business here, as Christians, is to follow Christ (1 Pet. ii. 21). In humility (John xiii. 15). In obedience (John x. 4). In love (1 John ii. 5, 6) [156].

To follow Him as our Master (Matt. xi. 29); our Captain (2 Tim. ii. 3); our Example (Eph. v. 1, 2).

III. An instruction.

1. Religion must be a personal thing. "Follow *thou*," etc. Not, what others do. But what are we doing? Have we come to Christ? Are we following Him? It will not avail us that others know Christ and follow Him. "What is that to thee?"

2. Christ takes care of all His followers. Their earthly destinies may be very different (as were Peter's and John's). Sickness or health; long life or early death; one left to tarry, another called away. But He orders all events for their good (Rom. viii. 28).

3. Christ will return to His followers. "Till I come." Those who follow Him now shall meet Him then; shall see Him as He is, and be like Him, and with Him for ever (1 John iii. 2). This the blessed hope of His Church and people (Tit. ii. 13).

December 28th.

The Innocents' Day.

ORGAN VOLUNTARIES.

1. "Blest are the departed" (Spohr). No. 12, Hopkins' "Movements;" Novello, 1s. 3d.
2. "I am He that comforteth" (Mendelssohn). From "The Elijah;" Novello, 2s. 3d.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>From all Thy saints</i> [with proper stanza] (Coll., Gos.)		353	157	348	
<i>Glory to Thee, O Lord</i> . (Ep., 1st M. Less.)	69	347	166		
<i>How bright those glorious spirits shine</i> . (Ep.)	438	359	384	353	412
<i>There's a Friend for little children</i> . (1st E. Less.)	337	439	578	460	
<i>Hark, the sound of holy voices</i> . (2nd M. Less.)	436	370	199		589
<i>The Church's one foundation</i> . (2nd E. Less.)	215	285	509	335	578

Ep. Rev. xiv. 1. *Gos.* Matt. ii. 13. *Pss.* cxxxii.—cxxxviii.
Less. Jer. xxxi. 1—18; Rev. xvi.; Baruch iv. 21—31; Rev. xviii.

SUFFERING OF THE INNOCENT.

BY THE REV. T. H. BARNETT, VICAR OF ST. MARK'S, EASTON, BRISTOL.

PS. cxxxvii. 9.—“*Happy shall he be that taketh and dasheth thy little ones against the stones.*”

Introduction.

Picture the scene. The strange land; the marvels of Babylonia; the weeping captives; the twofold emotion filling their heart, passionate attachment to Jerusalem and hatred of Babylon. Then the Psalmist standing in spirit in the midst of a desolated city (ver. 8), and foreseeing proud Babylon fallen a prey to the horrors of foreign conquest, deadly vengeance wreaked on all her inhabitants, even the babes cruelly slain (ver. 9). Here we have—

1. An illustration of the reckless contempt of child life among the heathen (see also Exod. i. 22; 2 Kings viii. 12; Matt. ii. 16; Nahum iii. 10).

2. The special teaching of to-day, suggested in one of the daily Psalms; that teaching being that, in this world, not the guilty only, but the *innocent* also, have to endure *suffering*. Note this truth in its twofold application.

I. The suffering of innocent children.

1. Infants are, so far as wilful transgression goes, THE *innocents* (Ps. cvi. 37, 38; Jer. xix. 4, 5).

This innocence of *actual* sin does not at all contradict the doctrine of *original* sin, and should be carefully distinguished from it (see the declaration appended to the Service for the Public Baptism of Infants).

2. Yet infants suffer disease, accident, pain, death.

Both the text and to-day's Gospel show us infants suffering a cruel death. The conqueror of Babylon slew the children there lest they should grow up to be his enemies (Isa. xiv. 21). Herod slew the children to make sure of the destruction of One whom he feared as a rival Prince.

3. This is a mystery of the Divine Providence, which we cannot understand; but—

(1) God is glorified in their deaths (Coll.). The martyrdom “in deed, but not in will,” of the Innocents at Bethlehem accomplished God's purpose in the defeating of Herod's design, and in the fulfilment of an ancient prophecy (Jer. xxxi. 15). The slaughter of the children in

Babylon subverted God's purpose in the utter destruction of the doomed city, which had opposed itself to God so markedly as to become in after-days a hieroglyphic for worldliness, vice, and impiety (Rev. xvii. 5, etc.).

(2) We may be sure that they have "exceeding weight of glory" in the world to come (Rom. viii. 18, and Epistle).

II. The suffering of innocent persons.

To-day's collect suggests to us a very practical application of to-day's teaching.

1. Every Christian life should be comparatively innocent. By the grace of God, slaying lust and strengthening every holy desire, we may be innocent in the sense of Ps. xix. 12, 13.

And this whilst still sinful in nature (see Art. IX.).

2. Yet purity of life is no preservative from suffering in the world. Nay, it is rather provocative of the world's enmity and cruelty (2 Tim. iii. 12).

And constancy to the Christian faith has often meant martyrdom to the holiest and best of men. Innocent of any grave sin against God or crime against human law, they have had to suffer the extremest penalty.

3. And herein God is glorified. See this matter expounded and enforced in 1 Pet. ii. 12, 20, 21; iii. 17; iv. 12—19.

December 30th.

The Sunday after Christmas Day.

ORGAN VOLUNTARIES.

1. "Et Incarnatus." Epistle. No. 5, "The Organist's Assistant;" Novello, 1s. 6d.
2. "Let their celestial concerts" (Handel). No. 7. Hiles' "Handbook;" Novello, 1s. 6d.
3. "Ave Verum" (Gounod) Gospel. Book 25, Hiles' "Short Vols.;" Novello, 1s.
4. "Herrscher des Himmels." No. 21. Prout's "Arrangements;" Augener, 1s.

SUGGESTED HYMNS.

	A.	B.	C.	I.	M.
<i>Rejoice to-day with one accord.</i> (Coll.)	378	53		447	
<i>Father of heaven, whose love profound</i> . . . (Ep.)	164	254	359	227	236
<i>How bright appears the morning star</i> . . . (Gos.)		527		89	121
<i>It came upon the midnight clear</i> . . . (1st M. Less.)		367	82	85	
<i>Lord, her watch Thy Church is keeping</i> (1st M. Less.)	362	110	292	74	
<i>The Church has waited long</i> . . . (2nd M. Less.)		61	508	72	393
<i>Glorious things of thee are spoken</i> . . . (E. Lessons)		284	368	336	400
<i>A few more years shall roll</i> . . . (2nd E. Less.)	288	82	328	92	537
<i>Days and moments quickly flying</i> . . . (2nd E. Less.)	289	85	88		
<i>Lord, in this Thy mercy's day</i>	94	488	419	161	

Ep. Gal. iv. 1. *Gos.* Matt. i. 18. *Pss.* cxliv.—cl.
Less. Isa. xxxv. ; Rev. xx. ; Isa. xxxviii. or xl. ; Rev. xxi. 1—15.

THE STANDPOINT OF THE INCARNATION.

BY THE REV. JOHN GRITTON, D.D., HONORARY SECRETARY OF THE
 CHURCH HOME MISSION.

GAL. iv. 4.—“*The fulness of the time.*”

FROM the vantage ground of incarnation truth we may trace and comprehend the purpose of God in redemption. It is the fulness of the time of the Divine plan, and the centre point for beholding the working out of that plan.

As taught by this passage of Scripture, which is it we see when standing on the hill-top of the Incarnation period?

I. In the past.

1. The dim eternity before the world was “His Son” ever so, in His bosom, only and beloved (John iii. 16 ; 1 John iv. 9 ; John i. 18 ; xvii. 5, 24).

2. Creation and the Fall. Eden. “Made of a woman.” Creation giving and arranging a field for the exhibition of saving grace. The Fall making such exhibition of grace a necessity. The Son of God planning to take human nature that He may reunite it to God (Rom. viii. 3 ; Heb. ii. 14, 16 ; 2 Cor. v. 18, 19 ; Col. i. 21).

3. The law and its curse. Sinai. “Made under the law.” (1) The incarnate Son placing Himself under the responsibility of obedience—coming to do His Father’s will—delighting in magnifying the law and making it honourable (Rom. v. 19 ; Isa. xlii. 21 ; Heb. x. 7). (2) This could not be for Himself, but it was for man. Standing in man’s place and in man’s nature, accepting his responsibility and his guilt, having rendered in His own person perfect obedience to the law and absolutely fulfilled its every demand, He also places Himself under it to exhaust its curse and endure its penalty—death (Rom. vi. 23 ; 2 Cor. v. 21).

II. In the future.

Along a way marked by tears and blood we see Jerusalem.

1. Atoning death on the cross. “To redeem” (Tit. ii. 14 ; Gal. iii. 13 ; 1 Pet. i. 18).

2. Victorious resurrection from the tomb (Rom. i. 4 ; 1 Pet. i. 3).

3. The gift of the Spirit at Pentecost. “Sent forth the Spirit of His Son.”

4. The whole dispensation of the Gospel. “That ye might receive the adoption of sons.” “Because ye are sons.”

5. Far off beyond the shadowy horizon of the "end of the age" in the coming eternity—the Elder Brother and the many brethren—the One Son and the sons innumerable safe home with God. The "Abba, Father," cry answered, and the Father resting in perfected satisfaction amid the redeemed family.

Mark herein—

1. The Holy Trinity of Father, Son, and Spirit co-operating in redemption.

2. The greatness of the sin which needed so marvellous a redemption.

3. The greatness of the Divine love which led—

(1) The Father to give His only Son.

(2) The Son to humble Himself to flesh and death.

(3) The Spirit to dwell from age to age in human hearts.

(4) The victory of Divine grace which brings many sons unto glory.

ILLUSTRATIONS, SIMILES, ETC.

The figures at the commencement of the paragraphs refer to the foregoing outlines, which these passages are intended to illustrate, but for the selection of which the authors of the outlines are not in all cases responsible.

136. Activity, Christian.—When Demosthenes was asked what was the first part of an orator, what the second, and what the third? he answered, "Action." The same may I say if any should ask me what is the first, the second, the third part of a Christian: I must answer, "Action." Luther says that "he had rather obey than work miracles." Obedience is better than sacrifice.

T. Brooks.

137. Obedience, its source.—You must rise above servant principles if you would come at filial obedience. Legal causes will never produce Gospel fruits.

J. H. Evans.

138. Obedience and policy.—We may be safe in Egypt if we be there in obedience to God; and we may perish among the babes of Bethlehem if we be there by our own election (St. Matt. ii. 16).

Bishop Jeremy Taylor.

139. Obedience, an example.—"I wish I could mind God as my little dog minds me," said a boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind, and I do not." What a painful truth did this child speak! Shall the poor little dog thus readily obey his master and we rebel against God, who is our

Creator, our Preserver, our Father, our Saviour, and the bountiful Giver of everything we love? *Christian Treasury.*

140. Obedience and peace.—Obedience and holy walking bring peace. "Great peace have they which love Thy law, and nothing shall offend them." As there is peace in nature when all things keep their place and order. This peace others cannot have. There is a difference between a dead sea and a calm sea. A stupid conscience they may have, not a quiet conscience. The virtue of that opium will soon be spent; conscience will again be awakened. *Manton.*

141. Christ, His dominion.—Christ rules in heaven by His power, in the Church by His grace, in hell by His justice. *Leigh.*

142. Salvation, its completeness.—If Christ was sufficient for one sinner, then He must be sufficient for all. The great difficulty with God was, not how to admit many sinners into His favour, but how to admit one sinner. If that difficulty has been got over, then the whole has been got over. *McCheyne.*

143. Christ's perfect work.—Christ fulfilled the law; summer fulfils spring; noon fulfils morning; the fruit fulfils the blossom; manhood fulfils infancy. *Joseph Parker.*

144. Christ, His exhaustless grace.—"I come very often," said the pitcher one day to the spring, coming again to be filled with its pure water. "I hope I do not come too often; but I soon get emptied, and as often need to be replenished." "You are but one of a great many that come with the same errand," answered the flowing spring. "It is very generous of you to give unto all that come," said the pitcher, "and who, like myself, apply so frequently." "I never refuse any, and send none empty away," replied the spring. "And, however large the number who take, I am not at all impoverished. I flow in order to supply the wants of the thirsty; and 'whosoever will, let him come.'" Believers need to make constant application to the Lord for spiritual supplies. The grace received yesterday will not meet the wants of to-day. The Christian says, like the Psalmist, "All my springs are in Thee." And the reply of the Saviour is "Drink, yea, drink abundantly, O beloved." *Bowden.*

145. Christ, the teachings of His life.—We should consider the histories of Christ three manner of ways: first, as a history of acts or legends; secondly, as a gift or a present; thirdly, as an example which we should believe and follow. *Luther.*

146. Death, a blessing.—

It is not exile, rest on high ; it is not sadness, peace from strife :
To fall asleep is not to die ; to dwell with Christ is better life.

J. M. Neale.

147. Martyrs, their endurance.—Not every one that applauds truth will follow it when once it comes to show them the way to prison.

Gurnall.

148. Martyrs, their faith.—A certain person, on seeing a Christian woman go cheerfully to prison, said to her, “ Oh, you have not yet tasted of the bitterness of death ! ” She cheerfully answered, “ No, nor never shall ; for Christ hath promised that those who keep His sayings shall never see death.”

Secker.

149. Christianity, best exponent of.—Christianity as it works in the heart is mightier than it is when explained and enforced in a thousand volumes. Christianity in books is like seed in the granary, dry and all but dead. It is not written, but living characters that are to convert the infidel. The life of good men, and not the library of theologues, is the converting power.

“ O let me speak the thoughts of Christ !
And then my words like seed shall grow
In hearts when I am gone !
In nobler forms and widening spheres
To beautify and bless shall they appear ;
Harvests out of them shall come
To help the millions yet to be.”

150. Providences, how perceived.—There is a dark and bright side to every providence, as there was to the guiding pillar-cloud. Nature fixes on the dark, and calls it “ sorrow ” ; faith sees the sun dispersing the darkness, and calls it by a name of joy.

Dr. Horatius Bonar.

151. Providence, resignation to.—He that will watch Providence shall never want a providence to watch.

Flavel.

152. Misfortune, how to meet it.—When the shiver of anxiety comes over you, resolutely resolve not to brood over it ; fill the mind with duties.

Mrs. Stowe.

153. Suffering, God's purpose in.—

Heavier the cross, the better Christian,
This is the touchstone God applies ;
How many a garden would be wasting
Unwet by showers from weeping eyes !

The gold by fire is purified,
The Christian is by trouble tried.

Heavier the cross, the stronger faith,
The loaded palm strikes deeper root ;
The vine juice sweetly issueth
When men have pressed the clustered fruit ;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

Benjamin Schmolck, 1715 ; translator unknown

154. Christian fortitude.—

Give me my scallop shell of quiet,
My staff of truth to walk upon,
My scrip of joy—immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage ;
And thus I'll take my pilgrimage—
While my soul, like a quiet palmer,
Travelleth towards the land of heaven.

Sir Walter Raleigh.

155. Activity, blessings from.—A traveller was crossing mountain heights of untrodden snow alone. He struggled bravely against the overpowering sense of sleep, which seemed to weigh down his eyelids ; but it was fast stealing over him, and if he had fallen asleep, death would have been inevitable. At this crisis of his fate, his foot struck against a heap that lay across his path. No stone was that, though no stone could be colder. He found it to be a human body half buried in snow. The next moment the traveller had taken a brother in his arms, and was chafing his chest and hands. This effort to save another brought back to himself life and energy. Speak to others of the life-giving Saviour, and you shall find it will restore vitality to your own life-giving soul. *English Hearts and English Hands.*

156. Obedience, its gradual growth.—Obedience to the law of God is a gradual attainment. It is a thing to be learned. The musician is not born with the ability to play the organ or any other instrument. Many persons possess an innate musical faculty, but not one could do anything in music without education and without harmony. And so, although we have our spiritual natures, our innate tendencies to things virtuous and good, they are all obliged to conform to this law of education, training, drill.

The Biblical Notices of Babylon Illustrated from Profane Sources, Ancient and Modern.

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XII.

NOTICES IN ISAIAH AND JEREMIAH.

THE complete destruction of Babylon, and her desolation through long ages, is prophesied in Scripture repeatedly, and with a distinctness and minuteness that are very remarkable. The most striking of the prophecies are the following:—

“Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall *never be inhabited*, neither shall it be dwelt in from generation to generation; *neither shall the Arabian pitch tent there*, neither shall the shepherds make their fold there. But *wild beasts of the desert shall lie there*; and their houses shall be full of doleful creatures; and *owls shall dwell there*, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come; and her days shall not be prolonged.”—ISA. xiii. 19—22.

“I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also *make it a possession for the bittern, and pools of water*; and I will sweep it with the besom of destruction, saith the Lord of hosts.”—ISA. xiv. 22, 23.

“Chaldea shall be a spoil; all that spoil her shall be satisfied, saith the Lord. Because ye were glad, because ye rejoiced, O ye destroyers of My heritage; because ye are grown fat, as the heifer at grass, and bellow as bulls; your mother shall be sore confounded; she that bare you shall be ashamed; behold, the hindermost of the nations *shall be a wilderness, a dry land, and a desert*. Because of the wrath of the Lord *it shall not be inhabited*, but *it shall be wholly desolate*; *every one that goeth by Babylon shall be astonished*, and hiss at all her plagues. Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord. Shout against her round about: she hath given her hand; *her foundations are fallen, her walls are thrown down*; for it is the vengeance of the Lord: take vengeance upon her: as she hath done, do unto her.”—JER. l. 10—15.

“*A drought is upon her waters; and they shall be dried up*; for it is the land of graven images, and they are mad upon their idols. Therefore *the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall*

dwell therein ; and it shall be no more inhabited for ever ; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein."—Vers. 38—40.

"Thus saith the Lord ; Behold, I will plead thy cause, and take vengeance for thee ; and *I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing, without an inhabitant.* They shall roar together like lions ; they shall yell as lions' whelps. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. I will bring them down like lambs to the slaughter, like rams with he-goats. How is Sheshach taken ! And how is the praise of the whole earth surprised ! How is Babylon become an astonishment among the nations ! *The sea is come up upon Babylon ; she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.*"—Jer. li. 36—43.

The extraordinary accuracy of these descriptions has been frequently noticed, scarcely a traveller from the time of Pietro della Valle to the present day having failed to be struck by it. But it seems worth while to consider, somewhat in detail, the principal points on which the prophetic writers insist, and to adduce upon each of them the testimony of modern observers.

First, then, the foundations of Babylon were to fall, her lofty and broad walls were to be thrown down (Jer. l. 15), and she was not to present the appearance of a ruined city at all, but simply to "become heaps" (ch. li. 37). It is the constant remark of travellers that what are called the ruins of Babylon are simply a succession of unsightly mounds, some smaller, some larger—"shapeless heaps of rubbish,"* "immense tumuli,"† elevations that might easily be mistaken for natural hills, and that only after careful examination convince the beholder that they are human constructions.‡ The complete disappearance of the walls is particularly noticed ;§ and the visitor,|| who has alone attempted to conjecture the position which they occupied, can mark no more than some half-dozen mounds along the line which he ventures to assign to them. One main portion of the ruins is known to the Arabs as the

* Layard, "Nineveh and Babylon," p. 491. † Ker Porter, "Travels," vol. ii., p. 294.

‡ Ker Porter speaks of the ruins as "ancient foundations, *more resembling natural hills in appearance*, than mounds covering the remains of former great and splendid edifices" ("Travels," vol. ii., p. 297).

§ Layard, "Nineveh and Babylon," pp. 493, 494.

|| Oppert, "Expédition Scientifique en Mésopotamie," vol. i., pp. 220—234.

Mujellibé, or "the Overturned," from the utter confusion that reigns among the broken walls and blocked passages and deranged bricks of its interior. Only a single fragment of a building still erects itself above the mass of rubbish whereof the mounds are chiefly composed,* to show that human habitations really once stood where all is now ruin, decay, and desolation.

When Babylon was standing in all its glory, with its great rampart walls from two hundred to three hundred feet high, with its lofty palaces and temple-towers, with its "hanging gardens," reckoned one of the world's wonders, and even its ordinary houses from three to four storeys high,† it was a bold prophecy that the whole would one day disappear—that the edifices would all crumble into ruin, and the decomposed material cover up and conceal the massive towers and walls, presenting nothing to the eye but rounded hillocks, huge unsightly "heaps." It may be that such a fate had already befallen the great cities of Assyria, which had been destroyed nearly a century earlier, and which, from the nature of their materials, must have gone rapidly to decay. But the lessons of the past do not readily impress themselves on men; and it must have required a deep conviction of God's absolute foreknowledge on the part of the Hebrew prophets to publish it abroad, on the strength of a spiritual communication, that such a fate would overtake the greatest city of their day—"the glory of kingdoms, the beauty of the Chaldees' excellency" (Isa. xiii. 19)—the city "given to pleasure, that dwelt carelessly, that said in her heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children" (ch. xlvii. 8).

The second point specially to be noted in the prophecies concerning Babylon is the prediction of absolute loss of inhabitants. The positions of important cities are usually so well chosen, so rich in natural advantages, that population clings to them; dwindle and decay as they may, decline as they may from their high estate, some town, some village, some collection of human dwellings still occupies a portion of the original site; their ruins echo to the sound of the human voice; they are not absolute solitudes. Clusters of Arab huts cling about the pillars of the great temples at Luxor and Karnac; the village

* Layard, "Nineveh and Babylon," p. 484; Rich, "First Memoir," p. 25.

† Herod., i. 180.

of Nebbi Yunus crowns the hill formed by the ruins of Sennacherib's palace at Nineveh; Memphis hears the hum of the great city of Cairo; Tanis, the capital of Rameses II. and his successor, the Pharaoh of the Exodus, lives on in the mud hovels of San; Damascus, Athens, Rome, Antioch, Byzantium, Alexandria, have remained continuously from the time of their foundation towns of consequence. But Babylon soon became, and has for ages been, an absolute desert. Strabo, writing in the reign of Augustus, could say of it that "the great city had become a great solitude."* Jerome tells us that the Persian kings had made it into one of their "paradises," or hunting parks.† Seleucia, Ctesiphon, Bagdad, successively took its place, and were built out of its ruins. There was "no healing of its bruise." When European travellers began to make their way to the far East, the report which they brought home was as follows:—"Babylon is in the grete desertes of Arabye, upon the way as men gone towards the kyngdome of Caldee. But it is fulle longe sithe ony man neyhe to the towne; for *it is alle deserte*, and fulle of dragons and grete serpentes."‡ The accounts of modern explorers are similar. They tell us that "the site of Babylon is a naked and a hideous waste."§ "All around," says one of the latest, "is a blank waste, recalling the words of Jeremiah—'Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.'"|| No village crowns any of the great mounds which mark the situations of the principal buildings; no huts nestle among the lower eminences. A single modern building shows itself on the summit of the largest tumulus; it is a tomb, empty and silent.

Isaiah intensifies his description of the solitude by the statement, "Neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there" (ch. xiii. 20). If the entire space contained within the circuit of the ancient walls be viewed as "Babylon," the words of the prophet will not be literally true. The black tents of the Zobeide Arabs are often seen dotting the plain—green in spring, yellow in autumn—which encircles the great mounds, stretching from their base to

* Strab., xvi. 1, § 5 :—Ἡ μεγάλη πόλις μεγάλη ὅτιν ἐρημία.

† "Commenti in Esaiam," vol. v., p. 25, C.

‡ Maundeville's Travels (1322), quoted by Ker Porter, vol. ii., p. 336.

§ Layard, l.s.c.

|| Loftus, "Chaldæa and Susiana," p. 20.

the far horizon. Much of this space was no doubt included within the walls of the ancient city ; and this is traversed by the Arabian from time to time—flocks are pastured there, and tents pitched there. But if the term “Babylon” be restricted to the mass of ruins to which the name still attaches, and which must have constituted the heart of the ancient town, then Isaiah’s words will be strictly true in their most literal sense. On the actual ruins of Babylon the Arabian neither pitches his tent nor pastures his flocks—in the first place, because the nitrous soil produces no pasture to tempt him ; and secondly, because an evil reputation attaches to the entire site, which is thought to be the haunt of evil spirits.*

A curious feature in the prophecies, and one worthy of notice, is the apparent contradiction that exists between two sets of statements contained in them, one of which attributes the desolation of Babylon to the action of water, while the other represents the waters as “dried up,” and the site as cursed with drought and barrenness. To the former class belong the statements of Isaiah, “I will also make it *a possession for the bittern, and pools of water*” (ch. xiv. 23) ; and “The cormorant (pelican ?) *and the bittern shall possess it*” (ch. xxxiv. 11) ; together with the following passage of Jeremiah, “The *sea is come up upon Babylon ; she is covered with the multitude of the waves thereof*” (ch. li. 42) ; to the latter such declarations as the subjoined, “A *drought is upon her waters, and they shall be dried up*” (Jer. l. 38) ; “I will *dry up her sea*” (ch. li. 36) ; “Her cities are a desolation, a *dry land*, and a wilderness” (ver. 43) ; “the hindermost of the nations shall be a wilderness, a *dry land, and a desert*” (ch. l. 12) ; “Come down and *sit in the dust*, O virgin daughter of Babylon” (Isa. xlvii. 1).

But this antithesis, this paradox, is exactly in accordance with the condition of things which travellers note as to this day attaching to the site. The dry, arid aspect of the ruins, the vast mounds which cover the greater buildings, and even the lesser elevations which spread far into the plain at their base, receive continual notice. “The whole surface of the

* “All the people of the country,” says Mr. Rich, “assert that it is extremely dangerous to approach this mound (the *Kāsr*) after nightfall, on account of the multitude of evil spirits by which it is haunted” (“First Memoir,” p. 27). Compare Ker Porter’s “Travels,” vol. ii., p. 371.

mounds appears to the eye," says Ker Porter, "nothing but *vast irregular hills of earth*, mixed with fragments of brick, pottery, vitrifications, mortar, bitumen, etc., while the foot at every step sinks into *the loose dust and rubbish*." * And again, "*Every spot of ground in sight was totally barren*, and on several tracks appeared the common marks of former building. It is an old adage that 'where a curse has fallen grass will never grow.' In like manner *the decomposing materials of a Babylonian structure doom the earth on which they perish to an everlasting sterility*." † "On all sides," says Sir Austen Layard, "fragments of glass, marble, pottery, and inscribed brick are mingled with *that peculiar nitrous and blanched soil* which, bred from the remains of ancient habitations, checks or destroys vegetation, and *renders the site of Babylon a naked and hideous waste*." ‡

On the other hand, the neglect of the embankments and canals which anciently controlled the waters of the Euphrates, and made them a defence to the city and not a danger, has consigned great part of what was anciently Babylon to the continual invasion of floods, which, stagnating in the lower grounds, have converted large tracts once included within the walls of the city into lakes, pools, and marshes. "The country to the westward of Babylon," writes Ker Porter, "seemed very low and swampy. . . . On turning to the north, similar morasses and ponds tracked the land in various parts. Indeed, for a long time after the annual overflowing of the Euphrates, not only great part of the plain is little better than a swamp, but large deposits of the waters are left stagnant in the hollows between the ruins." § "From the summit of the Birs Nimroud," observes Layard, "I gazed over a vast marsh, for Babylon is made 'a possession for the bittern, and pools of water.'" || Of the space immediately about the chief ruins, Ker Porter notes, "This spot contains some cultivation, but *more water*, which sapping element may well account for the abrupt disappearance of the two parallel ridges at its *most swampy point*." ¶

Even some of the minor features of the picture, which one might naturally have regarded as the mere artistic filling up of the scene of desolation, which he had to depict, by the imagi-

* Ker Porter, "Travels," vol. ii., p. 372.

§ Ker Porter, "Travels," vol. ii., p. 389.

† Ibid., p. 391.

|| "Nineveh and Babylon," p. 300.

‡ Layard, "Nineveh and Babylon," p. 484.

¶ Ker Porter, "Travels," vol. ii., p. 351.

nation of the prophet, are found to be in strict and literal accordance with the actual fact. "The daughters of the owl shall dwell there," says Isaiah (ch. xiii. 21), and Jeremiah, "The owls shall dwell therein" (ch. l. 39). "In most of the cavities of the Babil mound," remarks Mr. Rich, "there are numbers of bats and *owls*." * Sir Austen Layard goes further into particulars. "A large grey owl," he tells us, "is found in great numbers—frequently in flocks of nearly a hundred—in the low shrubs among the ruins of Babylon." † The "owl" of the prophets is thus not a mere flourish of rhetoric, but a historical reality—an actual feature of the scene, as it presents itself to the traveller at the present day.

"Wild beasts of the desert shall lie there" (Isa. xiii. 21); "the wild beasts of the desert, with the wild beasts of the islands, shall dwell there" (Jer. l. 39). So it was prophesied, and so it is. Speaking of the Babil mound, Mr. Rich observes, "There are many dens of wild beasts in various parts, in one of which I found the bones of sheep and other animals, and perceived a strong smell, like that of a lion." ‡ "There are several deep excavations into the sides of the mound," remarks Ker Porter. "These souterrains are now the refuge of jackals and other savage animals. The mouths of their entrances are strewn with the bones of sheep and goats; and the loathsome smell that issues from most of them is sufficient warning not to proceed into the den." § On a visit to the Birs Nimroud, the same traveller observed through his glass several lions on the summit of the great mound, and afterwards found their foot-prints in the soft soil of the desert at its base. || This feature of the prophecies also is therefore literally fulfilled. The solitude, deserted by men, is sought the more on that account by the wild beasts of the country; and the lion, the jackal, and probably the leopard, have their lairs in the substructions of the temple of Belus, and the palace of Nebuchadnezzar.

No doubt there are also features of the prophetic announcements which have not at present been authenticated. It is impossible to say what exactly was intended by the "doleful creatures" and the "satyrs" of Isaiah, which were to haunt

* Rich, "First Memoir," p. 30.

† Layard, "Nineveh and Babylon," p. 484.
note.

‡ Rich, "First Memoir," pp. 29, 30.

§ Ker Porter, "Travels," vol. ii., p. 342.

|| *Ibid.*, pp. 387—8.

the ruins, and to have their habitation among them. Literally, the "satyrs" are "hairy ones,"*—a descriptive epithet, which is applicable to beasts of the field generally. The "dragons" of Isaiah (ch. xiii. 22) and Jeremiah (ch. li. 37) should be serpents, which have not been noted recently as lurking among the "heaps." Sir J. Maundeville,† however, tells us that in his day—the early part of the fourteenth century—the site of Babylon was "fulle of dragons and grete serpentes," as well as of "dyverse other veneymouse bestes alle abouten." It is possible that the breed of serpents has died out in Lower Mesopotamia; it is equally possible that it exists, but has been hitherto overlooked by travellers.‡

On the whole, it is submitted to the reader's judgment whether the prophetic announcements of Holy Scripture, as to what was to befall Babylon, are not almost as important evidence of the truth of the Scripture record as the historical descriptions. The historical descriptions have to be compared with the statements of profane writers, which may or may not be true statements. The prophetical declarations can be placed side by side with actual tangible facts, facts which it is impossible to gainsay, facts whereto each fresh observer who penetrates into Lower Mesopotamia is an additional witness. Travellers to the site of Babylon, even when in no respect religious men, are, if they have the most moderate acquaintance with Scripture, penetrated with a deep feeling of astonishment at the exactness of the agreement between the announcements made two thousand five hundred years ago and the actual state of things which they see with their eyes. The fate denounced against Babylon has been accomplished, not only in all essential points, but even in various minute particulars. The facts cannot be disputed—there they are. While historical evidence loses force the further we are removed from the events recorded, the evidence of fulfilled prophecy continually gains in strength as the ages roll on in their unceasing course; and the modern searcher after truth possesses proofs of the trustworthiness of the Word of God which were denied to those who lived at an earlier period.

* שַׁעֲרִים from שָׁעַר, "hairy, rough."

† Quoted by Ker Porter ("Travels," vol. ii., p. 336).

‡ If the true interpretation of the word used be (as some think) "jackals," the statement made would be one of those fulfilled most clearly.

Almsgiving.

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THE first question which came to my mind upon the subject of almsgiving, when I began to consider it, was whether there should be such a thing, for this is nowadays very much questioned; indeed, a negative answer is taken to be the only proper one by the energetic people who are setting us all to rights. Their views are given fairly enough by Charles Kingsley, who, in his "Saint's Tragedy," makes a Saxon count to declare—

"that every alms is a fresh badge of slavery,"

and to advise,

"then teach them independence,"

and some verses further on to—

"sigh that generous hearts,
And ladies' tenderness,—too oft forgetting
That wisdom is the highest charity,—
Will interfere, in pardonable haste,
With Heaven's stern providence;"

and an abbot demurely to lay it down that "idleness, sir, deceit, and immorality, are the three children of this same barbarous self-indulgence in almsgiving. Leave the poor alone. Let want teach them the need of self-exertion, and misery prove the foolishness of crime."

Such philosophy is beyond my ken. I can dimly see a thread of truth running through it all; but I think I see very plainly an answer to the question as to the usefulness of almsgiving at least as good on the other side: that, for perfecting the Christian, and even the human character, the exercise of such feelings as gratitude on the one hand, and compassion on the other, the cultivation of such habits as patience and self-denial cannot be done without; and that for these we must have the continual presence among us of want, as well as of its counterpoise, relief by almsgiving.

At the beginning of man's being here, all things must have been common to all, for none could have had a better title to

them than any other ; and so long as mankind were very sparse upon the earth they ranged over, there was no need to appropriate the common stock, since there was enough for the wants of every one and much to spare.

But when mankind multiplied exceedingly and with growing intelligence their wants increased, a competition necessarily grew up among them for the goods of life, and so the common stock became divided—not by equal apportionment, but by each man's grasping of that which he desired as much as he could ; and as men's powers were various, their respective shares varied accordingly.

At a very early stage of society there was no doubt law of some sort which aimed at checking the abuses of individual force, and did in fact check the worst of them here and there in an uncertain fashion. But law, even such as exists among civilized men, cannot go far to bring about what we must suppose to be the intention of the Great Proprietor of all things, viz., that each man shall have within his reach a share of the common good sufficient for his bare needs. Provision for this would seem to be left to the voluntary bestowal of those whose force, or the force of their forefathers, whether physical or intellectual, has brought them a larger share of the world's good than their necessities require.

And it is for a stimulus to this voluntary bounty, as well as a makeweight against the instinct of accumulation, that God appears to have placed in our hearts the feeling of pity, and has made it an active principle which prompts us to level up the circumstances of our poor neighbours more nearly to our own.

I have started "*ab ovo*" with this subject by way of recalling what I believe to be a fact, in face of some economists who just now make themselves loudly heard, that by the very constitution of things human there is always need of almsgiving, and that this is a need which we are plainly intended, and are inclined by nature, to supply. And this consideration gives reasonable ground, by the way, for that national relief of the poor which it is now the fashion to deprecate. Of poor rates it is commonly said that they are no charity ; and this is so far true that the contributions of individuals are compelled—but compelled by what authority ? by that, surely, of the public moral sense which each individual has a share, more or less

direct, in forming ; a moral sense which revolts at the idea of any one, for whom the goods of this world exist, perishing for want of them ; which acknowledges, and by this provision acts upon, the principle that the necessary inequalities of fortune are to be lessened and their effects mitigated in some degree by the public purse. Poor's relief by rate must in this view be reckoned as a charity ; and we should not decry but rather be proud of an institution which is a standing witness to the benevolence of England, and for our country's credit we should do our best to secure its continuance and its due administration, for, as Johnson says, "where a great proportion of the people are suffered to languish in helpless misery, that country must be ill-policed and wretchedly governed : a decent provision for the poor is the true test of civilization." *

But to leave national considerations and public bounty. For ourselves, who are content to be ruled by God's Holy Word, the description which Christ has left us of the last day and its circumstances will be more than sufficient to make almsgiving a foremost duty of every one who bears His name. This being granted, the questions which lie before us with respect to it are chiefly these two—first, in whose favour, and secondly, by what methods, should almsgiving be exercised ?—to which questions there appears to be one short answer, viz., that people should be relieved in proportion as they are necessitous, but in such degree and by such method as shall not harm the moral character of themselves or of their neighbours.

Holding this in mind, I will make some observations of detail, which, trite as they are, may as well be repeated from time to time.

I may, however, first refer to St. Paul's injunction with regard to the amount of our alms, that we should lay by according as God has prospered us, *i.e.* we should be charitable upon a plan, upon a sober reckoning of what may be spared from our income by a comparison between it and our liabilities. This is just what many do not do ; and while some therefore give much less than they properly should, others commit themselves to larger alms than is consistent with justice to their families, and perchance to their tradesmen—they "are so good as to be good for nothing." †

* Boswell, i., p. 130.

† Italian Proverb, ap. Bacon.

What says Thos. Fuller? "I like not this charity reversed, when it begins far off and neglects those at home;" and again, "Sure none need be more bountiful in giving than the sun is shining, who, though freely bestowing his beams on the world, keeps notwithstanding the body of light to himself." There is a fault akin to this which those who conduct enterprises of wide beneficence are prone to, the fault, I mean, of undertaking more than the funds warrant which are in their hands or upon which they can surely count. Perhaps in calling this a fault I am overbold, for some excellent people are found to advocate such a course as evidencing simple trust in Providence; and, indeed, there are not wanting marvellous examples of success by this method: but notwithstanding, it may well seem a questionable one to plain business men with whom it is a maxim "to get before they spend."

But, if only this condition be satisfied, of just proportion with our means, "charity admits no excess but error;" it is Bacon's dictum, and entirely holds good, for no alms of the charitably-inclined are large enough to remove the existing poverty.

However, when Bacon made that exception of "error," he left charity a wide field wherein to disport herself licentiously; for to how many and how grievous errors is she prone!

Perhaps the worst of these errors is that which encourages the pauper spirit.

A small population may be trained very successfully to depend upon those who are called benefactors by the regular indiscriminate doles which such good folks make a virtue of distributing; nor is it to be denied that with such dependence there is fostered a set of social qualities which by some are highly esteemed, that outward reverence which comes of gratitude not wholly retrospective, that deference to one's crotchets which they pay so pleasantly whose patient observation has taken the exact length of one's foot. But, apart from these results, I do not know that the fostering dependence has much to recommend it: our pity for the sufferings of the poor should naturally lead us, not only to relieve those present sufferings, but to prevent their recurrence; and that is to be done chiefly by discouraging this dependent spirit, and by refraining from any almsgiving which may stifle the natural spirit of self-reliance, and of unwillingness to be beholden.

Whatever is given to help those who are in a position to help themselves should, one thinks, reach them at such uncertain intervals, and in amount so varying as to baffle anticipation: where this can be managed it is possible to do much good to poor men in full health and work without breaking down their free spirit, or promoting in their neighbours a distaste for daily toil, a feature which, equally with the liking for dependence upon others, belongs to the thorough pauper.

This spirit of idleness is the great difficulty which almsgivers have to meet; but we should take some trouble to ascertain that it really exists in the case which calls for relief, because cases are not unfrequent, as every parson of some standing knows, in which what looks like idleness is the inability for sustained exertion that oppresses those who are constitutionally infirm, even when they are, as they say, "about the same." Upon chronic indisposition, for that it exactly is, we are too apt to frown in the case of poor men, whereas of the like people in our own condition we smilingly remark that "they enjoy small health." Yet such are among the fittest objects of occasional almsgiving; by it they may be enabled to spend industriously their intervals of better health who must otherwise wear out their days in the listlessness of a workhouse. But the relief of such people requires the utmost care lest we tempt them to exaggerate their ailments, and great secrecy that we may not expose them to the envious slander of their neighbours, or encourage by report of it the mendicity of true idlers. For these last there should be no resource but the tender mercies of those too faithful guardians of the poor rates, the final cause of whose being is, as it seems, to bring to nought both rates and poor.

I am the more alive to the hardship of chronic indisposition because a poor man dragged out sad years under this affliction in my parish till he was missed one day, and after long search was found hanging from a tree in Pamber Forest.

Quarles has an emblem of charity which pictures it as a naked child giving honey to a bee without wings; a pretty notion enough, but to this picture he might well have added "a whip in the other hand to drive off the drones."

What says my author of "The Holy State," again? "The house of correction is fittest hospital for those cripples whose

legs are lame through their own laziness." The evil of it is, that by giving to idle people, worse happens than the waste of our alms ; from such eggs are hatched new birds of prey to devour fresh store of alms, until at last charity becomes no better than carrion which only feeds the vermin which it breeds. Still it hardly does for the parson to set his face always as a flint ; so, if one would not be too constantly importuned, I suppose it were best not to give upon the first asking, in accordance with Lord Burleigh's construe of "*Bis dat qui citò dat*," "If you grant them speedily, they will come again the sooner."

But that saying bears the most literal translation in the case of those who are in want through sickness or disaster ; and one turns to them gladly, seeming to get on sure ground. In spite of doctrinaires, experience obliges me to maintain that with labourers, and the small tradesmen with whom they deal, in our villages profits have not yet risen high enough to allow of sufficient laying by against the day of trouble ; and when that day comes, our alms can hardly be ill-bestowed on their relief. The sick must rank for the time with those who are past work, and, says one, "those are ripe for charity who are withered with age and impotency."

It is with these, the sick and the old, that we clergy are specially concerned as regards the distribution of *church* alms ; and I venture to think that, except in cases where, unhappily, we have good reason to suspect an ill-use of money, church alms are judiciously and most acceptably given in coin. The poor, I believe, know their own needs better than we, and can for the most part more conveniently arrange for them, if we supply the means of their doing so ; and the fact that tickets upon tradesmen for food are constantly sold by the recipients shows that such a method is but a partial safeguard against the mispending of alms-money. There is, however, one way of relief in kind which is always valued very highly, and for recovery in acute sickness is almost indispensable—I mean the provision of cooked delicacies which only a gentleman's kitchen can produce. These will not, of course, be furnished from the alms-dish, and, indeed, might well be left to the good offices of the laity were it not that oftentimes no one outside the parsonage is posted up in the exact want of the sick person at

the moment. For some people, too, who are not sick, but whom changed fortune diets with hard, unaccustomed fare, such delicacies delicately offered are among the most welcome forms of that gentler almsgiving which delights to vary the grim serving out of poor man's plaster with the patching up now and then of a broken spirit by good cheer.

I may here say a word for an even gentler kind—it may be called the very luxury—of almsgiving, that which seeks out those to help who would not have it supposed that they are in want; such almsgiving, for gracefulness and difficulty, almost ranks as a fine art. And for such there is a wider field than ever at this time of grievous pressure; whether such pressure is not partly self-imposed by the classes subject to it may be matter of question, but of its harassing effect upon individuals, and their inability to shake it off, there can be no doubt. It has been particularly heavy throughout this generation in the lower walks of professional life, and is just now heaviest perhaps upon agriculturists, and upon those among our brethren the clergy who depend upon agriculture for their income. None of these, of course, are eligible to receive church alms except as given in offertory for their special behoof, and few of ourselves can minister of our own substance to such needs; but we are sometimes in a position to know of their existence, and to reveal it cautiously to those whose means of charity are more abundant than are their opportunities of employing them with advantage . . . I remember how once I longed for a £10 note wherewith to send a farmer's wife to the seaside; in that instance, I regret to say, there was no Dives to whom I could apply at once with propriety, and with hope of such largesse. Squires have generally "ample room and verge enough" among their "*ascriptos glebæ*" for the indulgence of such almsgiving as they can afford; but the plutocracy must, many of them, be very glad to be informed by their clergyman of genteel privation of which they cannot otherwise become aware, and which they are so able to relieve.

I made bold at the outset to assume that the poor are objects of charitable relief according as they are necessitous; but I did so with some diffidence, for it is widely held that almsgiving should have a moral and even a spiritual aim. For my own part, I incline to the notion that relief of discomfort should be

the first chief aim of all charity ; that while the encouragement of civil virtues, truth and honesty and thrift, is admissible as a subordinate motive with charitable laymen, we, as clergy almsgivers, should hardly recognise it, and that any attempt to foster the religious life by such means is to be deprecated as on the highest grounds improper, and as futile in the result.

I will suggest these two considerations :—

I. A difference in the aim respectively of laymen and of clergy as such with regard to those whom they would influence, that of the laymen being to make good citizens, that of clergy to train up saints.

II. A peculiarity of the virtues which constitute the Christian character, that their value is lessened in direct proportion as they are motivated by this world's good.

Whether the method of almsgiving by purchase of elegant trifles at a bazaar, or of tickets for a ball, furthers the spiritual growth of the almsgiver, I must leave to more acute psychologists than myself. I confess to like pretty things, and to have liked dancing one time of day, or of night rather ; but I have difficulty in regarding an indulgence of such tastes as conducive to a more charitable mind, or even as the natural expression of that charity "which seeketh not her own."

However, apart from this parody of almsgiving, there is an aspect of almsgiving which should not go without mention in a paper that bears its name—I mean its relation to the spiritual growth of the almsgiver. There is a real relation between the doing of good deeds to impotent men and his growth in grace who is the doer of them ; but it should, one thinks, be treated as an indirect relation, for the single eye with which, as I take it, the wants of poor people should be looked upon, precludes the idea of consciously

"using their bodies

For staves to build withal our Jacob's ladder."

Still the fact remains that nothing tends more than a kindly, respectful exercise of almsgiving to keep alive within us the Christian spirit, and there is no better means of learning content with our own condition.

Egypt in the Light of Prophecy.

BY THE REV. W. S. DUMERGUE, M.A., VICAR OF FAREHAM,
HANTS.

Predictions fulfilled :—

- GEN. xv. 13, 14.—“And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them ; and they shall afflict them four hundred years ; and also that nation whom they shall serve will I judge, and afterward shall they come out with great substance.”
- HOs. vii. 11, 16.—“Ephraim also is like a silly dove without heart : they call to Egypt, they go to Assyria. They return, but not to the Most High : they are like a deceitful bow : their princes shall fall by the sword for the rage of their tongue : this shall be their derision in the land of Egypt.”
- viii. 13.—“They sacrifice flesh for the sacrifices of mine offering, and eat it ; but the Lord accepteth them not ; now will He remember their iniquity, and visit their sins : they shall return to Egypt.”
- ix. 3, 6.—“They shall not dwell in the Lord's land ; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria. For, lo, they are gone because of destruction : Egypt shall gather them up, Memphis shall bury them : the pleasant places for their silver, nettles shall possess them : thorns shall be in their tabernacles.”
- xi. 1.—“When Israel was a child, then I loved him, and called my son out of Egypt.”
- ISA. xix.—Former part.
- JER. xliii. 10—13 ; xlv.
- EZEK. xxix., xxx., xxxi., xxxii.
- DAN. xi.—Former part.

Predictions unfulfilled :—

- ISA. xi. 15, 16.—“And the Lord shall utterly destroy the tongue of the Egyptian sea ; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria ; like as it was to Israel in the day that he came up out of the land of Egypt.”
- xix.—Latter part.
- xxvii. 12, 13.—“And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.”
- xliii. 3.—“For I am the Lord thy God, the Holy One of Israel, thy Saviour : I gave Egypt for thy ransom, Ethiopia and Seba for thee.”
- JOEL iii. 19, 20.—“Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation.”
- DAN. xi.—Latter part.

ZECH. x. 10, 11.—“I will bring them again also out of the land of Egypt, and gather them out of Assyria ; and I will bring them into the land of Gilead and Lebanon ; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up : and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.”

xiv. 18, 19.—“And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.”

THE land of Egypt has from earliest times been associated in prophecy with the history of man's redemption. The predictions of Messiah's first advent included mention of Egypt : “Out of Egypt have I called My Son” (Hos. xi. 1). The predictions of His second advent will be found to blend with transactions in the same mysterious land.

Abram, by his visit to Egypt—a visit apparently unbidden by God—mingled the Church of God with the family of Mizraim ; for Hagar the Egyptian and Abram the Hebrew were the progenitors of all the Arab tribes, and the followers of the Eastern antichrist, Mahomet, may well be counted the spiritual seed of Ishmael, even as the Church of Christ are counted the spiritual seed of Isaac, the child of promise. And with the Western antichrist also the word of prophecy mingles the name of Egypt ; as if that name were a by-word for false worship and for persecution of the true Church, the great city of the apostacy is named not only Babylon, but spiritually is called “Egypt” (Rev. xi. 8).

That is the last mention of Egypt in the word of prophecy, but the first was from the mouth of the Lord Himself to Abraham : “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them ; and they shall afflict them four hundred years ; and also that nation whom they shall serve will I judge, and afterward shall they come out with great substance” (Gen. xv. 13). That prophecy, notable as a chronological prophecy, connecting Egypt and Israel, burdened with goodness and severity, was fulfilled, and literally fulfilled, in a most important epoch of the history of redemption. The bones of all the twelve patriarchs, except Joseph, probably repose yet in Egypt ; and if some of the

buried cities of Goshen were explored, it is possible that their very mummies may again see the light, and be added to the tokens now continually multiplying of the truth of prophecy.

We pass over centuries of *history* in which Egypt ever and anon appears on the same page with Israel,—God's covenant people forgetting the injunction that they should not ally themselves in any manner with Egypt, and retribution ever following on such forbidden alliances,—and we alight on three chapters in Hosea containing direct prophecies about Egypt, as shortly to be the chosen refuge of apostate Israelites to their cost and confusion (vii. 11, 16; viii. 13; ix. 3, 6), but no prediction of Israel's return from Egypt, save that mysterious passage applied by St. Matthew to the Divine King of Israel, "I called My Son out of Egypt" (xi. 1).

Then we come to Isaiah, whose predictions clearly connect the latter-day glories of Israel with events in Egypt. In Isa. xi. 11, 12, when the outcasts of Israel and the dispersed of Judah shall be assembled from the four corners of the earth, Egypt is mentioned among certain countries that shall specially send their contingents, and Egypt for this purpose will have to suffer some physical catastrophe; for in that day "the Lord shall utterly destroy the tongue of the Egyptian sea, and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dry-shod" (Isa. xi. 15). It is impossible to consider this prophecy as fulfilled in the return from Babylon, for the period is to be when "the earth is full of the knowledge of the Lord" (ver. 9), and when "there shall be a root of Jesse which shall stand for an ensign of the people, to which the Gentiles shall seek" (ver. 10).

The same period apparently is alluded to in Isa. xxvii. 12, 13, when "the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. At the blowing of a great trumpet, outcasts in the land of Egypt, along with perishing ones in the land of Assyria, shall come to worship the Lord in the holy mount at Jerusalem."

Assyria and Egypt, the two great empires of the world in Isaiah's time, may possibly be associated together here and elsewhere (Hos. ix. 3) as representatives of the great empires

of the world (so "Speaker's Commentary"); but it is very notable that so many passages evidently foretelling the restoration of Israel connect that restoration with events in Egypt and Assyria: and when Zechariah prophesied, two hundred years after Isaiah, "I will bring them again out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them" (Zech. x. 10), Egypt and Assyria had *ceased* then to be the leading empires of the world: Babylon had crushed them both, and Persia had crushed Babylon. The nineteenth chapter of Isaiah, the whole of which is "the burden of Egypt," concludes with linking Assyria and Egypt in days which cannot be regarded as already arrived. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth, whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. xix. 23—5). Even Bishop Newton, who regarded this chapter as already fulfilled, acknowledged there is a greater fulfilment in store "after the eradication of Muhammedanism from those countries."

We may agree with Bishop Newton that the early part of this chapter was long ago fulfilled. Cambyses was the cruel lord and the fierce king of the fourth verse. Cambyses insulted the idol gods (vers. 1, 3), and another Persian king, Darius Ochus, slew the god Apis and ate him; but hardly can Alexander the Great be regarded as "the saviour and the great one" of ver. 20, sent by the Lord in answer to prayer; and ver. 17, predicting that "the land of Judah should be a terror unto Egypt," had no sufficient fulfilment in Alexander's conquest, though Alexander, while he conquered Egypt, favoured Israel; and ver. 18, predicting that "five cities should speak the language of Canaan, and swear to the Lord of hosts," all converted to the true faith, was not fulfilled by five cities in Egypt, mentioned by name by Jeremiah (xliii. 13; xlv. 1) (Heliopolis, Migdol, Tahpanhes, Noph, and Pathros), *containing* Jews, when Jeremiah himself tells us that those very Jews were leading

wicked lives, and not spreading the knowledge of God around them. And though under the Ptolemies the Jews greatly prospered, and the Jewish temple at Heliopolis was a witness for God, lasting even till Vespasian's time, which might look like a fulfilment of ver. 19, "an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord, and it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt," and though the settlement of God's professing people in Egypt became so flourishing as to require and cause the translation of the whole Scriptures into Greek for their use, yet this did not fulfil ver. 21, "*The Egyptians* shall know the Lord in that day, and shall do sacrifice and oblation"; nor can we assign to those days a fulfilment of ver. 22, "The Lord shall smite Egypt, He shall smite and heal it, and *they* shall return to the Lord, and He shall be entreated of them, and shall heal them." And though we have evidence (Acts ii.) that devout Jews from the land of Egypt, Jews born as well as proselytes, frequented the festivals at Jerusalem, and other Jews from Mesopotamia (within the borders of ancient Assyria) joined them in becoming converts to Christ, this did not fulfil ver. 23, "A highway shall be from Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth." And though the Church of Christ in its early centuries greatly flourished in Egypt as well as the Eastern countries, this did not fulfil ver. 25, "Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." Those who refuse to recognise any reserve of special favour and blessing for literal Israel in latter days, and regard present spiritual blessings, dealt out equally to Gentile and Jew, as all that the literal seed of Abraham have to expect, may be content to consider the latter verses of Isa. xix. as needing no future fulfilment; but those who look for yet future privileges in store for national Israel must regard these verses as combining with other prophecies in mysteriously associating Egypt with Israel in those future days of blessedness. There is yet one passage in Isaiah which some regard as unfulfilled: "I gave Egypt for thy ransom, Ethiopia and Seba for thee" (xliiii. 3). The context connects the pre-

diction with Israel's restoration yet future (see vers. 5, 6), for the securing of which restoration Egypt will be in some way, by God's providence, the consideration and compensation to other nations.* With this seem to tally the last three verses of Joel (iii. 19), which, I submit, have yet to be fulfilled: "Egypt shall be a desolation, and Edom a desolate wilderness, for the violence against the children of Israel, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation."

The predictions in Jeremiah and Ezekiel concerning Egypt have all been fulfilled, or are now fulfilling, and the minuteness of their fulfilment (see Dr. Keith) should raise our expectations of the like exactness in literal fulfilment of other prophecies concerning Egypt (Jer. xliii. 10; xli. 19, 26). Nebuchadnezzar is named as the smiter of Egypt, and a dispersion of the inhabitants was to follow, and then a return of the dispersed. The dispersion is limited to forty years (Ezek. xxix. 12—14), and after its conclusion Egypt was never to rise again to prominence among the kingdoms of the earth, but be "the basest of the kingdoms." History has not recorded the return of the dispersed after forty years; but as the territories of Nebuchadnezzar would probably contain them all, they were likely to return after the overthrow of Babylon by the Persians (Bishop Newton). Then the contrast was to be great between the doom of Egypt and that of Israel. The dispersion from Egypt was to be brief, but that nation was never to rise to eminence again: the dispersion of Israel was to be long-enduring, but exalted eminence is reserved for Israel in the latter days. And the contrast between the fate of Egypt and the fate of other ancient monarchies is notable. Ezekiel (xxxii.) foretells the fall of the Egyptian empire to be as complete as that of Assyria, Elam, Edom, and Zidon; but Egypt was to be distinguished from all the former monarchies by its perpetuity of existence, though in baseness and slavery. Its doom was to be degradation, not destruction; to be a kingdom, but the basest of the kingdoms, without sway over any other nations, without a sovereign prince of its own.† Accordingly the Persian conquest reduced it to a lower humiliation than the Chaldean, and

* See "Chamberlain on Isaiah's Call to England," p. 343.

† Ezek. xxx. 13.

century after century went on verifying to the letter this peculiar prophecy upon Egypt. The carcase of its ancient being remains, as Davison sketches it, "a withered figure, a mummy preserved in decay."* In succession it has served every conqueror with an anomalous bondage peculiar to itself in being long ruled by a dynasty of slaves. Babylonians, Persians, Greeks, Romans, Saracens, Mamelukes, Turks, have been all masters in turn. A moral and national degeneracy has defeated the benefits of its gifts of nature, nor has it interposed one era of enterprise and independence to break the long line of its unvaried degradation.

The fulfilment of Ezekiel's prophecies about Egypt is strikingly attested by modern travellers as well as by history. That its enormous system of idolatry should be abolished was foretold, and now its splendid temples, with their images, may be surveyed, and the mummies of its sacred and worshipped animals are still forthcoming; but for centuries idolatry has vanished from the land.

When Sir David Baird brought an army of Sepoys from India to help the British in Egypt against Napoleon, on beholding the images of Apis those Sepoys fell down and worshipped them, to the astonishment of the Egyptians. Grand must have been the cities which possessed such temples and monuments; but untold miles of desert occupy now their sites, and difficult it is to guess where stood Pathros and Zoan and Aven and Pibeseth and populous No, and all the rest of them.

On the streams and canals that had been artificially constructed by this or that Pharaoh, so proud of his achievements, God's judgments were particularly pronounced (Ezek. xxix. 9, 10), that the land of Egypt might be desolate and waste; and Dr. Keith and others since have described how evidently the drying up of the canals and the emptying of the brooks, which formerly spread fecundity over Egypt, may be ranked among the most influential causes of the desolation which has spread over the far greater part of that interesting land.

Daniel, in his eleventh chapter, connects Egypt with the future restoration of God's Israel. The conqueror described in the latter verses shall "enter the glorious land, and many countries shall be overthrown"; and while Edom and Moab shall escape

* "Davison on Prophecy," p. 345.

out of his hand, "the land of Egypt shall not escape, but he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt." Then the end of that potentate's career shall be synchronous with the upstanding of "Michael, the great prince which standeth for the children of Daniel's people" (Dan. xii. 1),—a time clearly unfulfilled, surely a time of restored favour to the Israelite nation.

That eleventh chapter divides itself into three portions. The first portion, terminating with the end of ver. 30, foretells the times of the Seleucidæ and the Ptolemies, "the king of the north" and "the king of the south" describing not two individuals, but two dynasties ruling in Syria and in Egypt. When those same terms, "king of the north and king of the south," are revived in the *third* portion of the chapter, beginning with ver. 40, and predicting events "at the time of the end," it is reasonable to infer that the dynasties *then* ruling in the same regions, Syria and Egypt, appear on the prophetic scene. The intervening portion of the chapter, vers. 31—39, says nothing of the kings of the north and the south, but describes "the king that shall do according to his own will, magnifying himself above every god, speaking marvellous things against the God of gods" (ver. 36), "honouring the god of forces" (ver. 38).

I submit that the interpretation of this potentate as "the papacy" ought not to be accepted. A dynasty, and not one individual, is evidently described, for the wilful king is to prosper "till the indignation be accomplished" (ver. 36); that is, till God's indignation against His chosen people comes to its termination. Now the papal antichrist never had much to do with the regions and the nations dealt with in this "Scripture of truth" (Dan. x. 21), nor was ever predicted in this light.

To understand the papal antichrist and his doings to be here interpolated (as Sir Isaac Newton, Bishop Newton, Birks, Elliott, and others have done) is to shift the scene of the middle portion of this Dan. xi. from the Eastern world to the Western world, and to destroy the continuity of the prophecy. Daniel had in ch. vii. foreseen the Western antichrist in the eleventh horn of the fourth or Roman beast; and he had in ch. viii. foreseen the Eastern antichrist, Muhammed and his successors, in the fifth horn of the he-goat or Grecian empire.

I submit that the Moslem antichrist is again portrayed in the wilful king of ch. xi., that dynasty which has ruled for twelve hundred years in those very regions which are the scene of the early and latter portions of this chapter. I suggest the study of Sir W. Muir's life of Muhammed for the verification of the several features and characteristics of this "wilful king." Mr. W. Chamberlain has pointed out nine particulars wherein this "wilful king" corresponds to the "king of fierce countenance" of ch. viii. ("The Time of the End," p. 38).

If this interpretation be correct, we understand why, in the middle portion of the chapter, the contests between the king of the north and the king of the south are ignored. The Moslem tyrant there depicted ruled alike over north and south. The Caliphate had its seat sometimes at Damascus, sometimes at Cairo, at Bagdad, and afterwards at Constantinople. It made no difference to Israel, nor to the Christian Church engrafted on Israel, what family ruled in Islam, and whether the Caliph had his seat in the north or the south. But apparently there will be a revolution in "the time of the end" in the empire of Islam, in which Israel will be interested, and that revolution will originate with Egypt; "the king of the south is to push at the king of the north" (ver. 40), and the issue is to be, "At that time thy people (Daniel's people) shall be delivered" (xii. 1).

A few words have yet to be said about the mention of Egypt in Zechariah. In Zech. x. a judgment upon the sea and the rivers of Egypt is once more predicted, and Egypt and Assyria are once more associated together, Israel being brought again and gathered from both of them, and both those nations being humbled—"The pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." In Zech. xiv., after predicting the miraculous overthrow of a confederacy against the Israelite inhabitants of Jerusalem, and the subsequent establishment of Jerusalem as a religious metropolis of the world, Egypt is mentioned apparently as one of the nations that had formed the opposing confederacy (xiv. 16—18), and Egypt is directed specially to send in future its contingent of worshippers "to adore the Lord of hosts at Jerusalem and to keep the feast of tabernacles."

I have been at no pains to conjecture how the prophecies

about Egypt will be fulfilled. I have only attempted to distinguish between those that have been, and those that remain to be, fulfilled. Some of the unfulfilled predictions may appear to clash with one another. I make no attempt to harmonize them. Nor do I theorize how the present decay of Islam, and the perturbed state of Israel, and the prostrate condition of Egypt (more than ever a base kingdom), may fuse together to accomplish the word of God. I see no very close connection at present between Egypt and Israel: Dean Milman estimated the Jewish population of Egypt at twelve thousand, whereas Tunis had a hundred and thirty thousand, and Morocco three hundred thousand Jews. The Moslem population of Egypt is five millions, and the Coptic Christians number three hundred thousand. The late Professor Birks conjectured forty years ago that England might some day acquire possession of Egypt and find it necessary to assume the functions of the king of the south in pushing against the inroads of a northern adversary.*

I see no connection at present between the Israelite nation and the regions that constituted the ancient Assyria, except that Russia, who is supposed to cast a covetous eye upon those regions, has lately expelled large numbers of Israelites from her bosom; but let us note that those regions are just now peculiarly burdened by the cruel oppressions of Islam and ready to burst into insurrection and hail any deliverer, while England having just exhibited her strong hand in Egypt, is directing her attention to those very regions, and what may be the outcome of such meddling who can tell? but students of prophecy must beware of magnifying too much the importance of events passing before their eyes.

In conclusion I submit that the land of Egypt is destined in the light of prophecy to be the scene of Divine operations in the future history of redemption,—that Egypt and Assyria are to blend with the restoration of God's people Israel in some historical development which will involve the overthrow of Islam. The Lord hasten it in His time!

* “ Birks on Daniel,” vol. ii., p. 334.

Current Theological Literature.

THE promise made by Dr. Mahan some time ago has been amply redeemed by the publication of "A Critical History of Philosophy."* We should not like to affirm that every one who studies these two volumes will thereby earn the title of philosopher, but it may be safely promised that the student will be duly rewarded for his pains. The learned doctor has enjoyed a very long and active life, which in some measure may account for the prodigious stores of knowledge here amassed and admirably arranged and evidently crucibled in a master-mind. Every philosophical scheme of any pretension, ancient or modern, is here criticised. With the abstruse perplexities and uncertainties of Oriental philosophies the writer is as familiar as with other systems not less original and certainly not less complex. As Mr. Spencer's theories are much in fashion just now, it will be enough to say that they are as completely exposed as some of the other speculations long since exploded, as also are such curiosities as the "unknowable," "the palpably obscure," "the abstract of all sequences," and amongst many others, the "ultimate of ultimates" (an æsthetic or rather philosophic synonym for "force"). Beyond this last *ultimatum* there is a deeper mystery to be examined relative to matter and motion as stated in the expression "concretes built up from the contents of relations," which we will pursue no further. The professor signifies that another book might be forthcoming with the plagiarised and compound title of "Curiosities of Science ; or, The Art of Sinking in Philosophy." This formidable project will require a new race to fathom its intricacies, or at all events a new type of reviewer to wrestle with it.

We have also been much interested in "The Life of Christ,"† by Dr. Weiss. Such a work has necessarily to pass two ordeals, one on its own merits, and the other by comparison with certain well-known works. The first volume only being to hand, we are unable to gauge this work in its entirety, as the

* "A Critical History of Philosophy," Two Vols. By the Rev. Asa Mahan, D.D. London : Elliot Stock. 1883. Price 21s.

† "The Life of Christ." Vol. I. By Dr. Bernhard Weiss, Professor of Theology in Berlin. Translated by J. W. Hope, M.A. Edinburgh : T. and T. Clark. 1883. Price 31s. 6d.

complicated drama of our Lord's public life is but just commenced with the incidents at Cana towards the end of the volume. But so far there are rich promise and substantial merit to be relied on for strongly recommending the work. Several telling passages we might have quoted, but postpone a more particular review for the present.

From the article in the *Clergyman's Magazine* for last September, it will be gathered that we have in "The Medical Language of St. Luke"* a book replete with learning applied to a special object, and drawn from specific sources. Dr. Hobart has in fact accomplished for the two histories by "Luke, the beloved physician," a task as valuable as the "*Horæ Paulinæ*" and "*Horæ Petrinæ*." But in many respects this book is unique, and is as invaluable as it is unique. The author shows that the technical language of St. Luke is that of the extant medical schools, and is used as an expert only could use it. We have reckoned four hundred and fifteen words particularly applied, of which three hundred and thirteen are peculiar to St. Luke. Were the work abbreviated by the omission of so many references, and issued at a cheap rate, it would become a most useful and critical handbook for students.

A singularly impartial record, although written by his son, is the "Life of Dr. Judson."† Not to know something of the pioneer missionary to Burmah would be strange indeed, but to know his life well begets an admiration for an extraordinary man and his work. The steel-plate portrait indicates the possession of a cheerful disposition, an indomitable energy, and something of a speculative turn of mind. Mr. Carlyle says, "No man rises so high as he who knows not whither he is going." So throughout life, as boy or man, apparent impossibilities were entertained as difficulties only; indeed, he possessed an omnivorous appetite for unusual problems whether enigmatical or arithmetical, his favourite book being none other than the Apocalypse. He had not misjudged by anticipation a missionary's life, and hence we are not surprised to read that he had wisely beforehand "made up his mind to the sufferings and privations in

* "The Medical Language of St. Luke." By the Rev. W. Kirk Hobart, LL.D., Ex-Scholar Trinity College, Dublin. London: Longmans and Co., and Dublin University Press. Price 16s.

† "Adoniram Judson, D.D. His Life and Labours." By his son, Edward Judson. London: Hodder and Stoughton. 1883. Price 9s.

store." With remarkable will and self-devotedness, he shrank from nothing in the path of duty, even when the fiercest ordeals were the inevitable results. Fetters, and at one time a terrible imprisonment for twenty-one months, and other persecutions he "endured as seeing Him who is invisible," till at length he reaped some of the fruits of consecrated service. To have translated the Bible into Burmese is a grand memorial of a saintly life. In addition, the greater part of a dictionary was accomplished by him; but above all other effects, the conversion of seven thousand Burmans and Karens as the result of preaching the power of redeeming love cannot be overestimated. This book is assuredly a most welcome treat even amongst the many ably written biographies of the day.

With the exception of sermons and homilies, this new and revised edition of the "Practical Commentary on the Gospel according to St. Matthew"* contains every department of useful information—of criticism, exegesis, and suggestion. The genuineness and authenticity of the Gospel, its date and object, the original Hebrew and Greek texts, its symbolic peculiarities and relation to the other synoptics, the general plan and exposition of every word and phrase, make this elaborate and erudite work as complete and self-contained as any we know on this Gospel.

The title, "Lessons on the Life of Jesus,"† exactly defines the scope of this cheap and useful book. It is suitable for teachers (to whom the appended questions and notes of each chapter will be helpful), and it is just the book for Bible-classes and senior scholars. An exact chronological history of our Lord's life is difficult to formulate, but the author has been very careful over doubtful points.

At a time when Biblical revision is one of the questions of the day, a very strong plea is urged in an exact and painstaking pamphlet‡ by Mr. Cardale for attention to the paradoxical use of capital letters in the Bible. He points out, for instance, that whilst in Rev. xvii. 5 the prominence is obvious, yet in other places the names, title, offices, and pronouns referring to

* "A Practical Commentary on the Gospel according to St. Matthew." By James Morison, D.D. London: Hodder and Stoughton. 1883. Price 14s.

† "Handbooks for Bible-classes: Lessons on the Life of Jesus." By the Rev. W. Scrymgeour, M.A. Edinburgh: T. and T. Clark. 1883. Price 2s. 6d.

‡ "Capital Letters in Holy Scripture." By the Rev. E. T. Cardale, late Rector of Uckfield. London: Rivingtons. 1883. Price 6d.

the Godhead are usually in small type, or even without capital initials. Mr. Cardale makes out a good case for further attention to this subject in both the Bible and the Prayer Book, and lovers of exactness and "finish" will thank him for his pains.

Dr. Mombert's "English Versions of the Bible"* will also be peculiarly useful just now. It sets forth the growth of our English Bible in its English dress from the earliest Anglo-Saxon translations through the succeeding thousand years. Examples are given of the Saxon and every other period, so that the reader can see the progress made through the Wicklif, Tyndale, Taverner, Bishops', and other versions, down to the Authorized. Of course we have also a full account of the late revision of the New Testament, and a great deal is said about the Old Testament revision which is still in progress. Taking the book as a whole, we have no hesitation in saying that it is one of the most useful books of its class that we have ever met with. What may be discovered in many other books is here brought compactly together with much original matter besides.

Books for special classes of readers are always acceptable. "The Parables of Jesus,"† for senior scholars, is one of this class, and may also be recommended as a gift book. It is simplicity and excellence combined. The language, arrangement, and lessons are all of a high standard. Every chapter has its divisions noted in very striking type, and each title is dilated upon in excellent style.

The "Plain Catechism"‡ consists of forty pages of questions and answers relative to the Godhead, to man by nature and by grace, the Church and Sacraments, Christian duty and life, and to the Church of England; but we think it will scarcely find unqualified favour amongst "evangelical" teachers.

Jewish history is always of the highest importance, and Dr. Kellog has shown in "The Jews; or, Prediction and Fulfilment,"§ many reasons for a still closer study of the subject. If miracles be impugned, the Jews offer an obvious evidence

* "English Versions of the Bible." By the Rev. J. J. Mombert, D.D. London: S. Bagster and Sons. 1883. Price 6s.

† "The Parables of Jesus." By the Rev. Jas. Wells, M.A. London: Jas. Nisbet. 1884. Price 5s.

‡ "Plain Catechism." By S. J. Eales, M.A., Principal of St. Boniface College, Warminster. London: Skeffington and Son. 1883. Price 3d.

§ "The Jews; or, Prediction and Fulfilment." By Professor S. H. Kellog, D.D. London: J. Nisbet and Co. 1883. Price 4s. 6d.

for the credibility, genuineness, and inspiration of the Bible. With a well-known history perfectly unique, and a future absolutely planned out by Divine wisdom, the Jewish nation may be well defined as a persistent historical miracle. As in the past, so in the future, the author warmly advocates a literal translation of prophecy. Doubtless eschatology has many distinctively Jewish features, and these must be duly recognised inasmuch as the new nationality of the Jews is intimately connected with the great tribulation which modern godless optimism derides as mere myth and meddling pessimism.

Though only in paper covers, Mr. Litton's "Worship and Ritual" * ought to be in every churchman's hands. It is the work of a ripe and accurate scholar. Less than two years ago the first volume of "Dogmatic Theology" enabled those who studied it to make up their minds about the author's capabilities as a theological writer. Except for the purpose of widely disseminating the present manual, we cannot understand how such a learned contribution on ecclesiastical matters is offered at one shilling only.

For a different reason we strongly recommend the perusal of a "Charge" † by the Bishop of St. Andrews. It contains much weighty counsel against pseudo-sacerdotalism, and very frank advice on "the duty of maintaining the balance of revealed truth with particular reference to the Holy Eucharist." Bishop Chas. Wordsworth is decidedly opposed to crucifixes, devotional books, and mediæval hymns of a Romish cast. He also highly disapproves of a certain popular hymn-book, and reminds his clergy that by their 31st canon "no hymns or collection of hymns shall be introduced into the public services of any congregation without the sanction of the Bishop," from which assertion may be easily deduced several corollaries.

No one who understands the value of accurate definition of doctrine and the immense utility of our creeds and articles of religion will have any doubt as to the exclusive and decisive affirmation which alone would be a satisfactory answer to the interrogative title of the new volume of the Theological Library,

* "Worship and Ritual." By the Rev. E. A. Litton, M.A., rector of Maunton. London: J. F. Shaw and Co. 1883. Price 1s.

† "A charge, by Chas. Wordsworth, D.C.L., Bishop of St. Andrews." Edinburgh: St. Giles' Printing Co. 1883. Price 3d.

"Is Dogma a Necessity?"* To reap the full benefit of Canon Meyrick's answer, and to see its synthetic completeness as presented in the ten chapters, will not entail any great strain of patience, for while it is essentially a "full" book, it is written in simple language, and in an attractive style; indeed, some of the chapters are particularly valuable contributions to our polemical literature. Much as we praised the preceding volumes, we like this one as much as either of them.

A posthumous volume of sermons,† by the late Bishop of Cork, will be welcomed by many, and highly appreciated wherever Scriptural truth, profound thought, plain yet eloquent preaching, and an ardent piety in one man's ministration are combined. The volume contains sixteen sermons and four addresses, delivered forty years since in the heyday of a brilliant career. A short preface is from the pen of his son and successor in the same episcopal seat.

The "Highway of Holiness"‡ is a fitting sequel to a former series of the "Mission Pulpit" by the same popular preacher, and which was of a directly evangelizing character. These sixteen sermons are intended to assist the intelligent believer in growth "in grace and knowledge," and are so consecutively arranged that the reader may be carried a step forward in the examination of the highway of holiness by each successive sermon. Mr. Aitken is so well known, and his sermons held in such high estimation, that it is not necessary to give any extract from this book. Suffice it to say that while the pleasant paths of the Christian's progress are described, the author skilfully points out some of the pitfalls, discouragements, and dangers. Thus the addresses relating to the perils of Legality, of Antinomianism, and of Worldliness, are admirable preludes to the "Finally" ("put on the whole armour of God").

* "Theological Library: Is Dogma a Necessity?" By the Rev. Canon Meyrick, M.A. London: Hodder and Stoughton. 1883. Price 3s. 6d.

† "The Life of Faith." By John Gregg, D.D., late Bishop of Cork. London: Hatchards. 1883. Price 5s.

‡ "The Highway of Holiness." By the Rev. W. Hay Aitken, M.A. London: J. F. Shaw. 1883. Price 3s.

Editorial and Church Homiletical Society's Notices.

We are thankful to say that the statement published in our October number respecting the financial difficulties of the Church Homiletical Society has elicited many expressions of sympathy and repeated assurances from members of the value they set upon the Society's operations. The committee earnestly hope, therefore, that the year will not be allowed to close with a balance on the wrong side; to prevent which upwards of £120 is needed. The following sums have been received or promised. Will some of our friends kindly give further help?

	£	s.	d.		£	s.	d.
Rev. Dr. Lansdell	20	0	0	Rev. W. Champernowne	3	3	0
Messrs. Hodder & Stoughton	10	0	0	Rev. Sir Emilius Bayley	1	1	0
E. Y. Western, Esq.	5	0	0	Rev. Charles Faulkner	1	0	0

The seventeenth volume of the *Clergyman's Magazine*, from July to December, 1883, is now ready, and may be had of the publishers, bound in cloth, price 7s. 6d., post free. Also neat cloth covers for the same, and for preceding volumes, post free, for fourteen stamps each. Post-office orders payable to Messrs. Hodder and Stoughton, at the General Post Office.

All Literary communications to be addressed to the Editor, "Clergyman's Magazine," 27, Paternoster Row, London, E.C.

All Subscriptions for 1883 expire at the end of the present month. The attention of members is particularly requested to the fact that their annual subscription of ten shillings is not sufficient for the working expenses of the Society, together with the monthly supply of twelve copies of a shilling magazine. They are requested, therefore, to bear in mind that *donations* added to their subscriptions are earnestly asked for, *the more so just now, as our funds are lower than they have ever been before.* Members are requested to send their subscriptions for 1884, before the 15th instant, to the Honorary Secretary, giving, in each case, their name in full, and especially *not forgetting to give their member's number*; Post-office Orders being made payable to HENRY LANSDELL, at Dartmouth Row, Blackheath, S.E.

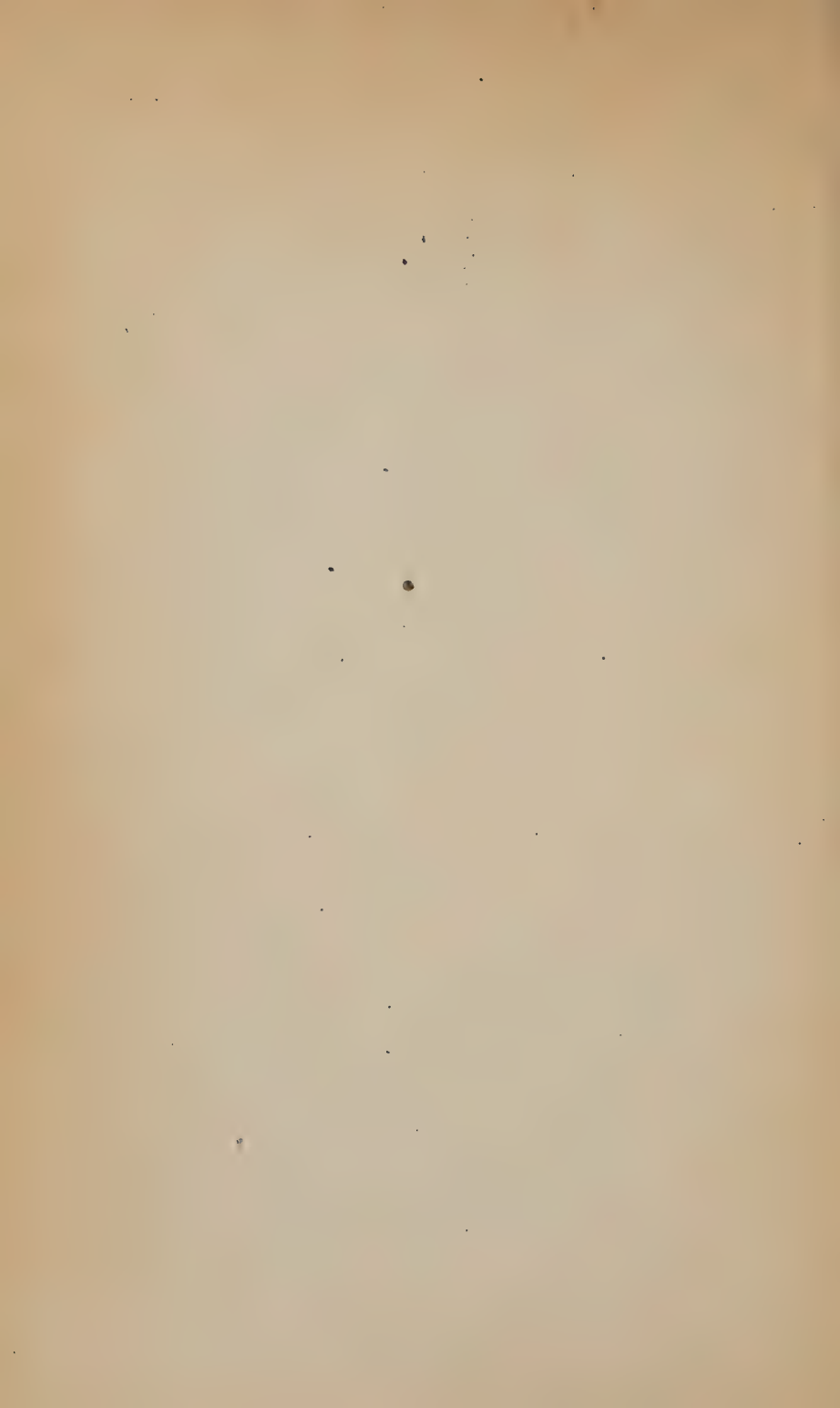
A blank form to be filled up is enclosed to members in this number of the Magazine. Should any who are now members not intend to subscribe for 1884, they would greatly oblige by sending at once a post-card to that effect to the Honorary Secretary. In default of this, it will be assumed that they wish to continue as members, and the January Magazine will be sent with an invoice to follow.

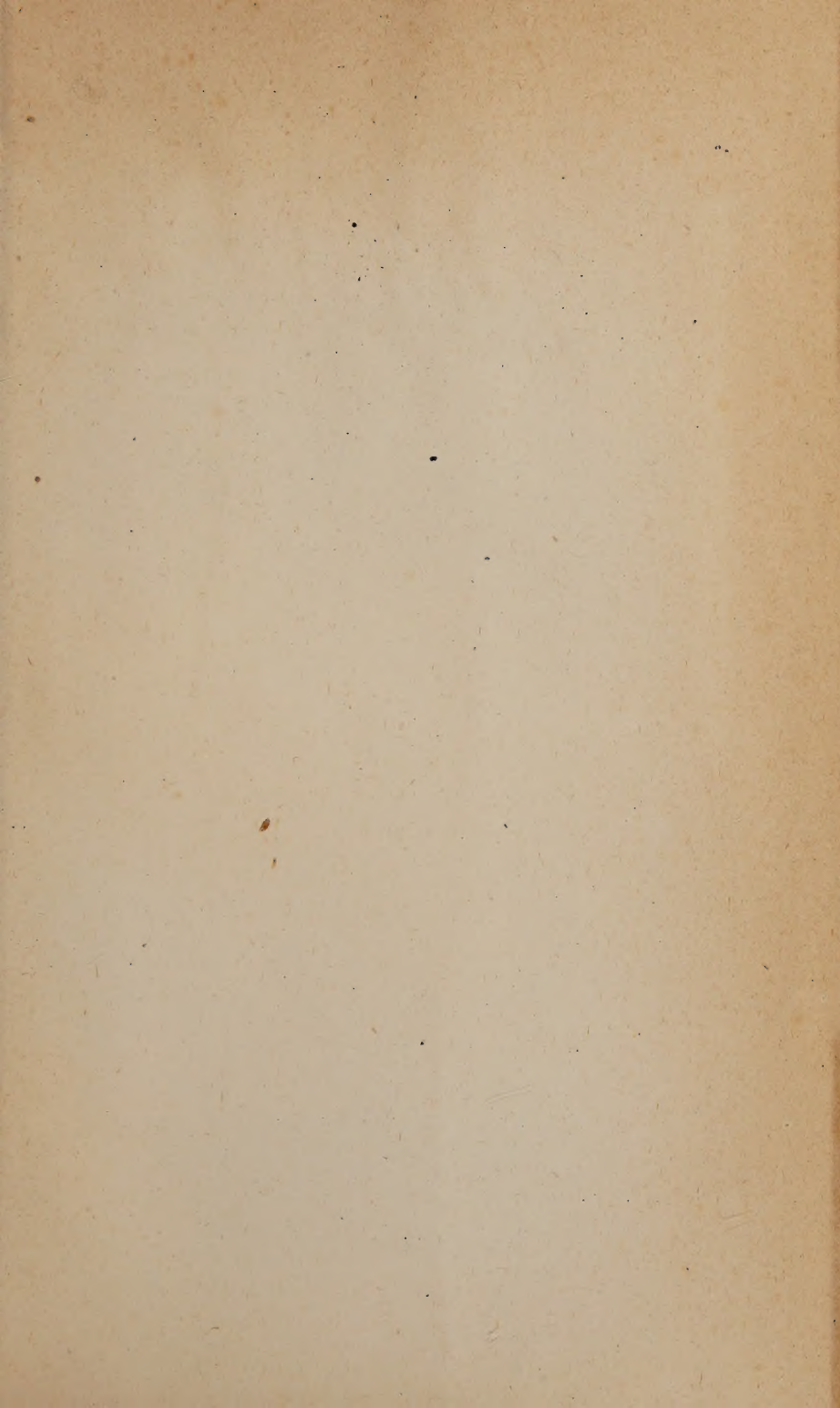
The number of communications received by the Secretary at the end of the year is so great that he cannot undertake to answer them by return, unless there is enclosed an addressed post-card. Letters will be acknowledged, however, as quickly as possible, and in alphabetical order.

Any Clergyman of the Church of England, or other Episcopal Church in communion therewith, or any candidate for Holy Orders, wishing to become a member of the Society, is requested to apply to the Hon. Secretary, the Rev. HENRY LANSDELL, D.D., Eyre Cottage, the Grove, Blackheath, S.E., enclosing his subscription of 10s., and sending his name, address, ecclesiastical designation or cure, or in the case of a candidate for Holy Orders, his College.

The subscription to the Society and the Magazine (sent monthly, post free) is ten shillings (or £2 : 50) a year to any one in the United Kingdom, America, Canada, and the countries comprised in the postal union; or fifteen shillings in any other part of the world. Five shillings entitles to membership in the Society only.

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